

HUMANITIES

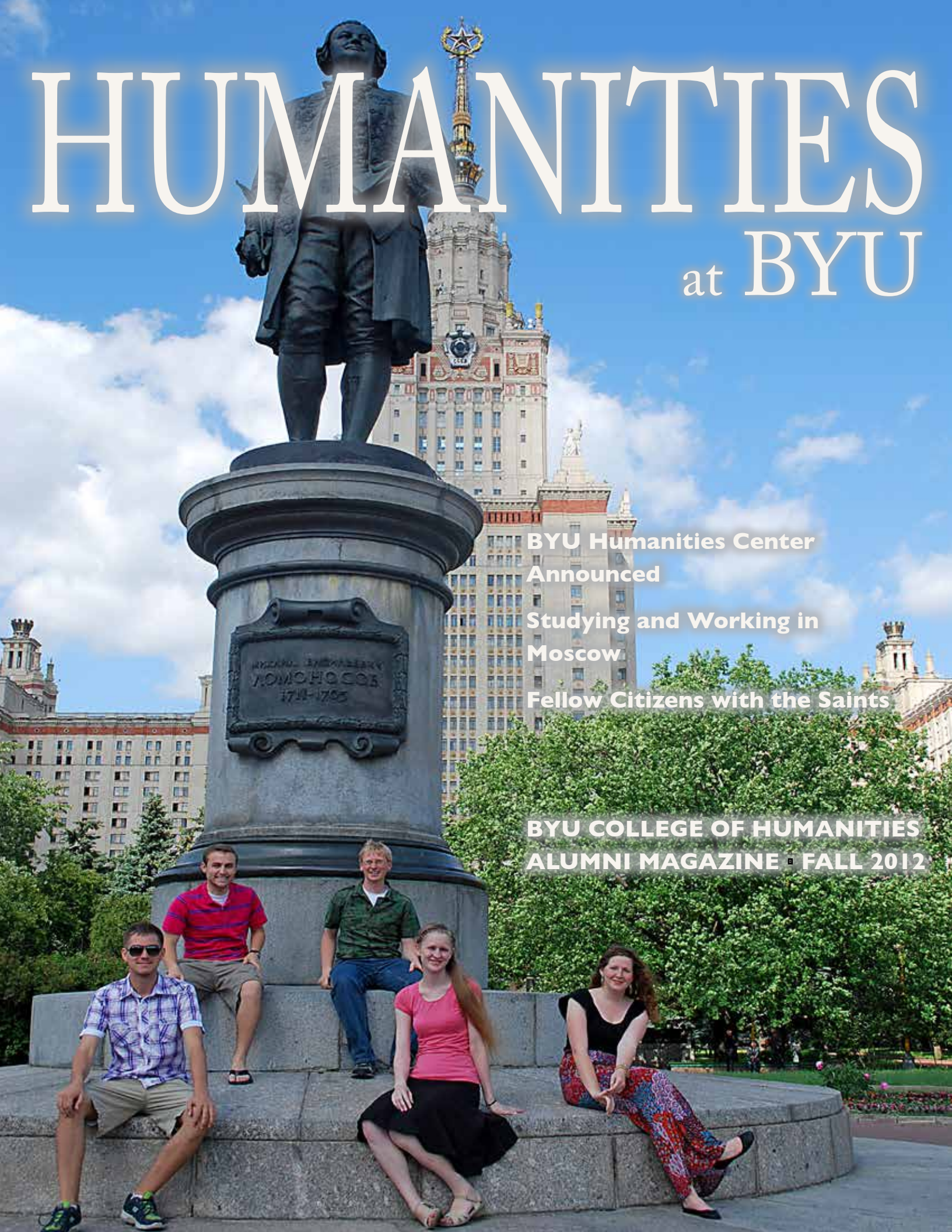
at **BYU**

**BYU Humanities Center
Announced**

**Studying and Working in
Moscow**

Fellow Citizens with the Saints

**BYU COLLEGE OF HUMANITIES
ALUMNI MAGAZINE ■ FALL 2012**



from the Dean

Stewards of Possibility



Dean John R. Rosenberg

I recently traveled to Guatemala with my wife and two daughters where for two weeks we worked in rural schools. We found one *escuelita* centered in a cluster of simple dwellings in the village of Pahuit. The brightly colored homes offered the only contrast to an emerald landscape crowned with

the perfect triangles of two volcanoes, one of which puffed out a curl of white smoke, reminding us that it was as alive as the vegetation rooting on its slopes.

At the school, one hundred and fifty students sat in straight rows throughout the half-dozen classrooms that were as poorly supplied as the children. We taught a few lessons, played a few games, and passed around some basic materials and wooden toys sent with us by friends and family. We watched the little ones lean forward toward their teachers, not yet having learned the self-defeating conclusion reached by too many students—that learning isn't fun. I listened to the six-year olds strain to pronounce and remember (and then teach us) new vocabulary in Cakchiquel, the local Mayan language, while in other classes they repeated the same lexical exercise in both Spanish and English. Among the poorest of the poor, these children were learning three languages, a remarkable cognitive achievement for anyone. I couldn't help but compare their goal of tri-lingualism with the less ambitious objectives of other children who are schooled with superior educational resources.

These young descendants of the builders of ancient Mayan cities like Iximché and Kaminaljuyu looked out through gleaming eyes, drew us in with toothy smiles and hugs we hadn't earned—and they moved me. I imagined their potential to be immense; I knew their possibilities were not. By the fourth grade, the majority of these children will be pulled out of school to help their parents on a green checkerboard of small farms.

They will not play their game to get ahead, but to stay fed. Stingy possibility will head off eager potential.

Guatemala taught me to think about potential and possibility. Potential resides inside us, surrounded by possibility. We understand life to be “just” when potential and possibility exist in equal measure. For some, modest potential is awash in abundant possibility, and ample opportunity encourages every goal. For others, potential can't or won't fill the space possibility offers it. We admire most those whose determination transcends meager possibility and surprise us with their achievement. I met many such people in Guatemala, and I have met others during my twenty-seven years at BYU—energetic potential doing the impossible.

Most of us who have had the privilege of attending BYU “dwell in Possibility” (in Emily Dickinson's words):

I dwell in Possibility—
A fairer House than Prose—
More numerous of Windows—
Superior—for Doors—

Of Chambers as the Cedars—
Impregnable of eye—
And for an everlasting Roof
The Gambrels of the Sky—

Of Visitors—the fairest—
For Occupation—This—
The spreading wide my narrow Hands
To gather Paradise—

In her poem, Dickinson, besides celebrating the possibilities of poetry over prose, creates in my mind the image of an expansive House of Possibility, which works as an inversion of the humble chambers in the Guatemalan schools we visited—crouch-roofed, unfinished Houses of Possibility.



