

CONNECTIONS

2015

The College of Family, Home, and Social Sciences

#8



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Dear Alumni and Friends,



Many of today's academic disciplines find their origins in specific historical periods. The humanities arguably have their roots in the Renaissance when beauty, in art and literature, became an object of sustained study. The hard sciences, of course, were born a century later in the Scientific Revolution. And

modern engineering and technology derive in part from the technical and material advances of the Industrial Revolution.

The social sciences too arose from a particular period and are among the most fledgling of academic pursuits. Most, in their current forms, sprang up during the heady Enlightenment, when individuals, with an audacious confidence, began to apply human reason to the study of human societies and institutions. Maybe not surprisingly, the study of humans and human societies has arguably proved more complex, challenging, and certainly more contested than the study of either art or nature, in part because the stakes are so high.

Enlightenment thinkers scrutinized society with the object of applying intelligence to improving the human condition. Locke, who examined the nature of social power, was arguably our first modern political scientist; Smith, who took an analytical look at the world of human commerce, our first economist; Beccaria questioned Europe's violent penal system, coining the phrase

"cruel and unusual punishments," which might make him our first sociologist; von Humboldt, who attempted to understand the earth holistically—man, land, and nature—may be our first environmental geographer; and Voltaire and Gibbon could be the first of modern historians for having ameliorating agendas that went beyond mere chronology. There are certainly other claimants to being first in each of these disciplines (and founders of other societal disciplines would follow), but this gives a sense of the timing of the origins of the social sciences.

This tradition of striving, through our research and teaching, to better understand who we are as people at many scales—individuals, families, institutions, and nations—and to consider how we can make the communities we live in better, happier, and healthier, continues. The nine programs that make up our college embody these pursuits. The problems remain complex and the answers contested, but we have arguably made significant progress on many fronts, and we, as possibly any people in any time, are more distinctly aware of our social, behavioral, and family challenges. Our agenda, we hope, is not cynical, jaded, and esoteric, one driven by an effete intellectualism that simply turns out published pages to no particular purpose. We remain concerned with the practical concerns of our everyday presents and everyday futures. Hence, we again hope there is little in the way of ivory in the Kimball Tower, or, for that matter, in any of the towers that contain our many labs and classrooms. We, both faculty and students, remain enthusiastically engaged in many good causes, and we are deeply grateful to those who share our vision and continue to support us in these pursuits.

Best,

Shawn Miller
Associate Dean

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FRONT COVER:
Sri Lankan Gurulu Raksha mask said to provide power, beauty, and fame. Late 20th Century

BACK COVER:
The Great Horned Owl Katsina plays an important role by disciplining clowns for their inappropriate and non-Hopi behavior. 1950-1960



OH THE PLACES THEY'LL GO

—
ALUMNI SPOTLIGHTS

ART POLLARD

by Jake Healey

Though Art Pollard graduated from BYU in 1996 with an anthropology degree, the path in front of him was illuminated by computer screens. After his studies, he and a partner, Clark Goble (BYU '93), went on to create a wildly successful software company. "In the software world, we were some of the best at what we did," Pollard said. But something was missing. "[It] didn't really make people happy," he lamented. "[Software] just makes people unhappy when it breaks."

So Pollard decided to take a risk. Teaming up once again with Goble, he set the software aside and directed his focus toward a new project, one which would soon overshadow his previous success. Trusting in his taste buds and his keen eye for business, Pollard took his first steps on a journey that led him to embrace what he designates to be his true passion in life—chocolate.

Pollard once asserted that he "would like to change the world through fine chocolate." Altering the course of world history might be a tall order for a chocolatier, but in the world of confection, Pollard is practically there. Amano Artisan Chocolate, which he founded in 2006, is already one of the leading chocolate companies on the planet. Pollard promises that he strives "to make the ultimate chocolate so that [customers] can enjoy the ultimate chocolate," and he delivers. Amano is regularly recognized at worldwide conventions and has won well over a hundred national and international awards. In fact, his chocolate is in such high demand that a two-ounce bar sells for ten dollars—in contrast, a Hershey's bar of similar size goes for just over a dollar.

Amano means two things in Italian—"by hand" and "they love." As a business that never sacrifices quality for the sake of quantity,



the name is perfect. All of Pollard's chocolate is painstakingly hand-crafted from hand-picked cocoa beans, a rigorous process that often takes him out of the states. He has visited many countries, braving car crashes in the Dominican Republic and drug lords in Venezuela on his quest for cocoa. Consequently, the critical and public reaction to Amano's chocolate has been overwhelmingly positive.

Besides the dedication of Pollard and his team, one particularly interesting reason for Amano's success is its location. Though chocolate has historically been made at or near port cities because that's where the cocoa is shipped to, Amano resides in Orem, in the shadow of the Rocky Mountains—thousands of miles from any port. But making chocolate is a sensitive process, and being at such a high elevation causes chemical reactions that wouldn't be seen at sea level. Pollard claims that Utah's altitude makes the increased shipping costs well worth it. "I think we're able to offer something a little bit different because of that," he said.

Leaving behind a successful technology company to make chocolate is a dangerous business move at best. But between the prime location and his knack for the craft, it's clear that Art Pollard is on to something. There's much to be admired about a man who possessed the courage to chase his dream and is now living it. Indeed, it seems the sky is the limit for Pollard and Amano. But even though his confectionary accomplishments may never "change the world" in the traditional sense, he's content with the contribution he's providing the world right now—the ultimate chocolate.+



“Seek out the right mentors wherever you land, and work your tail off learning from them.”

SACHI JEPSON

by Allannah Osborn

Sachi Jepson's degree in social science teaching, which she received in 2005, was just the beginning of her academic and professional career. Deciding to stay in the Provo snow for a little while longer, Jepson went on to obtain a master's degree in sociology in 2007 before moving to the warmer climate of California to do a joint juris doctorate and master's in public policy at Stanford.

Although Jepson started out in teaching, she ultimately decided to develop her career further through public policy. While at Stanford, Jepson began working with the nonprofit Freedom Now, a group that pursues the release of prisoners of conscience¹ around the world, often representing them before bodies of the United Nations. After law school, Jepson moved to DC and spent a year working full-time for Freedom Now. She then began work at the international law firm Hogan Lovells, helping her clients with privacy and data protection issues while continuing with Freedom Now in her spare time.

Jepson currently works as a stay-at-home mom. “My new bosses are cuter, stickier, and more demanding: my toddler son and newborn baby girl,” said Jepson. When reflecting on her time at BYU she remembered mentors who were willing to believe in her, but who were also actively pushing her. To Jepson, BYU emphasized the importance of finding a mentor who she could emulate and who encouraged her to be continually learning. “Seek out the right mentors wherever you land and work your tail off learning from them,” said Jepson. “I hope someday I can serve as this kind of mentor, and help someone realize [they're] more capable than [they] thought.”

Jepson keeps herself capable and engaged in her community by serving as the Outreach Committee Chair for the Thurgood Marshall Academy Advocates Council in addition to raising her children. Thurgood Marshall Academy admits its students on a lottery basis, and is one of the highest performing public charter high schools in DC with a 100% college acceptance rate. Not expecting to move away from the capital in the near future, Jepson said, “I'm looking forward to figuring out how and when the next steps in my career will unfold.”

When asked for her advice to current BYU students, Jepson made a point of seeking out writing projects. “It's just never going to be wasted time to hone your writing skills,” said Jepson. “Working on writing has helped me think more clearly in general, which is crucial for law school, professional work, marriage, and reasoning with your one-year-old.” Jepson sees writing not only as a means of sharpening her toddler negotiation skills, but also as a reflection of herself and her work in public policy and the community. Regardless of major or field, Jepson said, “Practicing how to do thorough research and present ideas in a lucid, convincing way makes your work more representative of the best ‘you.’” For Jepson, discovering her own writing style and voice has been not only fun, but essential in her career. “The last thing I would say is to drink up,” she advised. “You will miss [the Creamery's] chocolate milk more than you think!” 🍫

¹ Prisoners of conscience are persons detained for their political, religious, or other beliefs or because of their ethnic origin, sex, sexual orientation, color, language, national or social origin, economic status, birth or other status—who have not used or advocated violence.





“I had so many great friends, professors, co-workers, and experiences at BYU that really helped shape me into who I am today.”



TYLER DEWAAL

by Ben Hale

Play your cards right, and you just might get paid to travel to some of the most exotic and exciting places in the world. That’s where history alumnus Tyler DeWaal’s career has taken him. DeWaal, whose father was an international businessman and professor in BYU’s Marriott School, gained an appreciation for foreign places at an early age. A self-described “expat kid,” DeWaal inherited a passion for learning about other cultures and their history from his parents, but that passion “really came to life” as he experienced the cultures firsthand while growing up overseas.

After graduating from BYU in 2004, DeWaal enrolled in the master’s program in Asian Studies at George Washington University’s Elliot School of International Affairs. In 2008, while still living in Washington D.C., he started working with the State Department. He completed a master’s degree the following year, and in 2010 he went on his first permanent assignment to the U.S. Embassy in Nairobi, Kenya.

DeWaal said Kenya was “interesting and exciting,” comparing the pace of the work in the embassy to a war zone. DeWaal enjoyed working with people from all over the world and learning the inner workings of diplomacy. But it wasn’t all work and no play. DeWaal often took his family on safari (meaning “journey” in Swahili) with little more than a pair of binoculars and one or two guidebooks. “Spotting huge herds of elephants marching past, lion prides resting in the hot afternoon sun, and cheetahs perching on our vehicle were wonderful family memories,” he said. Reaching the peak of mighty Mount Kilimanjaro—in a BYU t-shirt, no less—is a great highlight from DeWaal’s time there.

Church service formed an integral part of DeWaal’s experience in Kenya. He served as young men’s president of his ward in Nairobi, and enjoyed seeing members blossom. “I felt like I was back on my mission, helping to establish and strengthen the Church in its early stages, as most members lived in the slums of Nairobi and were relatively young in the Gospel,” DeWaal said.



Closely related to church, DeWaal’s humanitarian service also flourished in Kenya—but that wasn’t where he started to get involved. While at BYU, he co-founded a non-profit organization to raise scholarship money for Tibetan refugees. Continuing in that pattern, he helped establish and is now vice president of the Shim Hill Education Foundation, which aims to sponsor high school education for Kenyan youth.

DeWaal credits BYU for shaping his career in meaningful ways. During his undergraduate education, he learned how to work with people from all walks of life, to analyze problems from different perspectives, and to serve, among other things. “I had so many great friends, professors, co-workers, and experiences at BYU that really helped shape me into who I am today,” he said.

In 2013, DeWaal transferred to the U.S. Consulate in Chengdu, China, where he stayed for two years. Now, he’s starting a three-year stint at the Shanghai Consulate. DeWaal has taken his wife Amy and their five children along with him to each new location. Over the years he has fulfilled State Department assignments to Lahore, Islamabad, Hong Kong, Addis Ababa, Taipei, Beijing, and Bangkok. Visiting and living in such alluring locales has its perks, but one thing in particular makes it especially challenging and exciting for DeWaal: “I prefer ‘the field,’ being out on the frontlines, where local decisions can be made in a more streamlined fashion and where you see the direct impact of your work.”

With a first-class BYU education and a wealth of experience, who knows where Tyler’s career will take him next? ➕

For more information about the Shim Hill Education Foundation, visit www.shimhill.org



The La Lai Aya is a sheep herder who dances during the mountain sheep dance and functions as shepherd of those sheep.

CURATING CULTURES

STUDENTS OF THE MUSEUM OF PEOPLES AND CULTURES

By Ben Hale

Photos by Brooke Alius

For 34 years the Museum of Peoples and Cultures occupied Allen Hall, taking in eager students and curious individuals. Undergoing a makeover that required permanent re-location, the Museum of Peoples and Cultures (MPC) has found a new face, along with a new neighbor; it is now next door to BYU Outdoors Unlimited, just north of campus.

