

New Perspectives

Spring Semester 1999
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EDITORIAL

Over the years I have always been touched by the little phrase we use when inviting the faculty to come together for a meeting or a dinner: "These are the people you're spending your life with." We do spend a great deal of time together in various settings; and New Perspectives can play an important role in that meaningful engagement of our Ricks College faculty, offering yet another opportunity to come together as friends and colleagues..

We invite all who are interested to jump aboard and submit essays and poems, letters to the editors, retractions and responses. Our goal is specific and our voices are clear. New Perspectives is not the Sewanee Review: and we are not the Harvardette of the West. We are a fine private junior college—perhaps even the lower division equivalent of most universities in the country (this might be a subject of healthy debate: What are we, institutionally speaking?). Most of our concerns at Ricks College center in our students and the teaching of those students, but between classes we interact with each other as colleagues, earnestly involved in a collegial enterprise. What do we mean by the phrase, "collegial enterprise"?

In it's basic sense, collegiality implies a relationship of equals. A "collegial relationship" can only be a relationship between equals. The term implies cooperation and even a healthy tension between them in intelligence, power and ambition. The consuls of Rome, who were elected for a one-year period were the original "colleagues." Each of them had matching powers and it was only by working together that they could accomplish anything politically. At odds with one another, they could do nothing.

In his book, *The Company We Keep*, Wayne Booth compares books with friendships. For example, we are drawn to some friends because of the "reciprocity" we share: we give and receive. "Our fullest friendships," says Booth are "with those who seem wholly engaged in the same kind of significant activity that they expect of us." Reading—and reading counts— and writing are two ways of engaging each other outside the classroom.

Twice a year, then, we hope to help you make a "friendship" offering in and by means of New Perspectives.

*by Larry G. Thompson
and Eugene Thompson*

Policy Statement

New Perspectives is published semi-annually by Ricks College. It welcomes research articles, reports of significant activities, essays, poetry, short stories, book reviews, art, photography, and other work of an academic or artistic nature.

Research articles should be submitted using textual citation in parentheses giving author, date and/or page rather than footnotes or endnotes. If large numbers of footnotes are used (over fifty), or there are several information footnotes, then endnotes or footnotes are acceptable. A Works Cited page should be included. Whenever possible, submission of a hard copy and computer diskette using WordPerfect 5.7 format and 3.5 inch diskette is requested. Submit manuscripts to any one of the editors.

Opinions expressed are those of the individual authors and are not necessarily shared by the editorial board, by Ricks College, or by The Church of Jesus Christ of Latter-day Saints.

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by Francis M. Gibbons
Former member of The First
and Second Quorums of Seventy

PERSPECTIVES IN WRITING BIOGRAPHY

During the last twenty-four years as I have written biographies of Presidents of the Mormon Church, many questions have been put to me: "Why did you write these books?" The short answer is that I wanted to. "Did the First Presidency of the Church ask you to write them?" The answer is no. "Have they approved them?" Again, the answer is no, although they did not raise an objection to my writing them and having them published.

With that, perhaps some may be interested in how I got started writing these books. The first one, the biography of Joseph Smith, was undertaken as a leadership device. At the time, 1972, I was the President of the Salt Lake Bonneville Stake. Wanting to imbue my close associates with a desire to extend their reach, I challenged them to achieve goals they had long aspired to but had delayed pursuing because of time limitations, or whatever. Out of this came some rather unusual achievements among my counselors, the high counselors and the bishops of the Bonneville Stake - achievements in higher education, monetary, literary spiritual and artistic goals and even in such mundane things as gardening. So that I would be part of this effort, I agreed to write a biography of Joseph Smith, something I had always wanted to do but had postponed doing because of a supposed lack of time. I agreed to do this in four years. The time problem was solved by arising two hours early each morning. Interest in the subject and a desire not to be embarrassed in the eyes of my friends kept me at it. I finished it one day before the deadline.

When I started the work, I had no plans to publish it. But when my friend, Jim Mortimer, then the General Manager of Deseret Book, learned what I was doing, he expressed an interest. The upshot was the publication of *Joseph Smith. Martyr, Prophet of God* in 1977. The process was so interesting that I continued to research and write, the result being that Deseret Book has published twelve of my biographies of Mormon Church Presidents, extending from Joseph Smith to and including Spencer W. Kimball. It also has accepted my biography of Ezra Taft Benson and a manuscript containing life sketches of the fifteen presidents of the Mormon Church, both of which are

scheduled for publication this year.

Anyone familiar with my writing knows that each of the biographies includes the words "Prophet of God" in the title, clearly indicating the perspective from which I have written. It is a perspective that those about whom I have written are Prophets. The forward in my biography of Joseph Smith frankly states that I wrote the book from that perspective, which explained the title and the fact that I used the words Joseph Smith and Prophet interchangeably.