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We invite readers to update their email addresses with us. Please send updates to Matthew Christensen at mbchristensen@byu.edu

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We are stewards of possibility—a people of possibility—who must ensure that our potential expands to fill the space of opportunity that surrounds us. I have imagined myself in a future day standing before a Judge whose just yardstick will measure my unrealized potential against the possibility granted me. “To whom much is given. . .” Most of us enjoy a surplus of possibility, and trailing behind that surplus is a moral obligation toward the constrained potential of others. Education is a synonym for possibility. Our religious tradition holds that education is not merely a preparatory stage of life, but is the purpose of life. Knowledge acquired through diligence and obedience leads to eternal advantage (D&C 130:19). True education is never solitary; it is an improvised dance between teacher and learner in

which roles necessarily and frequently reverse. Seneca gave us the phrase *docendo discimus*—by teaching we learn—reminding us that knowledge is only possessed when given away. As stewards of possibility, we learn and teach, and we create possibilities for others to learn and teach, in a round of expanding spheres, beginning with ourselves, then our families and neighbors, then extending perhaps all the way to the children of Pahuit. Humanities degrees, more than a diploma, are stewardships of possibility.

Front cover: BYU students in front of the Mikhail Lomonosov statue on Moscow State University campus.
Back cover: Ian Muir, a BYU student, looking out at downtown Moscow from the overlook at Sparrow Hills.

◆ The 2012 Humanities Honored Alumni Lecturer is Aaron Sherinian (Italian '95). He serves as the Vice President of Communications and Public Relations for the United Nations Foundation, one of the world's largest charities, directing the Foundation's public relations efforts, media relationships, strategic outreach programs, and online presence.

Aaron's career has focused on finding new, innovative ways to communicate and build support for global issues and international development. Before joining the UN Foundation, he was responsible for public affairs at the Millennium Challenge Corporation, a US government agency focused on reducing poverty through infrastructure grants in some of the world's poorest countries. As a Foreign Service Officer, he served as a US diplomat in Latin America, Europe, Eurasia, and the United States.

Aaron fell in love with Italy early in his career (thanks in great part to his LDS mission and his experiences in the BYU Italian Department) and worked

for Apple Computer in Italy as well as in various freelance positions in the country during and before his graduate studies in Bologna, Italy.

Aaron loves to bring people together. He has brought global communities together in seminal summit meetings and has used social media to break down walls for people in developing countries. His greatest life accomplishment is the establishment of "Team Sherinian"—the family of five who have traveled around the world as part of diplomatic assignments and work projects and who have savored the journey. Doing all of this with his wife Emily, an international public health professional, is what he calls the "biggest blessing, best investment, and greatest surprise" of his life so far.

Aaron is a native of Pasadena, California. He holds degrees from Johns Hopkins University (School of Advanced International Studies) and is a proud alumnus of Brigham Young University. In addition to English, he speaks Spanish, Italian, Armenian, and French.



▲ Aaron Sherinian stands before the United Nations Headquarters in Manhattan.

◆ In July 2012, at their annual meeting in Albuquerque, the Council of Writing Program Administrators awarded their Best Book Award to *College Credit for Writing in High School: The "Taking Care of" Business*. The book was co-edited by Kristine Hansen, BYU professor of English, and Professor Christine Farris of Indiana University. The book details the increasing movement of college courses into the high schools via Advanced Placement, concurrent enrollment, the International Baccalaureate, and early college high schools.

Faculty *awards*

◆ Congratulations to several College of Humanities faculty and staff members who were recently awarded college and university fellowships, lectureships, and awards. Listed alphabetically.



Tony Brown, Department of Germanic and Slavic Languages, Humanities+ Award



Robert McFarland, Department of Germanic and Slavic Languages, General Education Professorship



K. Codell Carter, Department of Philosophy, College of Humanities Outstanding Teaching Award



Cinzia Noble, Department of French and Italian, Alcuin Fellowship



Allen Christenson, Department of Humanities, Classics, and Comparative Literature, P.A. Christensen Lectureship



Don Parry, Department of Asian and Near Eastern Languages, James L. Barker Lectureship



Gregory Clark, Department of English, Jesse Knight University Professorship



Dale Pratt, Department of Spanish and Portuguese, Humanities Professorship



Ed Cutler, Department of English, Donald R. and Jean S. Marshall Professorship



Carl Sederholm, Department of Humanities, Classics, and Comparative Literature, Alcuin Fellowship



Harold Hendricks, Office of Digital Humanities, President's Appreciation Award



Gloria Stallings, Department of Spanish and Portuguese, Outstanding Adjunct Faculty Award



Kristin Matthews, Department of English, Alcuin Fellowship

Moving *on*

EMERITI DEATHS



◆ Joyce Nelson, professor emerita of English, passed away on July 3, 2012. She joined the BYU faculty in 1990 after three decades in public school education. As a successful and much-lauded teacher of high school English, she was recruited by the English Department to help in the preparation and placement of English Teaching majors. She retired in 2007.



◆ Douglas Phillips, professor emeritus of Greek and Latin, died on September 10, 2012. He first joined the nascent Classics Department, which later became part of Humanities, Classics, and Comparative Literature, serving as chairman twice. He spent seven years in Japan as a civilian employee, LDS missionary, and Army interpreter-translator. In 1966, with a degree from BYU, study in Germany, and his Ph.D from the University of Illinois nearly finished, he was recruited to BYU where he taught for 30 years. In the early days, his teaching load sometimes reached 17 credit hours per semester as he helped the young department grow.

FACULTY RETIREMENTS

The College expresses gratitude to seven faculty and staff members who have retired this year after years of service. We wish them well; if readers would like to do the same, please email Karmen Smith (karmen_smith@byu.edu) for contact information.



◆ R. Alan Meredith (Spanish & Portuguese) was reared in Southern California. Upon completion of an LDS mission to Uruguay, Alan entered BYU on academic probation, made it to the Dean's List (he claims a mission made him smarter, as well as better looking), and graduated in Spanish Teaching. After teaching junior high school for two years (which made him even smarter!), he returned to BYU for an MA in Spanish Pedagogy, followed by a PhD at Ohio State University. Alan began his employment at BYU with the unit that is now the David M. Kennedy Center for International Studies. In 1980, he accepted a faculty position in the Department of Spanish & Portuguese, and has since taught Spanish and teaching methods courses, as well as supervising student teachers and student instructors. He served as a founding member and chair of the Southwest Conference on Language Teaching and president and council member of the Utah Foreign Language Association, and he was among the first handful of professors certified as an oral proficiency tester by the American Council on the Teaching of Foreign Languages (ACTFL). He published a textbook with former colleague C. Dixon Anderson and has published research works. After the passing of his first wife (Kathleen B. Katz), Alan married Annebel Eklof Mathews, and together they have fourteen children and thirty-nine grandchildren. Alan now leaves behind his beloved university with his ever-faithful colleagues and eager students. But rather than use the English word for life's next phase—retirement—Alan prefers to use the Spanish: *¡Jubilación!*



◆ Debra Sowell (Humanities, Classics, and Comparative Literature) came to the College of Humanities in 2002 after she and her husband, Madison, returned from presiding over the Milan Italy Mission. Before the mission, Debra had enjoyed functioning as an independent scholar of dance history, balancing part-time teaching in the Department of Dance with national leadership positions in the Society of Dance History Scholars. Joining HCCL was a homecoming for her, since she had graduated from the department in 1975. As a faculty member, she emphasized the performing arts in the department's interdisciplinary courses. She feels deep appreciation for her departmental colleagues, who took a chance hiring a dance scholar and generously supported her research. Debra's retirement from BYU signals a shift in venues rather than an end to scholarly activity since she moves on to a position as professor of humanities and theatre history at Southern Virginia University, where her husband serves as provost. To her colleagues in the College of Humanities, she expresses profound gratitude for the support and friendship that have meant so much over the last ten years.