For those “in the know,” like Codie Walton (‘14), alumna and former museum volunteer, the Museum of Peoples and Cultures continues to be “BYU’s best kept secret.” Now that it has a more prominent location, museum employees and alumni hope that more people discover what the museum has to offer—and that they spread the word, too.

Although the museum has a new look with the change of location, Director Paul Stavast and Curator of Education Kari Nelson plan on running the museum with their established philosophy. According to Stavast, the level of student involvement at the MPC is what makes it truly unique. “Students do just about everything at the museum,” he said. “I am the only full-time staff at the museum. And we have Kari, who is the part-time Curator of Education. Every other position at the museum is filled by students.” Stavast noted that few—if any—other museums in the country have students participate as much as they do at the MPC.

In addition to student involvement, professional leaders Stavast and Nelson encourage community engagement. The MPC holds dozens of events during the year, from mystery dinner date nights and girls’ nights out to children’s storytime and field trips. “We engage with the community to give students experience,” said Nelson. Many students have gained this experience at the MPC as employees and volunteers. We talked to a few of them, past and present, to learn about some of their duties while working at BYU’s anthropological museum.

Courtney Ewert, an archaeology graduate student, arrives at the museum long before it opens. She unlocks the doors, shuts off

"I WAS ACTUALLY ABLE TO DO THINGS THAT WERE PERTINENT TO THE CAREER THAT I WANTED."



The Skookum Doll created by Mary Dwyer created in 1913, exhibits stylized stereotypes then associated with Native Americans. The dolls, whose heads were initially carved from apples, were mass produced until the early 1960s.

the alarms, and gathers the previous day's "door count," which should give the staff a good idea of how many people visited the MPC that day. Ewert originally signed on as office manager for the Office of Public Archaeology (OPA), which resides in the museum; now she manages the offices of the entire MPC.

"I'm sure to everyone else [this] is probably the most boring job you could have at a museum," said Ewert. "But I love it." Ewert is also working toward a museum certificate. As a part of her coursework she contributed to the new building's opening exhibit: "Second Stories." For Ewert, working at the MPC is about connecting with the past, even if there's no historical record of it. Not only that, she believes her experience at the museum will prove invaluable to her career. "It's taught me a lot of good skills that my program doesn't give me," said Ewert. "I could go out and get a job anywhere."

Jessica Simpson—no, not that Jessica Simpson—is the museum's registrar and collections manager. This means she keeps track of records for the objects in the collections housed in the museum, and also handles the collections herself. Simpson sees every object that comes into the MPC. For example, during the course of our interview, she gestured toward a roll of film sitting in her office. An emeritus professor had recently brought her the film, which documented a 1958 archaeological expedition to Aguacatal, Mexico. Though she deemed the film

interesting, she thought it was better suited to Special Collections, so she decided to send it there.

In addition to her employment at the museum, Simpson is pursuing a master's degree in anthropology and a museum studies certificate. This means that she has contributed in other ways to the MPC. One fond memory for Simpson is creating the "moccasin wall," an integral part of the recent "Nuchu: Voices of the Ute People" exhibit. For Simpson, engineering an aesthetically pleasing, yet functional display to mount the moccasins to the wall was quite a challenge. "I actually have a scar from making it," said Simpson.

But this kind of hands-on, do-it-yourself learning is what, to faculty and students alike, makes working at the MPC such a valuable experience. "That's one thing I really like about working here," said Simpson. "I have to learn to think for myself."

Anthropology student Heather White ('14) got her firsthand museum experience as a collections technician. Her tasks included cataloguing collections, writing conditions reports, photographing objects, and creating cases for storage. These skills have come in handy for White as she works toward a master's degree at George Washington University, which has one of the most reputable museum studies programs in the nation.



"I was actually able to do things that were pertinent to the career that I wanted," said White. "I wouldn't have had that experience anywhere else."

White has also completed internships at two other museums. For her, the biggest difference between the MPC and the other museums is the level of trust placed in the students to plan, start, and execute projects. "I've been looking at different internships, and I'm overqualified for graduate positions because I did so many things there," said White.

White isn't the only one to have had her career boosted by their MPC experience. Tammy Cherry ('08) got her first glimpse of the museum completing an extra credit assignment for an anthropology class. After the visit sparked her interest, she decided to volunteer at the museum, which she did for a year. Later, she took a position as a collections aide. Then Paul Stavast, the current director, arrived. He recognized Cherry's potential to work with people, rather than objects. So he had her run education programs and manage volunteer work.

Under Stavast's tutelage, Cherry applied for an ORCA grant and conducted what is known in the business as a visitor study. Day by day, she would stop people who came to the museum and ask them a few survey questions. She compiled the results into a presentation, which she took to several prestigious museum conferences around the country. Through

the connections she made at these events, Cherry secured a consulting job in Washington, D.C. According to Cherry, finding a job like that without a master's degree is nearly impossible. "It's a field that highly values master's degrees," she said. "I have to put it all back to my...real-world, professional-level experience at the museum."

Even though the D.C. firm that hired her has closed, Cherry still works as a part-time consultant, which leaves room for her responsibilities as a mother. Several years later, she recalls her experiences at the MPC with fondness. "I loved watching people light up when they learned a really crazy fact about a Mesoamerican artifact, [and] realized that we're all people, we're all the same," said Cherry. "Making those correlations on the museum floor was definitely a highlight."

Not every student who puts their time and energy into the MPC is an employee. Dozens of volunteers have come and gone, doing everything from collections work to giving guided tours of exhibits as docents. Trevor Pollman ('14), was one of these volunteer docents while he studied archaeology at BYU. On any given day, Pollman would meet with a group—ranging from families to school groups—and walk them through each exhibit in the museum.

On one occasion, Pollman distinctly remembered giving a tour to a group from a troubled-youth high school.

This comb comes from Nigeria and dates to the mid-20th century. The handles of combs often contain different cultural references and may consist of declarations of social status or political affiliation, love notes, or decoration.



These arrows were collected in the 1930s by Mildred Dillman from the Ute reservation in the Uintah Basin. Her collecting preserved an important pre-WWII glimpse of Ute creativity.



These masks come from various locations in Mexico including Acatlan, Iguala, and Puebla. The Dance of the Moors and the Christians would feature masks like the two face masks pictured here.

After stopping at a few displays, he could tell that none of them wanted to be there. So Pollman decided to tell them about his experience excavating the Provo Tabernacle. "They were impressed that people actually did archaeology," said Pollman. "[The students] wanted to learn more about the things in the museum because of my background working with [them]."

Pollman now manages a restaurant in his hometown of Ankeny, Iowa. Even though he's not in a museum, he credits the museum for giving him valuable skills he uses in his professional career. "[It] really made me come out of my shell," said Pollman. "I know how to deal with the public now. I know how to get my point across so the people stay interested, and stay invested in it. It's helped me both in interviews and in my job now, because I work with the public on a daily basis." Wherever these MPC veterans end up in life, the museum gives them a defining experience.

Codie Walton, who hailed the MPC as "BYU's best kept secret," had one defining moment at the museum. Walton studied public health and saw herself one day becoming "the kind of person that would cure Ebola." Walton was an MPC docent for four years. For two of those years, she led a children's program called Stories Around the World, where she would read to the children about international cultures and direct a craft activity. She didn't realize it then, but this storyline would alter the trajectory of her life.

"We were reading stories about Dia de los Muertos," said Walton. "I was working with these kids, and I saw them get so

excited and energetic about learning about a different culture. I had a complete change of heart." This change of heart inspired Walton to become a teacher. She currently teaches fourth grade in the Dallas/Ft. Worth area, with Teach for America. "I feel super privileged to have gotten an opportunity to work with kids, and to really do something that I have a passion for. It makes my job a lot easier," said Walton. She plans to continue teaching when her assignment with Teach for America is over.

Another former member of the MPC's host of docents, Michele Woodard, is a mother of four who has returned to school to get a degree in Ancient Near Eastern Studies. When Woodard moved to Provo, she saw an ad in the newspaper asking for volunteer docents. "I thought it would be a great way to get to know people," she said. For her, some of the museum's best assets were the amount and variety of events put on throughout the year. "That's why I continued to do it for so long," said Woodard. "There was so much, and it was never boring."

One skill that Woodard appreciated having gained from her volunteer was the ability to think on her feet. "Because we did have such a variety of groups, you couldn't just have something rote and memorized. It didn't work," she said. For each group, she added, "you had to teach it in a certain way."

Woodard saw groups of all types and sizes come through the MPC, but she most enjoyed working with school field trips. Woodard and her fellow docents would call these visits "cheater tours." The docents would split the kids into several groups,

walk them through each exhibit, and have them identify things that interested them. Then the children would repeat it back to each other. "They were teaching themselves, talking in their own language," she said. "There was... a whole lot more respect—because it wasn't another adult, or somebody bigger than them. [They taught] themselves."

As shown by the experience of Katie Cortez, a senior studying history and anthropology, volunteering as a docent and working as an employee are not the only ways to get involved at the museum. Cortez did an internship at the MPC in summer 2014. Among other projects, she spent some time inventorying human remains. Cortez recalled finding a pot with a note saying, "This was part of a sacrifice. Don't remove these ashes." Apparently, the ashes were the remains of a baby. Cortez said that projects like this one "really piqued my interest."

Cortez expressed her appreciation for the museum's engaging activities. "A lot of people don't really like history," said Cortez. "So if they can reach out and discover different ways that people can find history interesting, I think that's an important thing to do." Hopefully, in its new home, the Museum and Peoples and Cultures—and the students who work there—will continue to do this for years to come.

To get involved at the Museum of Peoples and Cultures, visit mpc.byu.edu or stop by the museum at 2201 North Canyon Road in Provo. *

REAL WORLD ARCHAEOLOGY

by Ben Hale



The Office of Public Archaeology (OPA), housed in the Museum of Peoples and Cultures, moved to the new location as well. OPA, a cultural resource contracting firm, was founded in 1980 in order to provide students mentored experience doing fieldwork and lab analysis. Over the years, students' firsthand look at professional archaeology with OPA has taken them throughout the region including extensive work in Utah, Idaho, and Nevada.

"[This is] real world archaeology," said Richard Talbot, director of OPA. "That's the experience that we try to give to the students. We teach them to take the learning that they get in the classroom out into the field and apply it. It's what they'll be doing for the rest of their careers."

In their work with OPA, students get up-close and personal with cutting-edge technologies. Students gain critical skills for archaeological research by using an array of hardware and software to gather, catalog, and analyze data and artifacts: 3D scanners, robotic surveying systems, tough-built laptops and tablets, and unmanned aerial systems. Projects where students

learn to use these technologies on-site may be as close as the Provo Tabernacle or as far away as the Ad Deir Monument in Petra, Jordan.

Beyond what is available commercially, a team from OPA, the Museum of Peoples and Cultures, and BYU's Anthropology Department is developing new technologies to expand the competitive advantages BYU students receive. Engaged together as the Archaeological Digital Initiative (ADI), they aim to teach students 21st century skills necessary for succeeding in the fields of anthropology, archaeology, and museum work. Most recently, their work has included developing WI-FI enabled data collection software and artifact processing systems utilizing vision recognition algorithms.

Much of the foundational tech equipment available for students would not be in the hands of BYU archaeologists, if not for the generosity of donors like Rex and Ruth Maughan and Richard Winwood. For more photos and videos about the archaeology tech, visit anthropology.byu.edu.



This small gourd bowl comes from the Quiche Maya of Guatemala and was collected by the Brigham Young Academy expedition through Central America in the early 1900s.

**"IT HELPED ME BOTH IN INTERVIEWS AND IN MY JOB NOW,
BECAUSE I WORK WITH THE PUBLIC ON A DAILY BASIS"**



*The Art of Civic
Engagement*

BY JAKE HEALEY, ALLANAH OSBORN, AND BEN HALE



“ We can sit around and complain, but nothing will happen until we get involved. That is what civic engagement is. It is making a difference, and taking action. ”

We learn things in college that stay with us long after we receive our diploma. Of course, there’s the knowledge that comes with our formal education—but there’s so much more. As real life hits for the first time, a student learns what foods mix well with top ramen, how an awkward first date can be avoided, and the most efficient way to spend three quarters at any given vending machine. But as practical as this knowledge might be, perhaps the most important thing a college student learns is how to balance. Between a full load of classes, a part-time job, and life’s many other responsibilities, it’s a minor miracle any time a college student gets the recommended eight hours of sleep.