My biographies of Presidents of the Mormon Church have, of course, been criticized, as what biographies have not. Such criticism is illustrated by the section on biography and autobiography appearing in the *Encyclopedia of Mormonism*. There the author, after citing several biographies of Joseph Smith, including my biography and the one written by President George Q. Cannon, states that while they are appropriate for LDS audiences they "do not satisfy the recent taste for a complete embodiment of the subject". This delicate language obviously refers to the modern school of biography, derisively referred to by some as the waltz-sand-all school, which the author of the *Encyclopedia* article seems to embrace. A basic premise of this modern school is that all relevant or irrelevant facts about a person, good or bad, constructive or destructive, should be included in a biography so that the reader will have "a complete embodiment of the subject."

This author also seeks to place President Marion G. Romney in this new school by quoting these instructions he gave to those selected to write the biographies of President J. Reuben Clark: ". . . a biography of the man himself, as he was, written with the same kind of courage, honesty, and frankness that J. Reuben Clark himself would have shown - his decisions and indecisions, sorrows and joys, regrets and aspirations, reverses and accomplishments." The author then heralded the Clark biographies as representing "a turn of tide in Mormon biography, wherein the bland, impeccably moral, and defensive biographies were replaced by studies reflecting flesh- and-blood reality".

These words were written in ignorance of President Romney's intention and of the events surrounding the publication of the last of the three Clark biographies. President Romney had been designated as the conservator of President Clark's papers who was to supervise the preparation of three separate biographies of President Clark, one to cover his early life, the second his professional career and the third his apostolic service. When the third manuscript was submitted, President Romney was offended and visibly upset. I know that because I was present when it was discussed. It was honeycombed with so many questionable anecdotes and quotes and contained so much misleading innuendo as to distort President Clark's role as an Apostle and a Special Witness.

There was serious doubt whether the manuscript would be published. It was finally cleared for publication only after numerous items had been changed or deleted. Even then, President Romney had qualms about it. The manuscript as originally submitted probably would have had the approval of the modern warts-and-all school of biography. It is certain, however, it did not meet President Romney's standard of what is appropriate and acceptable in portraying the life of a Prophet.

In this case, it was the cumulative effect of numerous questionable items which created the distortion and made the manuscript unacceptable to President Clark's conservator. But distortion can be created by the inclusion of but a single anecdote. Let me illustrate: Several years ago I attended a lecture in which the speaker read excerpts from a paper he had prepared on the life of Heber J. Grant. The focal point of the narrative was an anecdote that when he was younger, President Grant drank beer to help gain weight so he could qualify for an insurance policy. It also was noted he wrote policies of insurance for breweries. Before the author read it, he suggested in a sly, conspiratorial way, that perhaps he ought not to do so because of the titillating nature of the disclosure. What he meant to convey, of course, was that it was a really choice-tidbit that the President of the Mormon Church, best known for his uncompromising stand on the word of wisdom, drank beer in his youth and was a business associate of brewers. I did not use this anecdote in my biography of Heber J. Grant. It has no relevance to his prophetic role and, on the face of it, tends to distort his character and what he stood for. There is no doubt it would help to sell books, but at what cost?

This does not mean that I routinely ignore things which reflect negatively on a Prophet's conduct or motives. Indeed, if there are controversial events or issues which have a bearing on his ministry, or which reflect character and his relationship with others, I have taken pains to report them. To cite but a few: I frankly acknowledged Joseph Smith's youthful follies, his inexperience as a businessman, his questionable handling of the *Expositor* affair, his almost paranoid reaction to President Van Buren and his lack of understanding why Van Buren said he could do nothing for him; I noted the underlying personality differences between Brigham Young and John Taylor; I dealt with the almost abrupt way Lorenzo Snow eased George Q. Cannon and his son out of the financial affairs of the church and the management of the *Deseret News*; I openly treated the issue of nepotism involving Joseph F. Smith and his family and the controversies arising from his testimony in the Smoot hearings and the issuance of the world-wide manifesto; I treated in some detail the differences of opinion between B. H. Roberts and Joseph Fielding Smith over Elder Roberts' manuscript, *The Truth, The Way, The Life*, including President Smith's later publication of *Man, His Origin and Destiny* and the consequences of that; I

handled the misunderstandings between George Albert Smith and David O. McKay arising from the conflicts between President Smith's daughter and the president of the Primary; I noted the personality conflicts between President Harold B. Lee and President Henry D. Moyle as also the personality as well as the political conflicts between President Ezra Taft Benson and President Hugh B. Brown, and etc. and etc.

In reality, I cannot think of a major issue involving the Presidents of the Mormon Church which affects their prophetic ministries or character which I have deliberately sought to avoid or ignore. On this account, and given the efforts made at honest research and careful writing, I consider it to be inaccurate and hardly fair or objective to label my work as "bland, impeccably moral, and defensive" as the author of the Encyclopedia article has done.