◆ Leonard Tourney (English) came to BYU in 2006 after a long career teaching English and writing at Western Illinois University, the University of Tulsa, and the University of California at Santa Barbara. A graduate of BYU's English department, Leonard received his MA and PhD at UCSB, where he headed the professional editing program for ten years. He is the author of scholarly works in seventeenth-century English literature, including a critical biography of the essayist Joseph Hall, and has also published short fiction and nine novels, including *Time's Fool*, a fictional memoir of Shakespeare. At BYU, Leonard's teaching assignments were typically creative writing and fiction. Leonard is profoundly grateful for having had the opportunity to teach at his alma mater and conclude his full-time teaching experience here. In his retirement he will do some part-time teaching at BYU, spend more time with his wife, and continue writing and manuscript editing. Leonard says, "I was fortunate enough to end up doing what I loved for a very long time and being blessed every day for it. I am aware that such a gift is not given to everyone."



◆ George Tate (Humanities, Classics, and Comparative Literature) joined the BYU faculty in 1974 after completing a PhD at Cornell. During his thirty-eight years on the faculty he has served as department chair twice, as associate dean of General Education and Honors, and as dean of Undergraduate Education. These appointments have given him the chance to meet and work with colleagues in many disciplines across the university, something he has very much enjoyed. Having himself studied abroad (MA thesis in an Austrian monastery, a Fulbright year in Iceland, and dissertation work in Copenhagen), he has had the good fortune to direct the BYU London program, with dear friends as associates, a number of times. These programs, and the opportunity they have provided to share things he loves with students he came to love, are among his most treasured experiences. George's scholarship has focused primarily on medieval literature, in particular on Old Norse, though he has also written on LDS topics. For the last twelve years he has taught seminars, in Provo and in London, on another of his passions: the First World War and its relation to modernism. This seminar, and the Hum 201–202 civilization course sequence (typically in honors sections, often composed of freshmen), have been his favorite courses. While acknowledging that the university is not without its imperfections, George continues to find the vision articulated in its founding documents inspiring. Finally, though, it is the close association with beloved colleagues and students that has brought him the greatest happiness at BYU.



◆ Sharon Lee Boyle (Humanities Technology and Research Support Center) worked in Silicon Valley’s Unisys Corporation, which prepared her when she came to BYU in 1993 as a computer support representative in the English Department. In that position, she provided faculty, staff, and graduate students with computer and printer support. In 2006, Sharon transferred to the HTRSC, where she supervised labs and classroom technology for the college. Sharon not only worked to provide outstanding technical support, but also to provide competent student employees in the labs. She also instructed courses in the CHum (Computers in the Humanities) program and thoroughly enjoyed working closely with the students. Sharon is grateful for her years at BYU and for the many warm memories they have provided. She continues to work part-time in the HTRSC.



◆ Rodney Boynton (French and Italian) came to BYU in 1973 having completed an MA in Italian at Middlebury College in Vermont. As the second full-time faculty member in Italian, he helped establish BYU’s Italian major and minor. He often taught intermediate Italian language courses at Middlebury College during the summer. Together with emeritus professor of Russian Don Jarvis, he helped establish the first foreign language house program at BYU. Rod spent the academic year 1980–81 on leave from BYU, working as administrative dean of the Middlebury Italian School in Florence. He returned to BYU as assistant director and then director of BYU Study Abroad. In 2004, Rod was called to serve as president of the Italy Milan Mission, after which he came back to the French and Italian Department. Rod leaves BYU with a lifetime of great friends, great experiences, and a great love of languages and cultures, along with many lessons learned along the way. Rod’s plans include family experiences, missionary work, family history research, and an occasional bike ride, run, and swim to occupy the next few years. He wishes to extend many thanks to faculty and staff friends who have made his BYU experience so rich and rewarding.



◆ Jerry Larson (Humanities Technology and Research Support Center) received his BA from Utah State University and then spent three years with the US Army. During his stint in the army, he studied Korean at the Defense Language Institute in Monterey, California, and then had an “all-expenses-paid” tour in Korea. Upon finishing a masters degree at BYU and a PhD at the University of Minnesota, he accepted a position in the Department of Modern Languages at Northern Arizona University. In 1980 he was invited to come to BYU to oversee the Foreign Language Achievement Testing Service (FLATS) for testing language ability in returned missionaries seeking college credit and to plan and put into operation a Learning Resource Center for the College of Humanities. Jerry was awarded the College of Humanities James L. Barker Lectureship, the Technology Transfer Award for the creation of a series of computer language placement exams that are now being used in over 600 institutions worldwide, the Karl G. Maeser Excellence in Teaching Award, and the Douglas R. Stewart Teaching and Learning Fellowship. Jerry has been the director of the HTRSC since 1989. Having been raised on a farm in rural Utah, Jerry gained a love for animals—especially horses. In his retirement years, he plans to find a little more time to spend with his equine friends as well as with family and loved ones, but he will sorely miss his colleagues at BYU.

“The value of an education in a liberal arts college is the training of the mind to think something that cannot be learned from textbooks.” —Albert Einstein

BYU

Humanities Center

Announced

This fall, Dean Rosenberg announced the launch of the BYU Humanities Center, an interdisciplinary venture that will involve faculty from across the college and university in a series of research and teaching initiatives. The Center will help support research undertaken by members of the college. It will also help BYU form relationships with scholars at other universities and share its expertise with a broader public.

Matthew Wickman of the English Department has been appointed senior fellow and founding director of the Center. For the past three years, Professor Wickman has held a joint appointment at BYU and at the University of Aberdeen, a research university in Scotland.

We sat down with Professor Wickman to ask him a few questions about the new Center.

Let's begin with the obvious question: What is a humanities center?

A humanities center is essentially an institute of intensive learning that promotes innovative scholarship

and teaching in all areas related to the humanities: language, literature, history, the arts, and more.

History and the arts are actually housed in different colleges at BYU. So the charter for the new center seems quite broad.

Well, we're most concerned with those disciplines with academic homes in the College of Humanities, but our center will involve those other disciplines and even others beyond that. Metaphorically, a humanities center is a bridge-builder, establishing lines of communication and shared research across fields of specialization and also between colleges and universities. It promotes the exchange of ideas by sponsoring lectures, seminars, and collaborative projects by faculty, students, researchers from other disciplines, and scholars from other institutions. It also fosters dialogue between universities and groups outside it—organizations, charitable foundations, businesses, and local and virtual communities—by hosting forums, talks, and other events on a wide variety of subjects. The purpose of these activities is to expand





▲ Matthew Wickman, senior fellow and founding director of the Center

opportunities for learning and keep universities in vital contact with the public they serve.

Do humanities centers exist at many universities, or is the model unique to BYU?