Indeed, it seems as though the most successful individuals, both during and after college, are the ones who have learned to balance their different responsibilities—and an important part of a balanced life is being civically engaged. Civic engagement means identifying or addressing issues of public concern and working to aid in the improvement of a community. This includes anything from serving in a PTA to running for mayor. Unfortunately, participation in these kinds of activities seems to be dropping in the United States.

In the year 2013, less than a quarter of Americans did any volunteer work for

any organization. In the most recent midterm elections, an already declining voter turnout rate dropped even further. Shortly after the 9/11 terrorist attacks, community involvement skyrocketed, but has been in a significant slide since 2005. Statistics indicate that these and other worrisome participation trends are especially prevalent among millennials—the rising generation.

These patterns are not to be taken lightly. William Damon, professor at Stanford University and one of the world’s leading scholars on human development, warns, “The most serious danger Americans now face—greater than terrorism—is that our country’s future may not end up in the hands of a citizenry capable of sustaining the liberty that has been America’s most precious legacy. If trends continue, many young Americans will grow up without an understanding of the benefits, privileges, and duties of citizens in a free society, and without acquiring the habits of character needed to live responsibly in one.”

The National Advisory Committee (NAC) of BYU’s College of Family, Home, and Social Sciences has a deep interest in helping current students fight those trends, which is why they chose to make civic engagement the theme for 2014. The NAC consists of 56 members

who share a love of the college and a common goal of its constant improvement.

Because BYU is owned and operated by The Church of Jesus Christ of Latter-day Saints, the school, the NAC, and its other supporters have made educating students about this field a top priority. A new Civic Engagement minor that BYU offers aims to facilitate this. The principles behind the minor are embraced by the LDS Church Handbook of Instruction, which reads, “Members should do their civic duty by supporting measures that strengthen society morally, economically, and culturally. Members are urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families.”

Family is a primary focus of the LDS Church, and as the handbook states, proper civic engagement can contribute to a better family environment within the community. Of course, the school’s motto—“Enter to learn, go forth to serve”—mandates that all who receive a BYU education use it for the good of mankind, but as President David O. McKay once famously said, “no other success can compensate for failure in the home.” BYU students educated in civic engagement leave school prepared to not only make their community a

more family-friendly place, but to teach those same critical principles of involvement to their children.

This focus has never been more important than it is today. We live in an age of social activism and a nation of polarized opinion. While there’s certainly a place among all that for our views to be seen and our voices heard, the most crucial thing we can do to strengthen the foundation of our country is to simply get involved. Doing so in a balanced manner will help our families, bolster our communities, and show respect and gratitude for the God-given gift of freedom. As Elder Bruce R. McConkie said, “to worship the Lord is to stand valiantly in the cause of truth and righteousness, to let our influence be felt for good in civic, cultural, educational, and governmental fields, and to support those laws and principles which further the Lord’s interests on the earth.”

In the spirit of Elder McConkie’s words, the College of Family, Home, and Social Sciences officially introduced the Civic Engagement Leadership minor in fall 2014. The minor is designed to provide students with a stepping stone to exert the influence that McConkie advocated. A survey of BYU alumni revealed that, aside from their

church callings, they were not very involved in civic and community affairs. The current director of the program and political science professor, Richard Davis, put it directly: “If any [university] had a responsibility to help, it would be BYU, and within that, it would be the College of Family, Home, and Social Sciences.”

The Civic Engagement Leadership minor is founded on the idea of promoting direct involvement with the community. “We need to encourage...students to become involved, to become engaged,” said Davis. The course became available only recently. However, the Office of Civic Engagement has been around for a little longer. According to their mission statement, they seek to provide students with the opportunities and the means to develop the skills that will aid them in becoming a more integral part of their communities. “We can sit around and complain, but nothing will happen until we get involved. That is what civic engagement is, it is making a difference, and taking action,” said Cynthia Kuta, a student currently enrolled in the program.

The minor is composed of a one credit introductory course, the capstone course, and twelve credit hours of upper division courses from various departments in the College of Family, Home,

and Social Sciences selected specifically to benefit students in increasing their civic involvement. The program proves extremely useful, in that it draws together courses that emphasize community-building skills. “What it does is help them develop the skills they need to be good citizens,” said Davis. It provides the knowledge and direction for students who really want to keep their community in focus.

In promoting direct involvement, the course instructs students to actively seek out ways to solve problems that affect the community. And as a result, a key component of the program is the requirement to devote some time to a project that acts as a practical hands-on experience in terms of civic engagement and leadership. “It’s more than just going down to the food bank and volunteering for twenty hours. It’s taking [an] idea and changing the community with your idea,” said Davis. The project enables students to witness the positive effect that active involvement has on the surrounding community. The aim of the project is to “ultimately get the community involved in a civic matter...that affects [them],” said Elias Flores, another student currently enrolled in the minor.

For his project, Flores wanted to address the issue of bicycle safety in and around Provo, and specifically at BYU.

“ Find areas that you're passionate about, and look for opportunities there.”

Since Provo is a university town in a car-oriented state, transportation choices are crucial. Starting fall semester, the university will charge fees for on-campus parking spots. This may solve the parking issue, but it will also increase the amount of pedestrians and bicyclists in a town already overrun with students trying to make their way around. “This project gives me the opportunity to lead a cause that will affect the BYU community in a positive way,” said Flores. Concerned about the consequences of this, Flores began working with the Provo Bicycle Committee with the hopes of organizing an event where various organizations can come to BYU campus to educate the students and faculty regarding bicycle safety, including a “police- run...obstacle course in which participants can practice their bicycle safety skills,” said Flores.

Kaleigh Crystal, political science major, focused her project efforts on helping the Utah State Republican Party during the election by encouraging the general public to get involved and vote. With the goal to provide students with skills such as organizing others, working successfully in a non-profit organization, communicating with elected officials, helping shape public policy, and working effectively in government or in other forms of public services, the minor has succeeded. “Civic engagement is vital,” said Crystal, who sees the course as a channel to one day run for City Council.

Providing service is a quintessential quality of BYU students and alumni. We are encouraged to use our education to become a force for good in the world. That can be done simply by increased participation in our communities. “I feel civic engagement is a duty that every single individual holds in whatever community or organization they reside

in,” said Flores. Regardless of what they are studying, the minor provides the means for students to become an active participant in their community.

Even if the students end up on a career path that has little to do with politics, Davis added, this will help them understand how to engage with their community and how to become an active component in creating a community not just to inhabit, but one to really live in.

You’ve seen how important it is to the communities of the world for people to get involved in public service and volunteer. Maybe it’s too late for you to sign up for the civic engagement minor, but you want to do your part. How do you actually make it happen? One savvy civic servant, adjunct professor Greg Hudnall, has a pretty good idea.

“The number one priority for me, of course, is family. Everything else revolves around that,” said Hudnall. This man clearly knows what’s really important: spending time with his wife, four kids, and six grandchildren. At the time of his interview, Hudnall and his family had just returned from a trip to Disneyland. As for where he found the time to be the associate superintendent of the Provo school district, serve in stake leadership, meet with five community boards, and develop a suicide prevention program, that’s anyone’s guess.

Hudnall attributed his civic engagement successes to daily, early-morning walks with his wife. On these brisk jaunts, the couple discusses their schedules and ongoing projects together. “It really helps synchronize the day for us,” said Hudnall. His family also avoids spending too much time watching TV.

The numbers vary, but several institutions report that people spend increasingly large amounts of time using digital media. While we don’t advocate completely dropping Instagram and BuzzFeed, some of that time might be used better. “There’s just too much media challenge against individuals right now,” said Hudnall. “You have to work really hard to not be consumed by it.”

So you’ve started your early-morning walk regimen and you’ve cut back on media time. Now you need to know what to do with that extra time. Hudnall

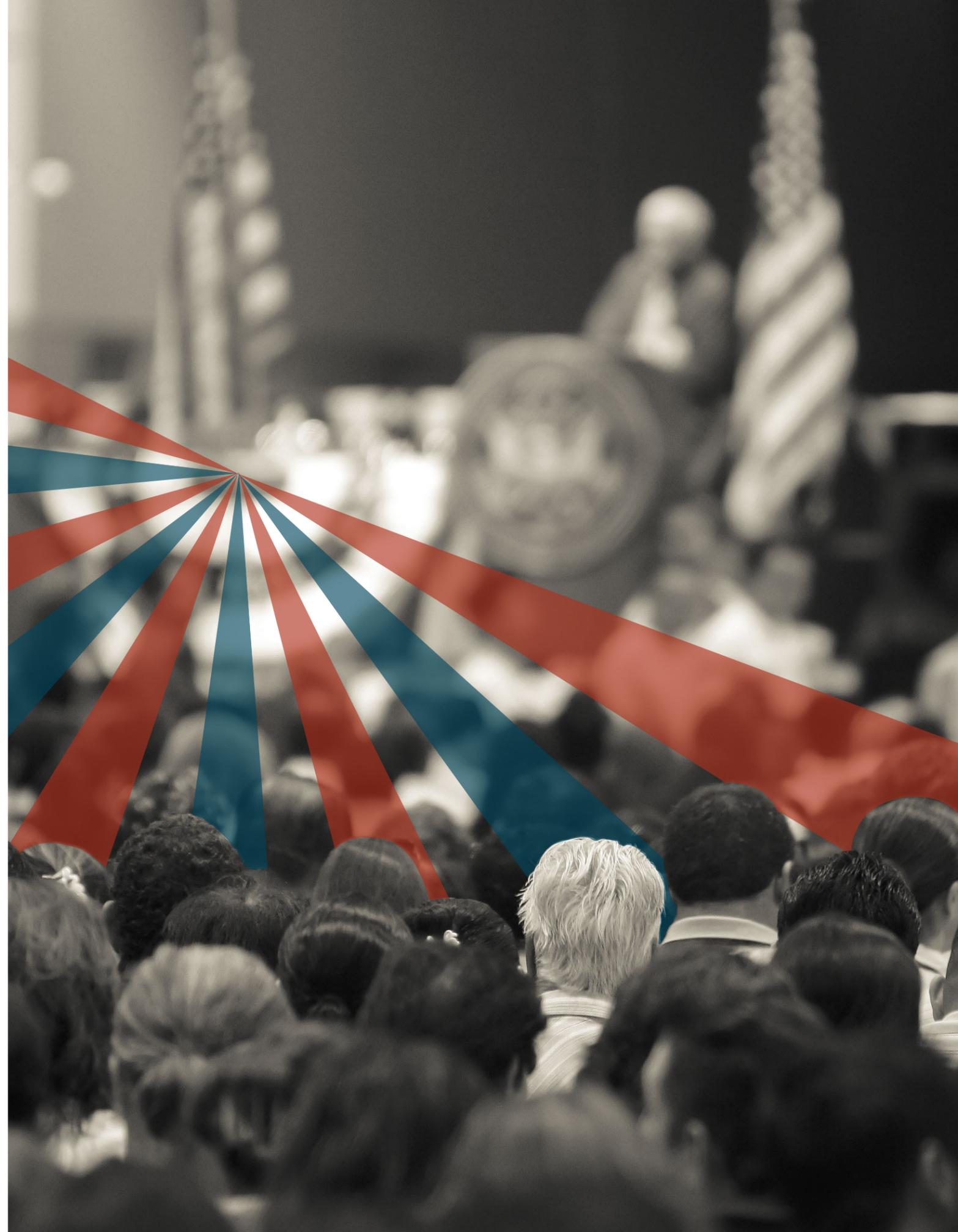
suggested starting at City Hall. Provo City has fourteen volunteer boards that tackle issues in a variety of fields, like recreation and housing. “Find areas that you’re passionate about, and look for opportunities there,” suggested Hudnall. Local government isn’t the only place to look for engagement opportunities—nonprofit organizations constantly seek new volunteers.

The truly bold can start a nonprofit, like Hudnall did. While working as a high school principal, Hudnall lost four students to suicide. On one occasion, he had to identify the body of a student who had taken his own life in the park next to the school. These events affected Hudnall profoundly, and he decided to do something about it.

At the onset, Hudnall found time in his busy schedule—evenings, weekends, and holidays—to spend on starting a teen suicide prevention organization. He started small. “What I found early on is that I needed other people with [the same] passion. I just had to find them,” said Hudnall. And find them he did. In 1998, three volunteers coordinated anti-suicide efforts. The endeavor gradually developed into a nonprofit organization, Hope4Utah. Now, Hope4Utah puts over 3,000 volunteers to work on a variety of initiatives statewide. For those who have found their own passion, the opportunity is there.

If after all this you still don’t know how to find the time or place to volunteer, Hudnall had this to say: “If you’re really looking for it, it’s out there.” Hudnall told a story from his time as a bishopric member of a married student ward. He and the bishop had gone to visit a ward member to talk to him about home teaching. This member was in a rigorous program at BYU, and said he simply did not have time to do home teaching. After an unsuccessful attempt at convincing this member otherwise, the bishop said to Hudnall, “That individual can’t be successful because he hasn’t learned to balance his life yet.”

The same principle of balance applies to civic engagement. An important part of a balanced life is finding time to serve the community. The glaring truth whether we like it or not, is that the time is there; we just have to make it. “Whatever we put our time and effort into is what we’re going to be successful with,” said Hudnall. “If you’re willing to sacrifice and prioritize, you can accomplish a lot.” ★



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BYU FHSS

In a world full of speeding trains and soaring planes, the wonders of world travel are right at our fingertips opening up endless opportunities for our futures. This past academic year, the college employed social media to encourage students to find a niche in life. As part of that we have documented the benefits of real-world experience, whether they be internships, conferences abroad, or field studies. [Follow us on Instagram @byufhss.](#)



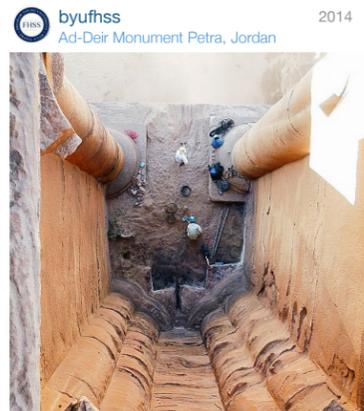
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byufhss Brinnan Schill's field school prep class – officially starting excavation in the spring. #backyardarchaeology #athomefieldschool #fhssfieldstufy



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byufhss Matthew Bell with @senorrinhatch while on his internship learning about the legislative process that deals with health issues and prescription drug abuse in Utah.



67 likes
byufhss Brooke Day, interning at a Romanian orphanage, in front of a playground built in memory of Ashleigh Cox, a former BYU intern who passed away in February of 2014.



54 likes
byufhss BYU archaeologists working on the clearance of the first alcove of the second story of the Ad-Deir Monument after repelling down its exterior. #archaeology #gettingvertigo



83 likes
byufhss While interning in India, Richard Bruner and his fiancé were dressed in traditional clothing for a pseudo-ceremony that was revealed to be legal after the fact.



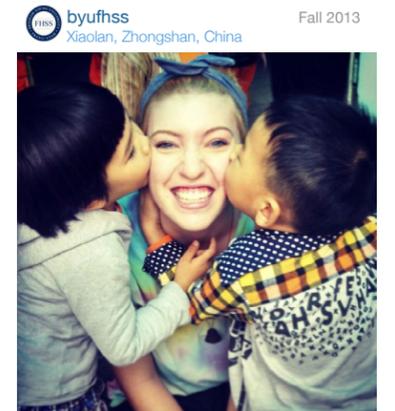
65 likes
byufhss Daehyeon Kim representing BYU while interning in Brussels as a research intern with Bruegel, an economics think-tank. #disneylandofEurope #economics #byuabroad



50 likes
byufhss Caroline Foster worked with BYU's Immigrant Ancestors Project at the National Archives in London to analyze and preserve historical records. #familyhistory



76 likes
byufhss Andrea McCall spent her field study at the California Primate Research Center doing behavioral testing on Titi monkeys.



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byufhss Kelly Durringer in a Himba village in Kaokoland studying mother-child relationships and mothers' attachment to their children. #anthropology #fieldstudy #findyourniche



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byufhss Anneli Morse interned for a state contracted residential treatment center for teens called The Journey. As a part of that program they took them to volunteer at the color festival. #socialwork



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byufhss Jessica Andrus spent everyday interviewing, observing, and interacting with the Himba in Namibia. #bushliving #anthropology



58 likes
byufhss Kelsee Jackson standing next to the headstone of her great-great-uncle while traveling with the Immigrant Ancestors Project. #familyhistory #makingconnections



66 likes
byufhss Maia Roberson on a model podium in the Olympic Museum just after she had completed her presentation for the Society for Longitudinal and Life Course Studies. #familylife #worldwideconnections



39 likes
byufhss Claudia Rasmussen at the APA conference networking with quantitative psychologists from around the country. #psychology #findyourniche #letsconnect



WHERE ARE THEY NOW?

— RETIRED FACULTY SPOTLIGHT

by Allannah Osborn



KEN MATHESON

Which of your experiences at BYU will you look back on with the most fondness?

The experiences that I miss the most after retiring from BYU are teaching, supervising, and informal conversations with students. The association and sharing of ideas with colleagues was also important. The entire atmosphere, climate and spirit [of] BYU are also missed.

What was the most challenging aspect of your work?

The most challenging part of my work was keeping ahead of the very bright students in the social work program. We often joke[d] among faculty that we could never be admitted into our own program because of the higher expectations now required for admission, than when most of the faculty went to graduate school.

How did becoming a professor impact you as a person?

I never dreamed years ago that I would end up being a BYU professor. However, being a professor impacted me by helping me keep current on research in the changing world of social sciences. It also impacted me in that I was always in contact with very bright creative students who were always looking for ways to improve themselves and help others. I feel blessed to have been a part in helping to develop and recognize some

of their basic core values and therapeutic techniques, and to help them realize that they can assist others in realizing their potential. It is always a pleasure to cross paths with former students who are working full-time in various agencies in the community and [to] be informed that they remember materials that were discussed in class that they're [now] implementing and improving upon.

What are you doing with your spare time now?

My wife and I are leaving (by the time you read this we will have left [and flown] to Germany 2/9/2015) on an LDS mission to Frankfurt, Germany, serving as area specialists for LDS Family Services. The skills that my wife and I have developed over the years will be utilized to further the work of the Church in the Europe area.

Is there anything you would do differently if you went back today?

I spent 19 years with LDS Family Services, and 19 years as a professor in the school of social work at BYU. Looking back I can see that my clinical experience helped me share with students my philosophy and approach in working with others and provide specific examples and role-play techniques. I'm sure there are little things I would do differently if I were beginning my teaching career now, but I have no regrets for the time I spent teaching at BYU.

MARY STOVALL RICHARDS

What's your favorite travel destination?

I love going just about anywhere that has an interesting history, beautiful scenery, or great architecture, museums, or art galleries—the choices are vast.

What was the most challenging aspect of your work?

My career did not follow the norm during its first few years. I was hired not only to teach history but to direct the Women's Research Institute (WRI), which had just been moved into the College from its previous home under the university president's office. During my first year I taught seven courses, directed the WRI (whose previous director had been full time in that position), and served on numerous committees. The next year I was appointed chair of the BYU Women's Conference as well, though my teaching load was reduced. In my naiveté in graduate school, I had thought of academia as the contemplative life devoted to teaching, research, and writing, but that illusion was quickly shattered. Academia is actually a constant balancing act of the many demands on one's time, and while the nature of the demands changed over my career, the necessity of balancing them remained the same.

What was your motivation for becoming a professor?

I love ideas and learning and wanted to be part of the process of helping to understand the human condition and to transmit that understanding to another generation. It seemed, and still seems to me, to be a noble undertaking.

How did becoming a professor impact you as a person?

An easier question might be how it didn't influence me as a person. A complete answer would make for a long article, but let me make a couple of points. First, when I was in graduate school at the University of Chicago in the 1970s, the new social history was coming into its own. That approach to history was influenced by the civil rights and women's rights movements, along with numerous movements among other marginalized groups. It argued that vast numbers of people had been left out of the world's history, which had previously focused mainly on white male elites, and that history looked different if all persons and groups were included.

That emphasis on the importance of all persons is obvious today, but it was less obvious then. It influenced not only my academic studies but my approach to life. Constantly asking how a conclusion applies to, for example, women or African Americans, forces us to move beyond easy generalizations and lazy ways of thinking and to



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actually see other people as equally important. It also changes the way one looks at life and how one understands where she fits in the universe. If all persons are equally beloved children of Heavenly Parents, then I can't assume that the world revolves around me, or that the Lord loves me more than He loves someone living on the other side of the globe.

Second, being a professor brought me wonderful friends who shared insights from their own disciplines that enlarged my thinking. For example, one friend in the Chemistry Department reaffirmed my belief that there is no fundamental contradiction between science and religion; he said that each answers different questions: science answers how, and religion tells us Who and why. The gospel encompasses all truth, and we need not fear to range widely in our study.

What are you doing with your spare time now?

When my mother died a few years ago, I inherited three trunks and seemingly innumerable boxes filled with correspondence from my grandmother and mother. They kept everything, but in no discernible order. So, I have been slowly separating wheat from chaff, organizing the important papers, and taking notes for a family history. Because they lived through difficult times—two world wars, the Great Depression, and other calamities—and experienced poverty and heartache, the process has been emotionally taxing at times. Both the size of the task and its emotional component mean that it is taking much longer than I had originally envisioned.

If you were to give a "last lecture" at BYU, what would the topic be?

I would like to discuss the importance of not being afraid—of life, of challenges, of new places, of questions, of new ideas. In my own life, well-considered risk (I'm not talking about reckless stupidity) has brought wonderful opportunities and growth. We need to move beyond our comfortable routines to ask more of ourselves. And, we should live brave lives. One of my mother's instructive stories, which she repeated many times to me, came from her girlhood. Something horrible had happened—an animal had been run over in the street, and she turned away quickly to avoid the sight. A wiser older man came up to her and said, "No, don't look away. Take a good, hard look. The reality is never as bad as a half-glance plus your imagination can make things appear." While that principle may not apply in all situations, I believe it applies more often than not. The hard reality may be formidable or terrible, but our fears can make it monumentally worse and can stymie our ability to face that reality and to grow intellectually, emotionally, and spiritually.

TERRY OLSEN

What is your favorite book?

Not counting the scriptures, it is typically the one or two I am reading at the moment. Asking this question is like asking [me] to name [my] favorite child. Since I have six children, I will risk naming six books, alphabetically by author.

1. Flyvbjerg, Bent (2001). *Making Social Science Matter: Why social inquiry fails and how it can succeed again.*
2. Hafen, Bruce C. (2002). *A Disciple's Life: Neal A Maxwell [A biography of unusual openness regarding the multi-faceted service and influence of a guileless leader.]*
3. Kershaw, Alex (2010). *The Envoy [Story of Swedish Diplomat Raoul Wallenberg's efforts to save Jews in Budapest, Hungary from extermination by the Nazis in WWII].*
4. Meyer, Michael (2009). *The Year That Changed the World [Behind the scenes, on-the-ground story of the fall of the Berlin Wall.]*
5. Slife, Brent. & Williams, Richard N. (1995) *What's Behind the Research: Discovering Hidden Assumptions in the Behavioral Sciences [Providing philosophical grounds for—or noting the inconsistencies in—social science theories and practices.]*
6. Wiesenthal, Simon. (1989). *Justice not Vengeance [Simon Wiesenthal's recounting of why he sought for five+ decades to bring Nazi war criminals to justice.]*

What is your favorite place to travel?