Humanities centers exist all over the world. However, they are relatively few in number: the Consortium for Humanities Centers and Institutes, a global organization of such centers, lists fewer than two hundred member institutions. If we bear in mind that there are some ten thousand universities worldwide, it's clear that BYU is joining a pretty exclusive club. But a humanities center is a great fit for BYU. As a university field of disciplines, the humanities represent society's most sophisticated tool for examining and transmitting its traditions, wisdom, and values, and for enabling reflection on basic assumptions about what it means to live. Doing this is obviously consistent with BYU's educational vision and mission, and the presence of a humanities center on our campus makes those university ideals more evident to other institutions.

All right, so why is BYU's Humanities Center only coming into existence now?

It's probably a matter of both history and timing. In their modern form, humanities centers began

cropping up at universities in the mid-to-late twentieth century, motivated in part by the example of the specialized research being done in the sciences. So humanities disciplines are far older than humanities centers. But to the question of why our center is being instituted at this particular moment at BYU, one reason, certainly, is serendipity: Dean Rosenberg simply had a good idea. But there's more to it than that, I think. I've always been interested in BYU's willingness to adapt its practices and adopt new initiatives in pursuit of its core mission. In the College of Humanities, for instance, we have paid a great deal of attention in recent years to becoming more reflective about how we teach and about how we help our students find jobs after graduation. The timing also seemed right to think more rigorously about how to maximize the impact of our research. And that's what humanities centers do.

Let me take up that phrase about maximizing impact. Are you saying that the Center can help improve the quality of research or increase its quantity?

I'd like to think that our Center can help people in our College better realize their professional goals, so perhaps a little of each. But really, I'm thinking less about quality or quantity than about building relationships with other disciplines and with the world outside the university. Today, most humanities centers foster

research initiatives that encourage dialogue and collaboration across disciplines. They also work to create links between universities and communities, because the humanities truly influence virtually every walk of life. The more we in the humanities share ideas with scholars across the university, and the more skilled we become at sharing these ideas with a variety of audiences, the greater the impact of our work will be. I also think our Center can help make others more aware of the tremendous work already being done in our College.

Where will we find the Humanities Center on campus?

The Center will comfortably house itself in a nice-sized room on the top floor of the spacious Joseph F. Smith Building. We will hold many of our meetings in that room, and will use larger spaces for bigger events. But these days, the most important—certainly, the most widely-visited—space for any center tends to be its website. We anticipate that ours will have lots of traffic and receive regular updating.

Will anybody work specifically in or for the Center?

There are a couple of ways to answer that question. Narrowly speaking, and depending on the year, between five and ten college faculty will officially serve as Fellows of the Center. They will help organize activities, devise initiatives, speak at events, and contribute in a concerted way to the intellectual life of the Center. In a larger sense, however, the Center will serve everyone associated with the College of Humanities—faculty, students, and friends. The Center will offer courses, host events, and sponsor initiatives that bring the joys of humanities learning to a wide and diverse audience outside the

university. In that way, the number of people associated with the Center will be very, very large. That's our goal.

Can you be more specific about what some of these initiatives will be?

Well, we're still figuring out a lot of the details, and much will depend on the creativity of our faculty. But they will range from small events designed for groups of specialists to large symposia on the public role played by the humanities. Think for a moment about the size and diversity of the BYU community. I've spent quite a bit of time in Scotland the past few years, and one of the members of my ward there used to wear a BYU pin on the lapel of his jacket. Seeing this always reminded me that BYU is not a regional university but a truly global institution with a vast audience invested in its success. For that reason, we need to be conscientious about how the work we do might more greatly impact the world and reach more people. With that in mind, I'm hoping the Center can help us think expansively about our work. It can reach more people by posting many of its events online. Also, BYU-TV is available through cable and satellite across much of the world, and we think there are ways to take advantage of that resource. We have a moral imperative to be ambitious and inclusive in our work, rather than parochial, in how we imagine our audience or the possibilities for the Center.

It sounds exciting.

I've heard Dean Rosenberg say that it's probably one of the most exciting moments in the history of the College. I'd have to agree. ♦

The first three Fellows have been appointed and asked to function as the Executive Committee. They are Edward Cutler of the English Department, Janis Nuckolls of the Department of Linguistics and English Language, and Dale Pratt of the Department of Spanish and Portuguese.

Studying And Working *in Moscow*

by Lydia Roberts



"I'm glad that my internship with a senator on Capitol Hill fell through. DC didn't want me, so I defected to Moscow," joked Brian Anderson, one of a small group of BYU students who spent the summer in Moscow, Russia, as part of the BYU Moscow International Internship program. At his internship at the prestigious Center for Strategic Research, Anderson researched the Russian economic climate and edited English-language updates on financial topics distributed around the world. With law school in his future, Anderson assumed his assignment would be connected to the courts. "Instead," he said, "I had the chance to work with the research think tank and to not just make photocopies, but to do actual research, write a paper, spread information."



▲ *Students in front of the Kremlin in Moscow.*

BYU students like Anderson come to Moscow with a few goals in mind: they want to improve or main-

tain the Russian they learned as missionaries; they're eager to see a side of Russian life that they didn't experience as missionaries; and they're looking for a way to gain business experience while earning university credit. The Russian major, according to internship director Tony Brown, an associate professor of Russian, encourages students to gain internship experience before graduation. "We want our students to have a chance to connect their classroom learning with their professional goals," said Brown. "Internships provide invaluable pre-professional experience that enhances students' undergraduate education and opens doors for

future educational and career opportunities beyond the university."



▲ *Christina Champenois and Lydia Roberts appreciating the rich cultural landscape of Moscow.*

Students can pursue an internship in nearly any field of interest. For example, for three consecutive years, students interested in medical professions have interned at the European Clinic of Sports Traumatology and Orthopedics, where they have observed surgeries and assisted with procedures to a far greater degree than would be possible at an American institution. Students with interests in human rights work or archival research can take advantage of ties to the Memorial Society, one of the oldest NGOs and most comprehensive archives in the country. Other students landed positions at the US Embassy, working in the US Commercial Service, where they did research, sat in on business meetings where trade is facilitated between US and Russian businesses, and helped organize embassy events. In the process, they met diplomats, including the American Ambassador to the Russian Federation, Michael McFaul. In short, the opportunities in a megalopolis of 15 million people are myriad.

In addition to internships, program participants take classes with native Russian instructors to polish their language ability through discussion of such issues as unemployment, class divisions, and globalization.

Christina Champenois, a recent BYU graduate in Linguistics and Russian, was attracted to the program by the opportunity to see a different side of the city than she had seen as a missionary. “I really like the freedom. I’ve been able to travel to Saint Petersburg for the first time.” Champenois returned to Moscow to gain work experience at the renowned Slavic Center for Law and Justice, prior to entering BYU’s J. Reuben Clark Law School this fall. “The language experience has been really good,” she said. Champenois’s desire to broaden her experience helped her eventually find a second, additional internship. She divided her time between a law office and a children’s hospital, where she visited young cancer patients.

Interns in the program have the opportunity to live in a large, exciting city, gain work experience and course credit, and use their Russian language skills in real-world settings. As Anderson puts it, it’s important to him that he’s not just visiting Moscow, but actually living there. “We’re studying, we’re working, we’re living in Moscow. I think that’s pretty cool,” he said.