Anywhere in Europe, Australia and New Zealand—and the environs of Washington, DC.

Do you have any interesting collections you've gathered over the years?

Most of my collections are uninteresting—except for books on LDS Church History, Holocaust, Espionage and WWII history.



What experience do you look back on at BYU with the most fondness?

In the classroom, having students seeing how ideas matter, and how doctrine and theory are meaningful in how we conduct ourselves in everyday life.

What was the most challenging aspect of your work?

I felt early on that understanding quality human experience could not be separated from the ethical and moral foundations of human interaction. However, my field seemed narrowly grounded in a philosophy of science ill-suited to understanding the wholeness of human experience. Fortunately, I was tutored by colleagues in philosophy, psychology, religion and family science who were focused on how to provide moral grounds for the study of family life. The field itself has widened its net of understanding and realizes, to a degree, that absolute objectivity in evaluating the value of human experience is an illusion. The classical understanding of human experience in the Humanities, and the conduct of family therapy and family life education have helped make the theories in the family sciences more diverse. This all helped me find a niche to contribute in theory, research and practice by making matters of the ethical central to academic study of human experience.

How did becoming a professor impact you as a person?

I had the chance to learn, in a life-long way, from other faculty who were from other disciplines, whose perspectives broadened and deepened my appreciation of how and why ideas matter, and that research on human experience is understood according to the theories and philosophies that pass the test of logic and that we yet accept on faith as meaningful. And, teaching about quality family relationships requires self-examination and the ongoing reality of repenting and forgiving. This is primarily because “Ya can’t give what ya ain’t got,”—or, more appropriately, “You cannot offer what you are not.”

What are you doing with your spare time right now?

Teaching Institute, serving on a high council, reading histories and biographies and finishing a book on how to do moral education in the public schools. Most specifically, I continue to write as a Fellow of the Wheatley Institution.

What do you consider to be your most important accomplishments?

In the late 1980s, we obtained a federal grant to address problems faced or created by adolescents in areas such as drug & alcohol use, out-of-wedlock pregnancy, and social-emotional problems. We (then graduate student Chris Wallace and I) had created a character/citizenship curriculum and the grant allowed us to train teachers in selected school districts in California, Arizona, New Mexico and Utah to deliver the curriculum and measure its effects. Our grant was renewed annually for the maximum of 5 years, and we continued to work in other ways with school districts for several years after the grant ended.

If you were to give a "last lecture" at BYU, what would the topic be?

First of all, if anyone came to the lecture, I would seek to make sure they would not be the ones wishing it were the last lecture they would ever attend. The topic—to show that quality relationships are grounded in whether we are true to the Light within—for Latter-day Saints and people of faith, that is the Light of Christ that is given to everyone. And loving God is the ultimate root of loving our neighbors as ourselves.

I HAD THE CHANCE TO LEARN, IN A LIFE-LONG WAY, FROM OTHER FACULTY WHO WERE FROM OTHER DISCIPLINES, WHOSE PERSPECTIVES BROADENED AND DEEPENED MY APPRECIATION OF HOW AND WHY IDEAS MATTER.



KIDOGO

LITTLE BY LITTLE

SENEGAL

KENYA

SOUTH AFRICA

BY ALLANAH OSBORN

The concept of feminism is rarely associated with Africa at first glance, but for the entire continent it is an active concern. While our Western mindset unfortunately pairs feminism with angry “feminazis,” at its core, feminism is about finding the freedom in one’s own gender without defining oneself against the other. As it is, the level of freedom in gender equality varies from country to country with culture playing an equally significant role. And just as New York is not Nebraska, Morocco is not Madagascar. A single magazine article could never even scratch the surface of this hub of diversity.

While we live in a country where women are not expected to stay at home and care for their family, the same cannot be said for all countries within Africa. Feminism in Africa is an actively developing concept. Yet the rate of development varies depending on the location. I recently spoke with Professor Leslie Hadfield from the History Department at Brigham Young University about her work with African history. The interview quickly turned into a nostalgic conversation as we both shared our experiences in Africa, hers in South Africa and mine in Kenya. I was delighted to discover that she even attends a Swahili-speaking ward in Salt Lake. When she asked me if I spoke any Swahili I regretfully responded, “kidogo,”—a little.

As a third-culture kid (TCK)¹ I have spent my entire life living back and forth across multiple continents. And although a life of travel can be exciting, it is also hard to pull up your roots every few years. With that understanding, I am an outsider, even within my own passport country. The curse of a TCK is that we never fit

in anywhere. It was only through the Church that I was able to escape even that bubble of TCK culture and really assimilate myself into the societies I was intruding on. With an oddly-immersed outsider’s point of view, I naturally have a different understanding of Africa than most people.

While my knowledge of Swahili is limited, a little bit of Kenya will always be grafted into my being. I’ve adopted it as one of my many homes and it will continue to be so. I was interested in Hadfield’s work because she has studied how women who have been raised in a male-dominant culture have taken their stance and proven themselves to be a crucial part of society, beyond the historically designated wife and mother role. “I’ve looked at the history of the liberation movements, development, women, and health care from different parts of the continent in my own work,” said Hadfield, although she works primarily with South African history.

South African culture has developed considerably over the years, and gender roles in the country have shifted as a result. Over the past few decades it has become more and more common, and sometimes necessary, for women to expand upon their domestic roles and take up a career. “They’re negotiating a new life,” said Hadfield, who focused primarily on the history of nurses in South Africa during the 60s through 80s. Her work deals with how

¹ Sociologist Ruth Hill Useem used the term “Third Culture Kids” to refer to children who were raised in a culture (often multiple) outside of their parents’ culture for a significant part of their development years (Wikipedia). They are labelled “third culture” because they integrate aspects of their birth culture (the first culture) and the new culture (the second culture), creating a unique “third culture” (tckid.com).



the country's politics affected health care, and what this meant for rural clinics. At the time, these clinics were making the transition from traditional Xhosa medicine to working entirely with western biomedical medicine as its replacement. Hadfield's study developed from her interest in "how...they experienced this, being professional women [and] what that meant for the family life and other aspects of their lives."

Having an understanding of the marital culture of South Africa at the time, Hadfield told us, "I was expecting more women to say [that] they had more marital struggles because of their profession. And there were a few who did, but it varied depending on the personalities of the women, their husbands, and their children." Wanting to narrow her focus on these women and their experiences, she met with many of them during her study and got an interesting selection of results. Some had husbands who were unhappy with their wives' professions and "blamed [their] profession for [their] being [un]

able to take care of the family and the home like a woman was supposed to," said Hadfield. Others told her, "No, my husband made sure I finished my schooling and was very proud." Equally impressive, some women gave accounts of their husbands who would do some of the childcare and housework that was not traditionally accepted by men.

Continuing her explanation, Hadfield laughed, saying, "Others complained that their husbands were lazy and didn't do much, and so if they hadn't been working, who knows what would have happened to their family?" However, Hadfield said, "The thing that all of them said was that it was very difficult to raise their children." That was the one thing they still wish they could change: the long working hours needed to support their families.

"It would be interesting to look at the [current generation] in South Africa and see how many people grew up with mothers who were working and so [expected], as a woman, to be working," said Hadfield. "But then, [how many]

SOUTH AFRICAN CULTURE HAS DEVELOPED CONSIDERABLY OVER THE YEARS, AND GENDER ROLES IN THE COUNTRY HAVE CHANGED AS A RESULT.

other expectations are still placed on women that haven't changed?"

South Africa is moving toward the ideal example in gender relations—but not necessarily the norm. Social expectations are different even in Kenya. And within Kenya, these differ among cultural tribes and economic classes.

Throughout our conversation I recalled some of the experiences I had while living in Kenya. One can never fully prepare for the culture shock of moving there. I hadn't realized how much my mother's feminist point of view had rubbed off on my own personality. I admit there were times that my stubborn head misunderstood some situations; I was young. However, I say that with the knowledge that sexism can sometimes be the result of well-meaning actions, but it can also be treating either gender as worth less than the other.

In school, my grade took a yearly cultural trip. One year we traveled up-country to work with the elementary school in that area. At one point each of us were given a tree to plant in the school-yard. A representative from the school was helping us. Instead of telling us how to do it, he did it himself. I distinctly remember him telling the boys they could do it on their own, but that he would help the

girls. His heart was in the right place, but he planted my tree while I sat there and watched. Being in a family of all girls, I had never once been told that I couldn't do something because I was a girl.

Another incident that I recalled during my conversation with Hadfield occurred while I was at an LDS Church activity. An investigator had called me from my own meal so that I could pour him a drink. As far as I could tell, he was able to do it himself. He had called me from my meal so I could serve him, because I was one of the women. That was the culture. It was just what was expected. As un-Christlike as it may have been for me to do, I told him no. I had no desire to be a part of their culture in that way.

While some women in Kenya have been able to break into the workforce, such as those in South Africa, there are still cultural limits on what they can do and on what they are expected to do. A woman is often expected to be at the beck and call of her husband. That being said, this depends on location within Kenya, and even the class or social status of the couple.

I don't share these stories to generate a negative view of African culture. This is but one miniscule facet of the giant





Fatou-Diop-Sall from the Universite Gaston Berger in Senegal.

EQUALITY IS NOT NATURAL, IT IS A CONSTRUCTION.

Photo By Bradley Slade

gem that is the continent of Africa. It is a beautiful place full of sincere, hard-working people just living their lives. I merely share these experiences to set the stage for and build an understanding of the broader continent-wide significance of Leslie Hadfield's studies and those South African nurses from the 60s.

Hadfield only worked in one small area of South Africa, however the work she has done reflects the entire continent's changing cultural flow. These more confining aspects of the traditional culture, so common to the continent, are evidently adapting to a more equal environment.

While Hadfield's study is dated from the 60s, gender relations in other African countries are still evolving. While cultural tradition dictates a much more male-oriented society, activism for women's rights is rolling across West Africa. The trouble is finding a balance for gender relations without damaging the underlying culture and tradition. BYU Women's Studies Colloquium guest lecturer, Fatou-Diop-Sall from the Université Gaston Berger in Senegal, works to find this necessary balance. As a professor of sociology and women's rights activist, she gave a lecture for the colloquium

in January titled, "Women's Rights vs. Traditions in West Africa."

Diop-Sall referred to women's rights as a "tough challenge for African women." While Hadfield has been looking directly at women in the workforce, Diop-Sall highlights the more social difficulties Senegalese women experience.

"In contemporary Africa, human rights violations are very common," said Diop-Sall, who addressed the common issue of sexual violence against women straightforwardly. She discussed the unequal balance of power in relationships, which in turn leads to rape and sexual aggression. "Every single day you see cases of abuse, and that's what made me get involved," said Diop-Sall.

Early marriage and child brides, common in Senegal, are a consequence of this sexual violence, but also a means of preventing it. Religious values and economic circumstances play a large role in this. Parents, afraid of what might happen to their daughters, or even afraid of their daughter's personal decisions, marry their children off at a younger age to avoid pre-marital sexual relations. Culturally, "marriage is necessary for respect," said Diop-Sall, explaining the

decision to marry at a young age, but also explaining the rising popularity of polygamy in Senegal. Their culture as a whole sees polygamy in a much more positive light than Western culture. Opposed to being stuck at home, raising children, and taking care of their husband all on their own, Senegalese women view polygamy as an opportunity to gain more time for themselves and to pursue their own career.

Polygamy serves as a temporary solution to early marriage, allowing women the assurance waiting will not decrease their chances of marriage, and as a result, respectability. However, Diop-Sall still emphasized the importance of building a better education system to help women avoid such early marriage. "Illiteracy is very common," said Diop-Sall, placing the figure at approximately 60-80%. It was Diop-Sall's own education that sparked her desire to become a social activist. Going through school, Diop-Sall had a female professor whom she idolized. Through the influence of this professor, Diop-Sall saw the value of pursuing education and playing an active role in her community.