Recent Faculty *Books*

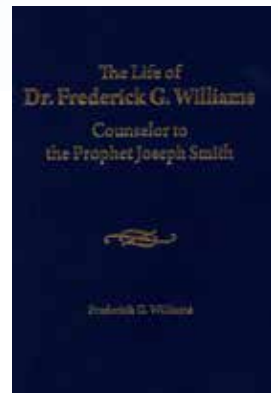


Necromanticism: Traveling to Meet the Dead, 1750–1860 by Paul Westover of the English Department

How do we keep dead authors alive in our culture? Dr. Paul Westover of BYU's English department offers one answer to this question in this volume. *Necromanticism* is a history of literary pilgrimage—of readers' visits to literary homes, landscapes, and (especially) graves. The book appears as part of the Palgrave Studies in the Enlightenment, Romanticism, and the Cultures of Print series (Palgrave Macmillan, 2012).

The Life of Dr. Frederick G. Williams: Counselor to the Prophet Joseph Smith by Frederick G. Williams of the Department of Spanish and Portuguese

Frederick G. Williams (1787–1842) fulfilled many roles in the early days of The Church of Jesus Christ of Latter-day Saints, including Second Counselor in the First Presidency, hymn writer, personal scribe to Joseph Smith, military commander, spy, scout, historian, doctor and paymaster for Zion's Camp, editor, publisher, and bank officer. A thoroughly researched documentary history of Frederick G. Williams and his immediate family, this book provides an intimate look at many significant events in the Ohio, Missouri, Illinois, and pioneer Utah periods of Church history.



Poets of Cape Verde, A Bilingual Selection—Poetas de Cabo Verde, uma selecção bilingue

by Frederick G. Williams of the Department of Spanish and Portuguese

This is the fourth volume to be published in the on-going translation series for all countries whose official language is Portuguese, which includes *Poets of Brazil* (2004); *Poets of Mozambique* (2006); *Poets of Portugal* (2007); and the forthcoming *Poets of Portuguese Asia: Goa, Macau, East Timor* (in preparation). As with the earlier volumes, the translations of the poems into English, as well as the notes and introductory study, are by Williams.

La Relation de l'établissement des Français depuis l'an 1635 en l'île de la Martinique, l'une des Antilles de l'Amérique

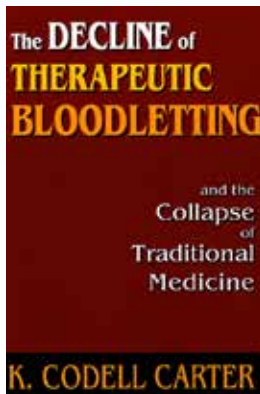
by Yvon Le Bras of the Department of French and Italian

This is the first critical edition in modern French of two major Caribbean travel accounts from the seventeenth century. The book, co-edited by Réal Ouellet, includes, besides the annotated texts, a comprehensive historical introduction, various appendices (glossaries, biographical notes, etc.), and an extensive bibliography. Published by Laval University Press/Les Presses de l'Université Laval (Quebec, Canada).



We Go Pogo: Walt Kelly, Politics, and American Satire
by Kerry Soper of the Department of Humanities, Classics,
and Comparative Literature

This is the first comprehensive study of Kelly's cartoon art and his larger career in the comics business. All aspects of his career are covered—from his high school drawings, to his work on animated Disney films, to his magazine and newspaper editorial cartoons. In the Pogo works, Kelly combined quality draftsmanship, humor, and social satire to comment on American and international politics and cultural mores.

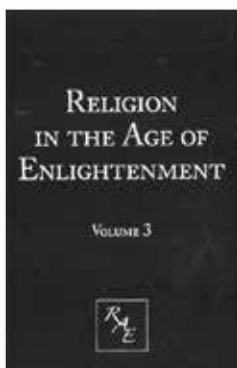


The Decline of Therapeutic Bloodletting and the Collapse of Traditional Medicine
by Codell Carter of the Philosophy Department

Bloodletting, the most prominent medical therapy into early nineteenth-century medicine, can be traced to Roman and Greek physicians and beyond. Then, in Europe, in the course of about a single generation, it was abandoned. While this was happening, no one argued against the practice or provided any evidence that it was ineffective. Indeed, bloodletting actually accomplished much of what it was intended to accomplish, and the physicians who gave it up were aware of this fact. How is all of this to be explained? Answering this question requires an examination of the changing philosophical foundations of medical science and is the central task of this book.

An Outline History of Classical Scholarship in the West
by David Honey of the Asian and Near Eastern Languages Department

Newly discovered texts from ancient Chinese tombs have necessitated a re-examination of the Confucian classics. This book was commissioned to provide perspectives from the field of classical scholarship in the West on how classicists historically have dealt with such issues as authenticating, collating, and explicating ancient manuscript remains. The book covers the entire history of the field, from ancient Athens and Alexandria, through Rome and Byzantium, through the Dark Ages and the Renaissance, up to the present.



Religion in the Age of Enlightenment
by Brett McInelly of the English Department

This third volume of *Religion in the Age of Enlightenment* includes scholarly examinations of religion, religious attitudes, and practices during the age of Enlightenment; the impact of the Enlightenment on religion, religious thought, and religious experience; and the ways religion informed Enlightenment ideas and values. These ideas are examined from a range of disciplinary perspectives, including, but not limited to, history, theology, literature, philosophy, the social and physical sciences, economics, and the law.

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Fellow Citizens

with the Saints



by William Eggington

Department of Linguistics and English Language

This article is adapted from Professor Eggington's BYU Devotional talk delivered November 2011.

I'm a linguist. Linguistics is the scientific study of language. In 1979, Pam and I were living a pretty comfortable life in Brisbane, Australia. We had a nice house close to Pam's parents and three wonderful children aged 6, 5, and 3. I had a good job. But I had a dream. I wanted to know more about how language works. At that time, one of the best graduate programs in linguistics in the world was at the University of Southern California located just south of downtown Los Angeles. So we left this comfortable life and went off to Los Angeles.

The second day in LA, we bundled the kids into a borrowed car and went down to the USC campus to keep an appointment with a linguistics professor. I was excited to be finally going to the temple of my academic dreams. We arrived on campus and obtained a campus map, but there was no linguistics department listed on the map. We found a traffic station and asked a security guard where the Linguistics Department was. "The what?" he asked. "The Linguistics Department." He picked up a phone. "Hey Joe, Do you know where the ling . . . ling . . . the what? . . . the Linguistics Department is?" We eventually found it housed in a rickety old building. It wasn't a good start. I'll never forget the bemused smile on Pam's face as we began this adventure. I'm sure she was thinking, "What has he done to us?"

Most days I leave my BYU office in the early evening and wander around campus trying to remember where I parked the car that morning. I look at the beautiful mountains, this incredible campus, and the miracle that each of you represents. I can't help but think of G. K. Chesterton's thoughts about "Evening." He writes:

Here dies another day
During which I have had eyes, ears, hands
And the great world round me;
And with tomorrow begins another.
Why am I allowed two?

What is our relationship to the "great world around us"? We are told to be "in the world, but not of the world." We are instructed to "Go . . . into all the world, and preach the gospel to every creature" (Mark 15:16) which, of course, we take to mean preaching the gospel to all of God's children. In so doing, we follow the example of Christ who also went "into the world" (John 3:17). Based upon how Christ went "into the world," let me suggest that our responsibility in "going into the world" means becoming righteous participants interacting closely and lovingly with all of God's children. In so doing, we fulfill the mission assigned to us because we are "children of the prophets; and ye [we] are of the house of Israel; and ye [we] are of the covenant which the Father made with your [our] fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed"

(3 Nephi 20:25). This is our responsibility to all the kindreds of the earth. Note that this responsibility extends not just to people who are like us, or to people who want to become like us, but to all the kindreds of the earth.

From a linguistics perspective, we are living in times that some describe in terms of two “ages”: The Information Age and the Age of Proximity. Much has been said about the Information Age where an incredible growth in technology has allowed each of us to have access to vast troves of information. A huge portion of the world’s current scientific, technological, or cultural information is stored and retrieved in the English language. In many respects, Anglo-American cultural values, carried by the English language, dominate global behavior either in terms of people either adopting these values or reacting to them. As mostly native, or near-native English speakers, we, at this university have inherited a linguistically and culturally privileged position amongst the world’s population. In fact, it may be no historical accident that the English language, up to this point in time, is not only the working language of this dispensation but also history’s first world language.

The information age has a companion. Never before in human history have so many people moved around so often, for so many purposes. The global population is on the move, whether it be through international immigration, internal in-country migration, tourism, or short-term travel for business or educational purposes. With these movements comes the challenges of a new age, one that I have labeled the Age of Proximity, adapting a term used in slightly different contexts.

Over many millennia, human beings have developed modes of behavior that have grown out of social comfort zones where we interact with people “just like us.” Beginning with interaction in settings such as those found within families, clans, tribes, villages, towns, cities, regions, and nations, we like to spend time with people who share our linguistic and cultural ways. We are most comfortable when we are with “our people.” Things go more smoothly. But in this Age of Proximity, we spend more and more time proximate to people from other families, other tribes and villages, other cities, regions, and nations. These people speak other dialects of our languages, or totally different languages. They share different cultural norms that seem strange to us. In essence, we

are more and more interacting with people who speak in strange tongues, and who do strange things—we are living in a world of strangers. This is the Age of Proximity. This situation often threatens to take us out of our same language, same culture comfort zones. The socio-cultural and sociolinguistic consequences of this Age of Proximity are not as apparent here at BYU as they are in Los Angeles, for example, but they are here, and it is likely that you will be interacting with them both here and elsewhere throughout your life.

We can choose to respond to challenges brought about by the Age of Proximity in a number of ways. We can withdraw into our sameness—our family, our friends, our regional or national identities and set up barriers that protect us from interacting in meaningful ways with those who are different. Some people of the world have chosen to do this by withdrawing, geographically or otherwise, behind walls of national or religious exclusion. Others choose to do it in more subtle ways, relying on technology so that even though they are physically surrounded by those from different backgrounds, they can always be “virtually” at home, encased in their self-selected iPod music, their self-selected electronic Facebook and Twitter friends, their same-minded political blogs and digital social networks. They may be surrounded by different people, but they are always immersed in their virtual tribe, and they interact with nontribal members only in minimal and superficial ways.

It’s comforting. It’s natural human behavior—the default behavior of the natural man. But, as suggested earlier, it’s not what Heavenly Father wants us to do. Over the past few months, in Sunday School, many of us have followed Paul’s apostolic mission as he went fearlessly into strange places introducing strange people to Christ’s teaching, while, at times, coping with those at home in Jerusalem who wanted to keep Christianity “within the tribe.” He often pled with those at home to welcome these strangers into their families, into their homes, and into Christ’s Church. In one memorable exchange, he argued that there should be no more strangers and foreigners, but all should be fellow citizens with the saints in the household of God (Ephesians 2:19).

Similar to a standard modern Church mission, Paul had to travel extensively in order to interact with strangers and bring them to Christ. But here’s what is interesting about our current times. In the

Age of Proximity, the strangers and foreigners are coming to us. They are all around us. Just as they are strange to us, we are strange to them. Our challenge then is to overcome our natural-man reluctance to interact with those who come from different languages, dialects, and cultural backgrounds and treat them as no more strangers, but actual, or potential, fellow citizens with the saints in the household of God. This challenge is not easy. Even when we can overcome language barriers, there are a host of other more subtle difficulties.

Let me give you a brief linguistic example that focuses on one of these difficulties. Language consists of sounds that make words that make sentences that make meaning. So far, so good. But things get complicated. Consider the following exchange between two people in a household setting.

Pam: That's the phone

Bill: I'm washing the dog

Pam: OK

Those three utterances are grammatically correct, but as a set of sequenced expressions, devoid of context, they don't make sense. Why would anyone say, "That's the phone?" How could, "I'm washing the dog" logically follow "That's the phone"? But you know what they mean, don't you? By saying "That's the phone," Pam's intention is to say, "The phone is ringing. I'm not going to answer it. You answer it." By saying, "I'm washing the dog," Bill intends to say, "I'm unable to answer the phone. You answer it." Pam's "OK" means, "I'll answer it."

Often, things we say not only have a grammatical sense, but also an intentional sense. We say one thing, we intend to mean another thing. This phenomenon is what linguists call "pragmatics." You were able to make sense of Pam's and Bill's exchange because you have developed "pragmatic competence," or the ability to express and comprehend hidden, intended or unstated meaning that is embedded in situational or cultural contexts. Your pragmatic competence comes from life-long experiences dealing with similar contexts.

Even when people share the same linguistic and cultural backgrounds, pragmatic problems can arise. Let's say an imaginary Jack and Jill are driving home to Provo from Salt Lake City. Jill asks Jack, "Are you thirsty?" Jack responds, "No." Things go silent in the car. They arrive in Provo, at which time Jill turns to Jack and says, "You know, you need to

work on being a little less self-centered" and departs rather frigidly. Jack stares into the void wondering what just happened. So what happened? By asking if Jack was thirsty, Jill was intending to signal that *she* was thirsty and perhaps they could pull into their favorite fast food place in Lehi. Jack didn't comprehend Jill's indirect intended meaning. (Adapted from D. Tannen, *You Just Don't Understand: Women and Men in Conversation*, William Morrow Paperbacks, 2001)

This is an example of what linguists call pragmatic failure. As a noted researcher in the field states:

Most of our misunderstandings of other people are not due to any inability to hear them or to parse their sentences or to understand their words. . . . A far more important source of difficulty in communication is that we so often fail to understand a speaker's intention. (G.A. Miller as cited in J. Thomas, "Cross-cultural Pragmatic Failure," in *World Englishes: Critical Concepts in Linguistics*, vol. 4, K. Bolton and B. Kachru [eds.], Routledge, 2006: 22)

So if examples of pragmatic failure abound when people from shared backgrounds communicate, you can imagine how frequently they occur when people from different cultural or linguistic backgrounds interact. Of course, this happens frequently in this Age of Proximity.