Her argument was that discrimination is rooted in the patriarchal system,



the social organization, and religion, among other factors. Ultimately, discrimination lies in the culture. Her statement that "equality is not natural, it is a construction," outlines the progress African women are actively working to construct. When asked why she considered Senegal to be an area that could improve in this regard, Diop-Sall praised the country for having more open-minded politicians.

"Support for gender equality is a big need," said Diop-Sall. Viewing women in Africa as a vulnerable group, women's rights activists have worked side by side with the Senegalese government to create new laws that serve as a protective layer for women's rights. One of these laws, recently passed, gives women the right to determine whether and when they get pregnant. In the case of rape, incest, or other sexual aggression, women can now legally get an abortion.

While these new laws are helping to aid the social development, "The challenge is implementation," said Diop-Sall. Even with social activism and an increasingly empathetic political sphere, good laws can prove useless without effective implementation. Women in Africa are a

vulnerable group. "All around me I was seeing these cases which, for me, were just wrong," she said, explaining why she personally pursued substantive higher education in sociology and acted as a social activist for feminism in Senegal.

Women's rights activists across the country have played a critical role in changing these laws, but Diop-Sall explained that they are worried about backlash. Culture can be a difficult thing to change. Tradition is crucial to a country's history and culture, and it connects society. While tradition should not take a backseat to social progress, it must develop and change for the necessary social progress to take place in gender relations.

While I lived in Kenya for a substantial time, both Diop-Sall's and Hadfield's research delves deeper into the significance of this change. I, obviously, am unable to view the continent from a sociologist's point of view, or even a historian's, but African soil will always feel good under my feet, even if I'm not allowed to plant trees in it. Africa is massive, and although there is still a substantial amount of internal corruption, women's rights in Africa are changing, kidogo, little by little. ●



HAND IN HAND

BYU CHILD AND FAMILY STUDIES LAB

By Jake Healey
Photos by Brooke Alius

A lot has changed since 1950. It was the year that saw the birth of the credit card, the disposable diaper, and Dr. Phil. It was a year in which the population of the United States was less than half of what it is now, the civil rights movement was in its infancy, and the threat of nuclear war loomed large. Indeed, the world we know today would be nearly unrecognizable to a time-traveler from 65 years ago. But here at Brigham Young University, the Child and Family Studies Lab (CFSL) has stood the test of time, continuing in its mission to benefit both students and children.

“He was listening and following directions and excited to go everyday.”



The primary purposes of the CFSL are to mentor student teachers and to serve as a research facility utilized by various disciplines across campus. One happy byproduct of this mission is the thousands of children who have benefited from this excellent educational opportunity. Though the CFSL was officially put into operation in 1950, families and children have always been a focus at BYU. Because the school is owned by the Church of Jesus Christ of Latter-day Saints, its programs and teachings align with LDS doctrine. The Church has long taught that families are central to God's plan. Psalm 127:3 says that “children are a heritage of the Lord,” and that is the attitude the Church takes in regard to caring for and educating children. Consequently, the CFSL has worked tirelessly to provide optimal services to over 15,000 children since its inception.

The notion of having divinely appointed responsibility for the care of children is what inspired CFSL Director Anne Ure to pursue a career in the field. Though she originally planned to pursue a career in public policy, Ure credits God for placing her “where [she] could do the most good.” She said, “Heavenly Father worked on me so that I understand children. I can understand why their brains are doing certain things, and that’s exciting to me because . . . I can help them.”

And helped she has. The CFSL has touched the lives of hundreds of thousands of students, children and parents since 1950—but perhaps never more so than when Sarah Jones* enrolled her son, Seth. Sarah had recently lost her husband to a fast-moving cancer, and the family was struggling emotionally and financially. With the death of his father,

Sarah recalled, Seth experienced “a lot of behavioral challenges and just a lot of frustration in general.” But through a generous contribution from a donor, the CFSL was able to offer Sarah a scholarship to enroll her son.

Seth experienced drastic improvement over the course of his enrollment. “At first I was concerned how he would respond to the direction and structure,” an emotional Sarah recalled, “but he . . . just thrived. He was listening and following directions and excited to go every day.” Dorie Haws, a CFSL mentor teacher, played an instrumental role in that process. “[A child’s] learning style is a lot different than our learning style,” she said. “Sometimes for adults, death is hard for us to talk about, but [Seth] was all over that. He was ready to talk about his dad.” The work done by CFSL students and teachers not only benefited Seth, but Sarah as well. “Being in the observation booth, I remember watching how the teachers interacted with the children and learning ways that I could improve as a parent,” she said. “I just felt like [the CFSL fostered] this environment that really nurtures respect for humans, no matter their age, no matter their circumstance.”

After expressing a deep gratitude toward the donor who made it possible for her son to enroll, Sarah emphasized that the care her family received at the CFSL has made a lasting impact. “I’m amazed,” she said. “There really isn’t another program like this . . . designed so much to promote a successful, happy experience.”

**Some names and identifying details have been changed to protect the privacy of individuals*



Ure acknowledges that she and her colleagues at the CFSL couldn't do what they do alone. Generous donations from supporters of the program have been instrumental in achieving their goals. “The donors have been crucial,” she said. “Besides allowing scholarships like we were able to give to Seth, we’re able to provide speech and language services because we can hire . . . [professionals] . . . to work with a child who has individual needs that require attention.”

“Another reason we’re here is to provide a research space for faculty,” said Ure. This has been instrumental in the success of both the CFSL and professors in the School of Family Life. Research done in the CFSL has brought widespread prominence to the school. For example, studies on the relational aggression of children were showcased on the television programs 20/20 (ABC), The Today Show (NBC), and several national and international radio stations.

Though many universities have programs such as the CFSL that faculty conducts research in, one facet helps BYU's program stand out: its heavy use of undergraduates in mentored research opportunities. Sarah Coyne, an associate professor in the School of Family Life whose research focuses on human development, recently conducted research in which she involved undergraduates at an unprecedented level. The question, which focused on the effect Disney princesses have on young girls, was answered by a team that included 40 undergraduate students. These students were able to help collect the data and design the experiments, as well as go out to conferences and present on their findings. “You just don’t see that anywhere,” said Coyne. “I was at a recent conference and I brought my undergraduates with me, and [my associates] . . . just couldn’t believe that [they] were involved at this level of a project.”

Coyne was quick to point out the benefit such involvement can have for an undergraduate. “At a lot of other universities, students who study human development actually have very little interaction with real children. My students had a unique opportunity here at BYU. They got to interview them . . . they got to observe them . . . and I think that that’s pivotal in a study of human development.” Seeing children and interacting with them in a natural setting is an irreplaceable experience for a student, asserts Coyne. “I’ve had so many students come up to

me and say, 'Dr. Coyne, this was literally the best experience I've had at BYU.' As a professor, it can't get better than that."

Of course, these undergraduate students will only remain so for a few years at most. Many of them will go on to pursue further opportunities in their fields, and preparing them for this is a responsibility that Ure and her staff do not take lightly. "We have the privilege to train teachers," says Ure. "For me, there's a passion there, because I want them to become the kind of teacher that my child would benefit from having in the future."

Every year, students can intern for seven weeks in the CFSL as student teachers within a classroom environment. Here, they are trained and mentored by seasoned teachers who utilize current research-based teaching principles and methods to provide daily feedback. "Every teacher has their first year where they have to try and fail, try and fail," said former intern Audrey Reese. "I would rather do that with support."

Besides providing needed support to a student, this student-teaching experience can open up professional opportunities as well. Along with frequent observation by members of BYU's faculty, the CFSL also gets visits from other professional educators. Shawn Brooks, a principal at Bonneville Elementary School in Orem, is one such educator. Brooks often comes to campus to observe these student-teachers prior to interviewing them for a future job.

So when he's looking for new hires, what catches Brooks' eye? "I'm looking for someone who enjoys what they're doing," he said. "I'm looking for somebody who has good classroom management skills. I'm looking for someone who is working with the other two or three teachers in the room, and they're working as a team." He pauses before adding, "And most importantly, I'm looking to see that the kids are happy and successful and meeting their goals."

The student-teachers don't always know when he's there, though. "He was able

to observe me in a natural setting, doing what he was going to hire me to do," said Olivia Bardsley, a former intern who is now a kindergarten teacher at Bonneville Elementary. Educators like Brooks can watch unnoticed from an observation booth at any time, so the interns don't have any idea if or when they're being scouted. "When there's no expectation of a job interview or . . . being watched by a principal, what are you actually going to be doing with children?" asks Ure. Conducting things this way was immensely beneficial, says Bardsley. "I loved the thought that you never know when someone's watching. You have to be your best at all times." Now, she's motivated to reach her own potential as an educator. "I should always be doing something that's worth [a] child's time," she said. "My job is to go forth and serve, and I am going to do that through my teaching."

The student-teaching experience is beneficial for both students and mentors alike. As valuable as it can be for the



students to gain this experience, it is equally rewarding for a mentor to help them along that process. "I had some great mentors in my life," said mentor teacher Dorie Haws, "and so I've tried to pull things that I thought were powerful learning tools for me and . . . implement them [for others]."

According to the students that Dorie mentors, she has been wildly successful at this. Former intern Leah Clayton was particularly quick to sing her praises. "I loved Dorie's class. She helped me realize that I can do hard things. Working here at the [CFSL], I found that I bring different things to the table." Though Leah describes herself as naturally shy and introverted, she credits Dorie with helping her recognize and hone her talent with children. Now, she says, "I want to talk to them. I want to interact with them. I want to hear what they're thinking."

"I try and take an interest in them as [people]," Dorie says of her interns. "I immediately saw in [Leah] . . . something there that we needed to pick up on. She had a talent with children." Dorie's dedication helped to not only shape Leah's life, but all the young lives that Leah will touch over the years. This unique and important responsibility is what helps Dorie remain motivated. "It's really awesome for me to watch," she said. "I wake up every morning thinking, 'what kind of a difference can I make today?'"

In today's fast-paced society, it's easy to adopt the mindset that changes will be made with or without us. But Dorie Haws, Anne Ure, and the rest of the staff at the CFSL don't sit idly by and watch it happen. They recognize that the world of child development is shifting for the better, and the differences they can make with their work are crucial. So even though it's impossible to predict what the world will look like in 65 years, one thing is almost certain: BYU's Child and Family Studies Lab will still be doing what it does best—molding the minds of the future. 🙌



"She helped me realize that I can do hard things."



SOUND BITES

HIGHLIGHTS FROM LECTURES

9th Annual Social Work Conference

"The invisibility of men's vulnerability is a national, and likely an international, public health challenge."

- Michael Addis

Women's Rights vs. Traditions in West Africa, Women's Studies Colloquium

"Equality is not natural, it is a construction."

- Fatou Diop-Sall

Chauncey Harris Lecture

"To name any street for [Martin Luther] King [Jr.] is to invite an accounting of whether the street makes good on King's promise or mocks it."

- Derek Alderman

Marjorie Pay Hinckley Lecture

"I think we can all agree that we need to support children, regardless of your political point of view."

- Daniel Lichter

Constitution Day Lecture

"The system of government we created is still an experiment. The question is whether our system will survive us."

- Senator Marvin Henry "Mickey" Edwards

Hickman Outstanding Scholar Lecture

"In the U.S., we expect each quadrennial presidential election to set a new record in total spending."

- David B. Magleby

Virginia Cutler Lecture

"A strong family is a productive family."

- Sven Wilson

"Gerontology & Demographics: World Changes," 2015 Russell B. Clark 25th Annual BYU Gerontology Conference

"Those who grow old are truly blessed."

- Roy E. Christensen

Russel B. Swensen Lecture

"[Robert E.] Lee saw the Union victory as might over right . . . [Ulysses S.] Grant saw it as right over wrong."