Here's a personal example of pragmatic failure at the cross-cultural level. Prior to attending graduate school at the University of Southern California, I taught English as a Second Language to immigrants and refugees in Australia in an adult basic-education context. During breaks, teachers at the school would gather in the teachers' lounge and often commiserate about this or that teaching problem, class, or student. I might say I have a problem with teaching a particular class; a colleague would respond by saying something like, "Yeah, there are some real problem students in that class. I had them last semester." End of conversation.

We moved to Los Angeles for graduate school and for a time I taught in a similar context—except at this school's teachers' lounge, when I related that I had a problem, my American colleagues gave me unwanted advice on how to teach. I often listened to this advice stone-faced, suppressing righteous indignation, thinking that they obviously feel that I'm an inexperienced teacher in need of assistance. How

dare they! As I got to know my colleagues more, as they became my friends, I realized that they interpreted my whining about students as a plea for help, and they selflessly took the time to provide that help.

Some time later, I heard of an American teacher who had just completed a teacher-exchange to an Australian school. I heard that she had thoroughly enjoyed her Australian experience except that she felt that she didn't get much help from her Australian colleagues. I imagine that she thought she was asking for help by expressing a concern, but all she got back was commiseration rather than assistance. Even though Australians and Americans share approximately the same language, we do have slightly different cultural expectations that can often lead to pragmatic failure—to be more precise, cross-cultural pragmatic failure. Initially, these misunderstandings resulted in me thinking, for a time, that Americans were patronizing “know-it-alls,” and resulted in her thinking that Australian teachers were unhelpful, especially to foreigners. We had both fallen into a common trap where our stereotypes are reinforced by a process known as “confirmation bias,” where we only recognize and cognitively register input that confirms our preconceived notions, totally disregarding any nonconfirmatory evidence. Sadly, confirmation bias in cross-cultural contexts happens all too frequently. The process can easily become a silent killer of goodwill, charity, and compassion, especially in situations where nonnative English speakers are involved. Jenny Thomas expresses problems related to cross-cultural pragmatic failure in this way:

Grammatical errors may be irritating and impede communication, but at least, as a rule, they are apparent . . . so that [hearers] are aware that an error has occurred. . . . Pragmatic failure, on the other hand, is rarely recognized as such by non-linguists. If a non-native speaker appears to speak fluently, . . . a native speaker is likely to attribute his/her apparent impoliteness or unfriendliness, not to any

linguistic deficiency, but to boorishness or ill-will (J. Thomas, 2006: 29).

Here's a selection of some of the many cross-cultural pragmatic failures.

Speakers from Culture A create and maintain friendships through expressions of positive worth. Culture B folks often create and maintain friendships through mutual insult. When A's and B's interact in this Age of Proximity, Culture A's think Culture B's are rude and contentious. Culture B's think A's are overly sensitive. Their friendships are superficial.

When Culture C folks come to class late, they enter the classroom quietly, and crouch over slightly as if they are wearing a Harry Potter cloaking device so as not to disturb the class. Culture D, a high

honor-based culture, requires its late students to apologize openly, and sit in a prominent position in the classroom. Once again, in this Age of Proximity, Culture C thinks Culture D students are rude and disruptive. Culture D thinks Culture C's are cowardly, untrustworthy, and sneaky.

See if you can predict the interpretative results of cross-cultural pragmatic failure in the following scenarios.

Culture E's require that most polite conversations end with a series of closure exchanges such as, “Well, better go. See ya. Bye.” Culture F folks simply walk away when the purpose of the conversation is completed.

Culture G expects regular eye contact during face to face conversations. Culture H shows respect to the conversant by looking down and away.

People from Culture I are uncomfortable with silence in conversations. Culture J speakers have a long silence tolerance period.

When Culture K speakers like others, they compliment them on something they have, such as a watch or an item of clothing. When Culture L speakers receive a compliment for an item of clothing or watch, they are under a cultural obligation to offer that item to the person issuing the compliment.

Each of the various cross-cultural pragmatic features mentioned in this list is built upon one or more significant foundational cultural values known



as master cultural scripts. A much-studied master cultural script revolves around personal autonomy as in who has the power to tell someone else what to do. Hofstede's Power-Distance Index reveals some interesting personal autonomy/power differences across national cultural categories. (G. Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations across Nations*, Sage Publications as cited in G. Gladwell, *Outliers: The Story of Success*, Little, Brown and Company, 2008: 209)

People from national cultures at the bottom of the index (USA, Ireland, South Africa, Australia, New Zealand) prefer to exhibit low power. They are reluctant to tell others what to do and devise intricate linguistic complexities in order to avoid expressions of raw power. Notice that these low-power distance nations are all English speaking. English speakers are masters at mitigating or masking power. For example, if you want someone to close the door, you are more likely to use an imperative such as, "Would you mind closing the door?" than the direct polite imperative, "Please close the door." Another example: Even though you know for sure that the party begins at 7:00, when someone asks you when the party begins, you are more likely to soften your certainty by saying something like, "Ah, I think it starts at 7:00." Using the hedge, "Ah" and the epistemic modal "I think" mitigates your certainty, your power. Another example: If you have to give someone advice, you are more likely to use softeners and hedges such as, "You know, ah, maybe it'd be good if you did this." Most people from high power-distance cultures (Brazil, South Korea, Morocco, Mexico, Philippines) do not use such a complex array of power avoidance linguistic devices and so, from the perspective of native English speakers, they often come across as being rude, assertive, and disrespectful. On the other hand, from their perspective, our attempts at avoidance of power are often interpreted as indicators of uncertainty, weakness, or insincerity.

So what has this linguistic lecture got to do with our goal of trying to figure out how strangers and foreigners can become fellow citizens with the Saints in the household of God? As I mentioned some time back, our language, English, and our Anglo-American culture and pragmatic ways play a dominant role in the globalized world. In essence, we can easily assume that linguistically and culturally, the world is coming to us.

Our language, our culture, and our pragmatic behaviors can easily be seen as the default, as the normal. We can almost sub-consciously develop a sense of ethnic superiority—a stance that sees all these other ways of doing things as strange, odd, cute, or interesting but that we really know what the right way is. And as soon as all these other folks become like us, the better things will be.

Let me suggest that holding this attitude is not going to help "all the kindreds of the world" be blessed through us. It smacks of ethnic superiority—a trait that President Hinckley warned us about in his first general conference talk after being called by the Lord as prophet:

There is so great a need for civility and mutual respect among those of differing beliefs and philosophies. We must not be partisans of any doctrine of ethnic superiority. We live in a world of diversity. (President Gordon B. Hinckley, April 1995 General Conference).

If we are to fulfill the charge given to us by our prophets in this Age of Proximity, we need to develop a sophisticated ability to analyze language use and cultural values in a conscious manner so as to solve pragmatic misunderstandings. Doing so can lead to building mutual relationships of trust, love and compassion—traits that one would expect to find among the saints in the household of God.