- Elizabeth R. Varon

2nd Annual Civic Engagement Workshop

"Make no mistake, the most important thing I've done in my life is raise 5 children who I adore."

- Richard Paul Evans

For full lectures, please visit our new YouTube channel: <http://www.youtube.com/fhssvideos>.

BOOK SHELF

—
RECENT PUBLICATIONS
OF PROFESSORS IN THE
FHSS COLLEGE

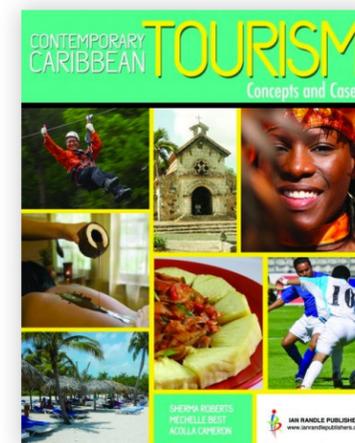


The Silent Sex: Gender, Deliberation, and Institutions

Christopher F. Karpowitz

Princeton University Press (2014)

More women are active in the political sphere than ever before. After the most recent elections, in fact, the United States Congress became home to a record 103 women. It would seem that progress toward equality is being made—but it has not yet gone far enough. In his book *The Silent Sex: Gender, Deliberation, and Institutions*, associate professor Chris Karpowitz explores what changes can be made to allow women's voices to be heard more in political decision-making bodies. "Although we've come a long way," says Karpowitz in the book's introduction, "women remain second-class citizens in reality if not in law." In particular, the "silent" issue he addresses extends all the way to local leadership groups such as city councils and school boards. As women become increasingly prominent and prevalent in these areas, society may falsely assume the problem has been solved—Karpowitz's excellent research, though, provides important findings that can lead to more respect, more equality, and ultimately, more voices being heard.

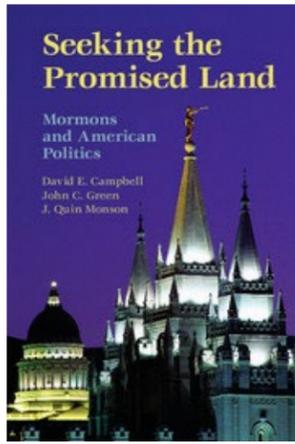


Contemporary Caribbean Tourism: Concepts and Case Studies

Sherma Roberts, Mechelle Best, Acolia Cameron

Ian Randle Publishers (2014)

In his chapter, "Tourism in the Spanish Caribbean," history professor Evan Ward provided a contrast to the British Caribbean, the focal point of the remainder of the book. "A lot of people don't recognize that it's not just one region," said Ward. "There are subregions within the Caribbean." Ward has researched tourism development in Mexico, Cuba, and the Dominican Republic, which provided the background for his chapter. Ward gave a general overview of the history of tourism development in each of these Spanish Caribbean countries. In his research, he met some interesting hurdles. In Cuba, the national archives were closed, so Ward used other sources, like oral interviews and corporate archives. "Based on the destination, the approaches to research varied."



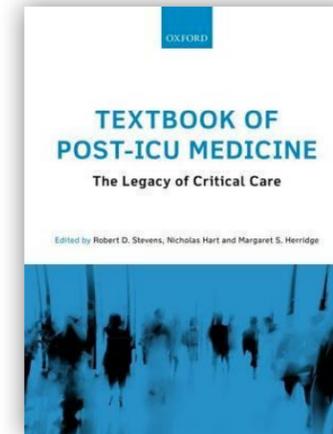
Seeking the Promised Land: Mormons and American Politics

J. Quin Monson

Co-authors: David E. Campbell and John C. Green

Cambridge University Press (2014)

Professor J. Quin Monson's book *Seeking the Promised Land: Mormons and American Politics* explores both the personal involvement and the public's perception of Mormons in politics. As evidenced by the book's findings, people have strong feelings about both Mormonism and politics, so undertaking this project was not an easy task. "We wanted to make sure it was fair," said Monson, who first hatched the idea for a book on Mormons in politics together with Campbell, while both were studying as undergraduate students at BYU. The book explores a wide variety of facets including Mormons' near-cohesively conservative nature, its rich political history, and of course, its most recent presidential candidate, Mitt Romney. With Mormons continuing to shape today's political scene, the time is ripe for this informative volume about a peculiar and political people.

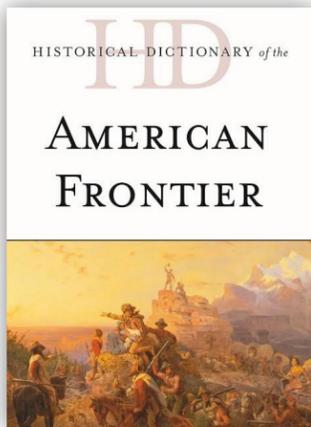


Textbook of Post-ICU Medicine: The Legacy of Critical Care

Edited by Robert Stevens and Nicholas Hart, Chapter
contributed by Ramona O. Hopkins and James C. Jackson

Oxford University Press (2014)

The care of patients in the intensive care unit (ICU) is typically left to critical care doctors. Life-threatening is well, life-threatening, and the goal rightly becomes surviving. But what happens to patients after they leave the ICU? The *Textbook of Post-ICU Medicine* explores both the physical and mental challenges of patients post-ICU. BYU psychology professor Ramona O. Hopkins and her colleague James C. Jackson, of Vanderbilt University, contributed a chapter to this volume titled "Cognitive Impairment Following Critical Illness." The chapter focuses on the mental developments of post-ICU patients and how those can affect cognitive abilities such as problem solving and memory. "We are just beginning to learn the causes of cognitive impairments and what factors may put individuals at higher risk for developing [these]," said Hopkins. "Of utmost importance is identification of ways to prevent or improve...as well as determining what interventions will reduce or improve the cognitive impairments."

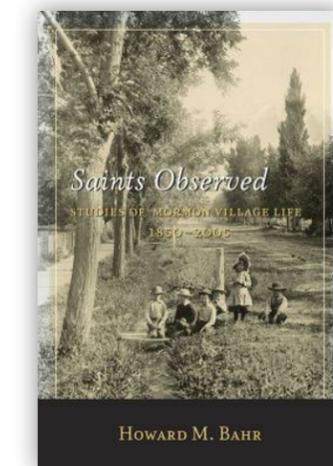


Historical Dictionary of the American Frontier

Jay H. Buckley and Brenden W. Rensink

Oxford University Press (2014)

History professors Jay Buckley and Brenden Rensink co-authored the *Historical Dictionary of the American Frontier*. This encyclopedia of sorts chronicles history, tracking the colonization and exploration of North America, "Our [book] is a useful resource for quick information on the early exploration and development of various American frontiers," said Rensink. Through curated entries about explorers, religious movements, and native Americans, the book outlines the European discovery of North America through Spanish, English, and French frontiers. The *Historical Dictionary of the American Frontier* includes all aspects of the development of North America as we know it, the chronology, biographies, and other sources included in the collection, Buckley hopes will "serve as a convenient jumping off point for future research."

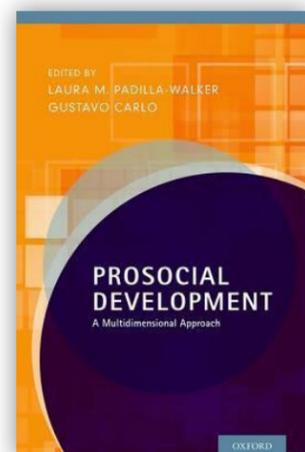


Saints Observed: Studies of Mormon Village Life 1850-2005

Howard M. Bahr

The University of Utah Press

In an effort to share "One of the richest intellectual journeys of [his] life," Sociology Professor Howard Bahr has given scholars and church history enthusiasts a valuable overview of Mormon village life. He begins with an interesting combination of first-hand accounts of non-mormon visitors to Mormon villages. Linking these past accounts of the early Saints to formal 20th century village studies, Bahr has provided the field of sociology with "the most complete look at Mormon community life." Comprehensive studies of Mormon villages, because they were never published, went untouched for several decades. Insight gained from these studies has now been made available in *Saints Observed*. Bahr argues that Mormon village study will continue to play an important role in the field community studies.



Prosocial Development: A Multidimensional Approach

Edited by Laura M. Padilla-Walker, and Gustavo Carlo

Oxford University Press (2014)

School of Family Life professor Laura M. Padilla-Walker, and colleague Gustavo Carlo, of the University of Missouri, were awarded the 2015 Annual Book Award from the American Education and Research Association for their book, *Prosocial Development: A Multidimensional Approach*. The book addresses all aspects of prosocial behavior, which is behavior characterized by acting with the intent to benefit others, and how such behavior influences children and adolescents. "It includes biological, cultural, and socialization approaches to the development of prosocial behavior, including the role of parents, media, and extended family members," said Padilla-Walker. "While much research focuses on how to avoid negative outcomes, this volume also highlights the important nuances of positive outcomes, and how to foster moral behavior in children."



ASK AN EXPERT

—
LAUREN BARNES

by Ben Hale

Lauren Barnes is an assistant professor and therapist at the BYU Comprehensive Clinic. Sharing her expertise, she gave us some insight into how to support loved ones struggling with eating disorders and other forms of mental illness.

Think of someone who means the world to you. It could be a friend, a sibling, a cousin... anyone that you love. You've noticed that something has been a bit off about this person lately, but you can't quite put your finger on it. Then you find out that they have bulimia. This is serious. You want to help, but how do you offer your support? What is your role in helping them through this process? One of our resident experts, Dr. Lauren Barnes, has answers to these questions and more.

Barnes is relatively new to BYU; in Fall 2013, she started working as the Clinical Director and an Assistant Professor in the Marriage & Family Therapy program. At the Comprehensive Clinic where her office resides, graduate student interns from the clinical psychology, marriage & family therapy, and social work programs gain therapy experience under the close supervision and instruction of professors like Barnes. Members of the community seeking affordable care go to the clinic. Barnes treats many clients herself, and has a few key pieces of advice for individuals with loved ones dealing with eating disorders and other mental health issues.

Navigating a relationship with someone experiencing mental illness can be tricky. According to Barnes, the surefire way to help such people is by offering "educated support and unconditional love." Supporters can do this in a variety of ways. In Barnes' clinical work, she mostly sees women and

girls struggling with eating disorders. She mentioned that one way to not express this conditional love is saying something like, "Just eat."

"They have to realize that it's not about the food," said Barnes. "For some people, it's about control over their own body, perfectionism, and safety."

Barnes sees this kind of misconception in the support systems of the majority of her patients. Rather than telling women and girls to "just eat," loved ones should seek understanding. Barnes suggested that family members do their own research on what the person is going through. "Call up a clinician, a therapist, a doctor. Get some background information. Look up good books," she said. This research will foster empathy and make the supporting friend, parent, or sibling much more accessible to the struggling party.

To merely "be there and listen" can make a world of difference in the life of someone struggling with an eating disorder, abuse, or any of a variety of mental and emotional illnesses. Barnes noted that a large body of research suggests that the first person a victim discloses abuse to can "have a lot of power to change how the girl [or guy] heals." From the point of initial disclosure, Barnes suggests that supporters "get down in the mud" with them. Rather than blame the victim, a loved one could say something like, "I can't believe something



Photos by Jessica Janae Photography

like that happened to you. I'm going to fight for you."

But what if you know someone who needs professional help, and they refuse to get it? Barnes said that some people just have to hit rock bottom before they recognize their own need for help. "Rock bottom looks different for different people," she said. "For some people it could be, 'Oh my gosh, I got a B this semester.' For other people it could be, 'My wife's about to leave me.'" Whatever a person's rock bottom point might be, it is important to stick with your loved one and advise them to seek treatment. "With a severe illness such as an eating disorder, their life is more important than your friendship. Get professional help." Barnes added that supporters, especially parents, ought to

look for help if they need it. The experience of caring for a loved one through the process can be draining in itself. "If I had a daughter with an eating disorder, I'd need some support," said Barnes.

Regarding the public dialogue on eating disorders and other issues, Barnes replied, "it's getting better, but it's still not very good." Many advertising and media outlets still push unrealistic standards that contribute to people developing eating disorders and body image issues. But, according to Barnes, the everyday actions of normal people can combat negative standards.

"If you're on a date with a girl—I'd probably like to hear, 'Oh you look nice today honey'—but go for deeper, more

endearing traits. 'I really love how I can just be myself with you.' 'Your smile just lights up the room.' Things like that," said Barnes. She also suggested making the healthy human body normal again by openly discussing topics ranging from stretch-marks to photoshopped images in media.

As for other mental health issues, Barnes said that things are definitely improving. Messages from the Church, like Elder Holland's conference report, "Like a Broken Vessel," make important changes and correct views on mental illness in LDS culture. "Even five years ago, I had clients that would believe that if they just read their scriptures more and things like that, it would go away," said Barnes. "I think the stigma is lifting." ■

ALUMNI ACHIEVEMENT AWARD 2014

—
JULIE B. BECK

by Jake Healey





Nearly every morning for as long as she can remember, Julie B. Beck has made her bed.

That may sound like a waste of time to some, but her motives are as spiritual as they are practical. Taught the principle by her mother at an early age, this practice has undoubtedly contributed to Sister Beck's lifelong propensity for success. "If you [make your bed], you can't get back in it . . . it's a symbolic act," she said. "You're telling the Lord you're up for the game, you're ready for the day, and you're not going back there."

This was just a sampling of the wisdom Sister Beck imparted during a guest lecture she gave at Brigham Young University on October 16th, 2014. Her address, titled "What an Experience!" was delivered to an auditorium full of family members and BYU students, where she accepted the College of Family, Home, and Social Science's 2014 Alumni Achievement Award.

Achievements are indeed part and parcel of her life story. Though Sister Beck is most widely known for serving as the fifteenth General President of the Relief Society, her accomplishments reach far beyond that. Prior to her calling in the Relief Society, Sister Beck was the first counselor in the Young Women General Presidency. She has also served on executive church

councils for welfare, education, the Young Women general board and several other general committees. In addition to her callings, she oversaw the writing, editing, and publication of *Daughters in My Kingdom: the History and Work of the Relief Society*, one of the most widely-distributed books in the Church. Yet somehow, despite all this, her greatest accomplishments have taken place in the home. Even with the associated burdens of all the responsibility placed upon her shoulders, Sister Beck's lecture made one thing crystal clear: family comes first. Buoyed in this principle by the faithful example of her parents, Sister Beck taught the valuable truth that we shouldn't cut our family responsibilities short in order to meet other demands, but that we need to take care of our family first and then do whatever else we have time for. She expounded, "There's a difference between things that are essential, things that are necessary, and things that are nice to do . . . [family] is essential."

Sister Beck reminded us that she was speaking from experience. Her lecture was titled "What an Experience!" because, as she reiterated several times, the very essence of life is an experience to be savored—we experience happiness, we experience



There's a difference between things that are essential, things that are necessary, and things that are nice to do . . . [family] is essential.

sorrow, and most importantly, we experience learning. Since the days of Adam and Eve, we continually learn from our mortal experiences that will be of benefit to us in the future. Sister Beck's experience as a student at BYU, though challenging, proved to be a great source of strength to her in the years which would follow.

Julie Beck's higher education began at Dixie College in St. George, Utah. In high school, a counselor advised her not to pursue college due to her poor test performances. However, her parents had set a goal for all of their children to get a college education, so she was determined. Though academics had never proved easy for her, she worked hard and eventually learned to do well in the classroom, earning an associate's degree in a year and a half before getting married.

She and her husband, Ramon Beck, lived in Alpine, Utah, where she commuted to Provo and continued her education as a BYU transfer student—but not all of her credits transferred with her. Starting basically from scratch, Sister Beck could only attend school for a short time before finances became tight and she became a mother full-time. As her children grew older,

her sister encouraged her to enroll at BYU again. With her sister and mother there to help watch the children and with the full support of her husband, Sister Beck was able to balance full-time motherhood and an 18-credit schedule—barely. Indeed, it was the support of her entire family that ultimately enabled her to succeed. Sister Beck recalled one morning after caring for a sick child for several nights when she'd just about had enough. Her alarm clock rang and she dejectedly moaned aloud, "I quit." Upon hearing that, though, her half-asleep husband promptly awoke to provide his wife with some very pointed motivation: "What?! I've worked too hard for this degree, get up and go to school!"

Though Julie Beck's name is the only one on her diploma, she'll be the first to tell you it was a family effort. "We all helped make it happen," she asserted. Then, unable to contain her emotions, she tearfully thanked her family for all the support they rendered over the years. "This is our award," she said. "I didn't do it alone."

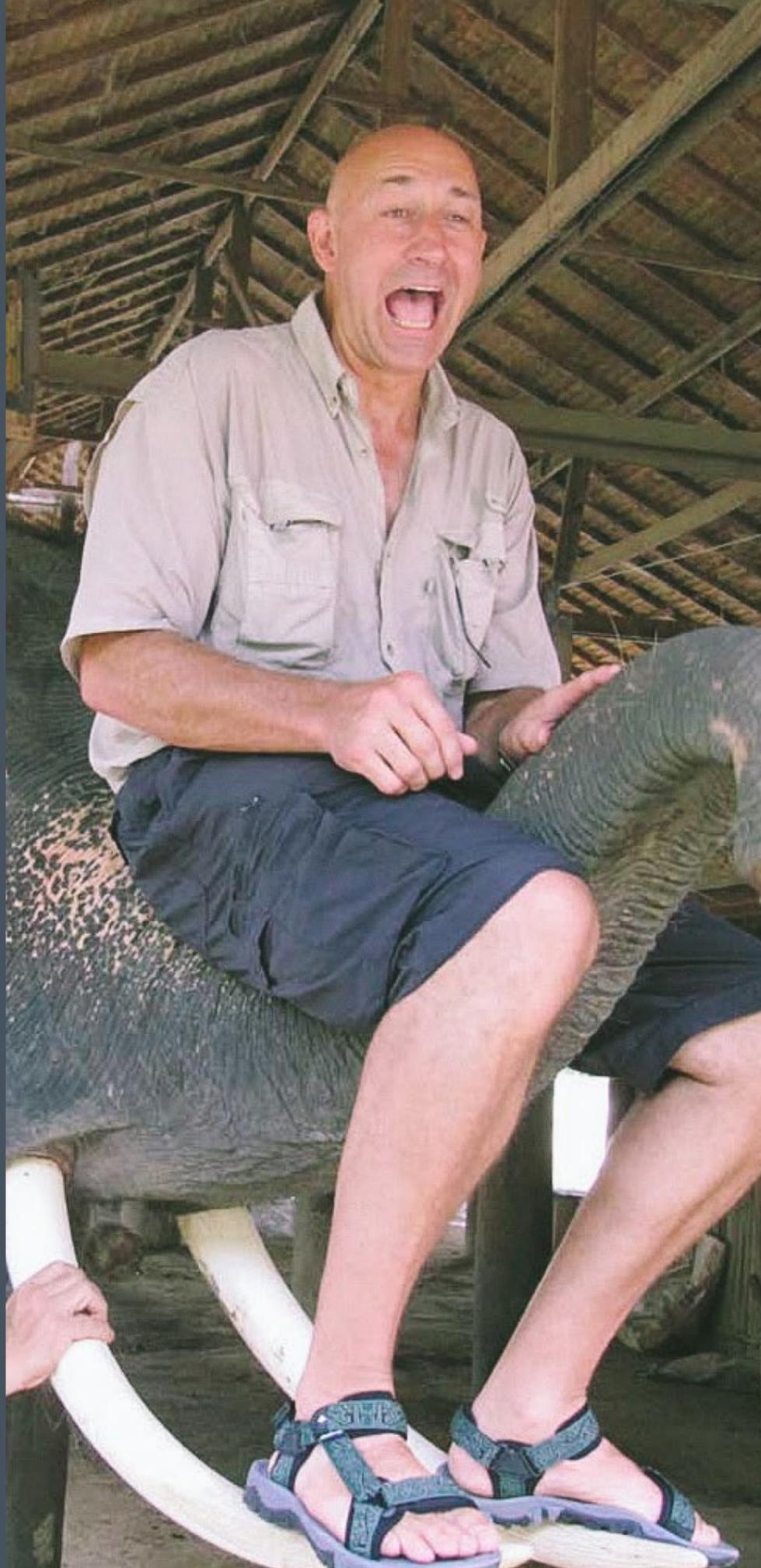
BYU, though challenging, proved to be a great source of strength to her in the years which would follow. 🙏

RALPH BROWN

1960-2014

“Ralph loved the people, culture, language, and history of every place we visited. The people loved him back. Ralph was bigger than life and his heart was even bigger. //”

KIRK JOWERS - DIRECTOR,
HINCKLEY INSTITUTE OF POLITICS,
UNIVERSITY OF UTAH



IN MEMORIAM

“He is a maverick in this profession, and patiently taught us to poke holes in our parochialism and disrupt engrained patterns of seeing, or not-seeing the world. More important to me, he eschewed the academic guardedness that masquerades as objectivity by opening the door to his personal value and epistemic frameworks. With a rare strength of logic and rigor embedded in a solid moral framework, he taught us how he finds harmony between cultural relativism and personal morality; action and reflection; compassion and criticism. Then he sincerely supported us in marching to the beat of our own drummers.”

ANGELA MERRIAM - BS ECONOMICS, BYU 2007

“He has a way of educating you through his energy and incredible knowledge. He was constantly wanting to understand and experience more and in an age of bubble wrapped children and too many safety concerns, Ralph is more than willing to bring students along for the adventure.”

KYRA TARBELL MILLER - BA HUMANITIES, ENGLISH TEACHING COMPOSITE, ID MINOR, BYU 2007, MPA, UNIVERSITY OF COLORADO, 2009

“I’m grateful for the sociology stuff Ralph taught me, but more than that, I learned a whole heap about tolerance, kindness, doubt, judgment, humility, and humor from Ralph.”

JEFF SWINDLE - BS SOCIOLOGY, BYU, 2011, MPHIL, CAMBRIDGE, 2012, PHD CANDIDATE, UNIVERSITY OF MICHIGAN

“Ralph never doubted the abilities of his students, often expecting more than what most knew they had to offer. He always encouraged them to push deeper, and to continually analyze and ask questions. There is no doubt in my mind that Ralph has influenced thousands of students throughout his career. His contributions as a professor and mentor will never be forgotten by those lucky enough to work with such a profound educator.”

RACHEL MORRISON CALL - BS SOCIOLOGY, ID MINOR & AFRICAN STUDIES, BYU, 2011

“I have found myself countless times in my career, repeating and using the mantras of community that Ralph taught me over and over again. It is my foundation of knowledge upon which I’ve built almost everything else that relates to working with people. Thank you Ralph! It has been a privilege and an honor.”

MATTHEW COLLING - BA POLITICAL SCIENCE, SIMON FRASER UNIVERSITY, 2006, MS SOCIOLOGY, BYU, 2009



Family and friends established the Ralph B. Brown Memorial Endowed Fund in Sociology. For more information contact Jim Crawley at jim_crawley@byu.edu.

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Give “the Biggest Blessing in the World”

WHEN JOE ROBLEDO was a teenager, his father lost his job and his family lost their home and their vehicles. But this isn't a tale of tragedy. Joe is now a BYU graduate from the College of Family, Home, and Social Sciences—something that seemed impossible only a few years ago.

Throughout his experience at BYU, Joe relied on Pell grants, savings, loans, and what he calls “the biggest blessing in the world”: a need-based scholarship.

Joe is only one of many students who find themselves thrown into circumstances that could prevent them from gaining a BYU education. Please help us bless our FHSS students by donating at give.byu.edu/joe.

To help the college with a special gift, contact Jim Crawley at 801-422-8028 or jim_crawley@byu.edu.

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