Let me provide two very personal examples of how this process works. My sister and I joined the Church when I was 14 years old. We became members because two young Elders—one from Utah, the other from Arizona—gained the trust and confidence of my parents, especially of my father. My parents never became members, but they often told me how impressed they were with "those two American boys" especially with their kindness, their humility, and their respect for our cultural values. Because of their ability to gain my father's trust, he allowed them to teach his family, which, in turn, allowed my sister and me to gain testimonies of the truthfulness of the gospel and be baptized. This would never have happened if these two young men had not developed a love for, and an understanding of, the "strangers and foreigners" they were teaching.

Many years later, I had the pleasure of having lunch in Sydney, Australia, with Elder Bruce C. Hafen of the Seventy and Sister Hafen. He was serving as the Area President for the South Pacific region, based in Sydney. Elder Hafen had no histori-

cal connection to Australia, but during that lunch it was apparent that he and Sister Hafen had become authorities on Australian history, culture, language, and pragmatics. He had accomplished this through hard work, prayer, humility, and compassion. In so doing, he had developed a deep love and respect for the people he was called to serve. His accomplishments in Australia during his time of service became legendary.

These two examples show what happens when we learn to love and respect strangers and foreigners. I began this talk by quoting G. K. Chesterton's poem. Let me repeat:

Here dies another day
During which I have had eyes, ears, hands
And the great world round me;
And with tomorrow begins another.
Why am I allowed two?

I have argued that one reason we are "allowed two" and many more than two is so that we can be instrumental in bringing "strangers and foreigners to the household of God." We do this by developing an awareness and appreciation of the cultures and ways of thinking and speaking of these strangers and foreigners who, in this age of proximity, are part of the great world around us.

There is another scripture concerning strangers that stands as a challenge to us all:

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a *stranger*, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25: 34–40; emphasis added)

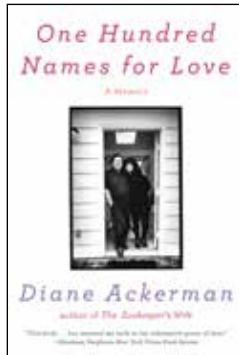
I was one of those strangers. Perhaps you were too. Or your ancestors. Perhaps you will meet a stranger today. My prayer is that these matters can help us be more successful in bringing strangers and foreigners to the Lord's house.

The Savior directs his disciples to "Go . . . into all the world" (Mark 15:16; image copyright 2011, Intellectual Reserve, Inc., used by permission)



Books that made

a difference



Cynthia Hallen
Springville, Utah
English 1980

One Hundred Names for Love

◆ by Diane Ackerman

After my mother had suffered her final stroke, she tried to speak with us, but the language centers in her brain were irreparably damaged. I received great comfort when I recently read the account of how Diane Ackerman used her knowledge of language and the brain to help her professor husband recover from a terrible stroke. Ackerman affirms that people who are disabled by stroke, coma, dementia, and other afflictions have other ways of communicating with loved ones, if

given a chance through creative conversations, moments of laughter, and loving relationships. The human brain and mind have infinite backup channels and multiple resources to help us when we suffer trauma or serious injury. Adults who become disabled do not wish to be treated as children, pets, or vegetables, and they still have something to contribute to others. This book confirmed a sacred period of silent communion between my mother and me as we held hands in the hospital. And it validated that she did hear our thank-you's and good-byes before she passed away at the hospice two days later.

Tell us about a book that made a difference for you. ron_woods@byu.edu

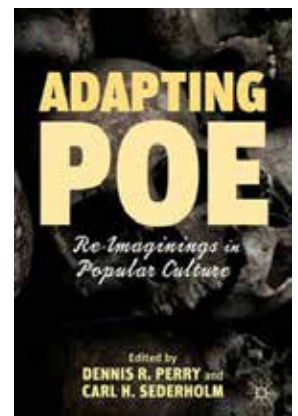
Recent Faculty *Books*

Continued from p. 15

Adapting Poe: Re-imaginings in Popular Culture

by Dennis Perry of the English Department and Carl Sederholm of the Department of Humanities, Classics, and Comparative Literature

This volume collects new interdisciplinary essays by leading scholars that combine the latest work in adaptation theory with fresh discussions of Edgar Allan Poe, his work, and popular culture. The book examines a range of genres and media into which Poe has been adapted, such as film, comic art, music, literary criticism, promotional campaigns, television, and internet videos. Each essay reevaluates Poe not only in terms of his influence on popular culture today, but also as a significant figure in its development. As a whole, this collection demonstrates Poe's pervasive and continuing relevance to the images and ideas of contemporary culture.



Where might you give?

Brigham Young once said, “Education is the power to think clearly, the power to act well in the world’s work, and the power to appreciate life.” The curriculum of the College of Humanities encompasses these principles and is engaged in seeing that Brigham’s vision is carried out every day at the University that bears his name.

As the donor liaison for the college, I am sometimes asked for examples of ways alums can “give back” to the College of Humanities. There are many. In the relative short time I have been working with Dean Rosenberg, I have been continually impressed with the caliber of faculty scholarship and our bright students. Both groups define excellence in education. Our students are not only receiving an excellent education but are becoming better members of the human race. Without donations from donors such as you, the reach and scope of what our professors can do and the breadth and depth of the experience our students can receive is limited.

Whether you are considering a first-time gift or have been giving for many years, a great place to consider is the “College of Humanities Annual Fund.” This fund does an enormous amount of good for faculty and students alike. To illustrate the blessings our students may receive from donations given to this fund, let me share two examples.

Scholarships. Many of the scholarships available to our college come from the Annual Fund. Students must demonstrate a serious commitment to their studies in order to qualify for scholarships in the College of Humanities. Scholarships will help students stay out of debt and help them concentrate on their education to help them prepare for the future.

Internship assistance. The College of Humanities Annual Fund can also provide awards for students involved in internships—locally, nationally, and internationally. Internships give students the opportunity

to enhance their learning experience by giving them life experience. Because an internship is rarely a paid experience, receiving an award such as this often comes precisely when the financial help is most needed. Internship support from the Annual Fund helps students offset their living costs. In some cases, they make the internship feasible. Some of our greatest student stories come from our vast internship program.

To illuminate how important donations can be, I recently read the following note from one of our students who received a scholarship: “I cannot adequately express my gratitude for the support you have provided to me. Your gift may not seem like a lot to you, but at this point in my life, it made a big difference to me. I am so grateful for people like you who are willing to give to those who are in need.” Expressions such as this are common for students.

We treasure your interest and involvement in our goals and mission at the College of Humanities. Because of the generosity of alums and friends, countless lives have been affected and blessed. Thank you for being our partner in education and ensuring that we continue to accelerate Brigham Young’s inspired principles that “education is the power to think clearly, the power to act well in the world’s work, and the power to appreciate life.” With continued and new support, we will be able to accomplish Brigham Young’s prophetic vision. So much of what we accomplish is possible because of you.

If you are interested in taking part in creating a legacy of education and excellence for the future, please contact me at 801-822-3343 or email at mbchristensen@byu.edu. There are many ways to give, the College of Humanities Annual Fund being an example. Countless lives will be blessed—including yours. Become involved today.

Matt Christensen

LDS Philanthropies



feedback?

We'd like to hear your views, your memories of campus experiences, or an update on your life since leaving BYU. Please email ron_woods@byu.edu.

Humanities at BYU is the alumni magazine of the College of Humanities.

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