Perhaps I am wrong in the assessment, but it is my impression that critics such as the one I have mentioned mainly find it unacceptable that I have written these biographies from the perspective of belief in the prophetic status of the presidents of the Mormon Church. It is interesting that my critic seems to find it far less objectionable that Fawn Brodie wrote her biography of Joseph Smith from the perspective that he was a fraud and a charlatan. This critic actually treats Mrs. Brodie's work with respect, referring to it as having been written "In a more scholarly model".

I think it fair to say that Mrs. Brodie and I wrote from opposite poles of a spectrum, she from a perspective of disbelief in Joseph Smith's story, and I from one of belief. In between these two extremes lies a third group of those who have written about Presidents of the Mormon Church or about Mormon history. For the most part, those in this middle group write from a perspective of skepticism. And not accidentally, most of these have deep roots in the academic world.

A true academic is by nature a skeptic. It is an essential tool of his trade. It is this tool which has led to such amazing advances in the field of science. It is vital that an academic approach a problem with complete open-mindedness, prepared to follow wherever the facts or his research take him. I have a deep respect for skeptical academics. A main reason for this, perhaps, is that I was raised in the home of one of them. My father, Andrew S. Gibbons, once held the chair of mathematics at Brigham Young University. Later he went into law, working both as a practitioner and a judge. In his undergraduate years at BYU he protested vigorously against the firing of three University professors who were discharged for advocating the teaching of evolution in their classes. He was one of several students who signed an open letter to the administration opposing and criticizing the firings. He carried this attitude with him throughout life. It was an attitude which permeated our home. I once heard him brand as "dangerous thinking" the inference of

God's existence drawn from the order and beauty of the universe. The reason for his criticism was that the existence of God cannot be proven by objective fact, inference or analysis. Therefore, in his view, belief in a creator was a purely subjective matter, based upon personal experience and conviction.

I mention this to make a point. Had my father written in the field of religion, which he did not, he doubtless would have felt compelled to write skeptically, a perspective which was so much a part of his training and experience. And he would have avoided statements which he could not support with facts, or with irrefutable reasoning, statements which, incidentally, might have brought him into disrepute with his friends in the academic world.

It is my impression that some Mormon academics, who write in the field of religion, and who do not write from a perspective of belief, adopt this same approach in their writing and therefore find themselves in a dilemma. They sometimes try vainly to serve two masters. For instance, in writing about Joseph Smith, one such as these would be more likely to write something like "In March 1832, Joseph Smith established a storehouse for the poor" than to write, "In March 1832 Joseph Smith received a revelation in which the Lord said Verily I say into you, the time has comethat there be an organization of my people in regulating and establishing a storehouse for the poor of my people." To use the latter wording would be to imply the author believed in revelation and that Joseph Smith received revelations. This would be unacceptable to a skeptical academic in the middle group because of a lack of irrefutable evidence about revelation and about Joseph Smith's role as a revelator. Moreover, to write it that way would cast him in a bad light with some of his academic brethren whose respect he would be anxious to cultivate. But, the first version would be equally unacceptable to devoted church members who believe in revelation and who believe that Joseph Smith is a Prophet.

It seems likely that the awkwardness created by such a dilemma is what resulted in the transfer of some fine scholars and academics from the Church History Department to the Brigham Young University and elsewhere in the early 1980's when Elder G. Homer Durham was the Church Historian and Recorder. Also this dilemma seems likely to have dictated the cancellation of plans for a multi-volume Sesquicentennial History of the Church due to the skeptical perspectives of some of the named authors, and concern they would give undue emphasis to secular aspects of the church.

Certainly, the church does not attempt to restrain members in writing from a skeptical perspective; and those who do so are not subject to church censure. But the church, understandably, is unwilling to sponsor or to subsidize or to endorse the writings of those who do so.

This is in no way intended to impugn the motives or

the character, nor the dedication to the church, of those who write skeptically. It is merely a forthright statement of the reality that a member of the Mormon Church who decides to write Mormon history, or the biography of Mormon leaders, and who writes from a skeptical or a derogatory perspective, must understand the church will not sponsor or subsidize him nor endorse his writings.

A few final words about methodology, sources, the possible impact of my writings and the future of Mormon historical and biographical writing: I have elected to write progressive rather than episodic biographies, preferring to follow a subject through his life rather than to write about intermittent events or characteristics. In most cases, I have had access to personal diaries. Also access to records in the office of the First Presidency has provided valuable historical insight. The writings of others about the Mormon leaders and church and non-church publications about them also have provided important insights.

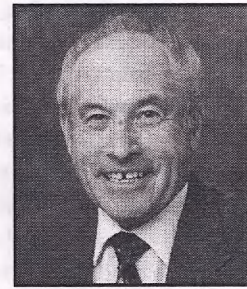
As to the biographies of Presidents Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball and Ezra Taft Benson, I received additional insights through personal contacts with each of them over many years. For sixteen years, from 1970 to 1986 while serving as the Secretary to the First Presidency, I met with members of the First Presidency on an almost daily basis. Also during that period, I regularly attended the weekly meetings of the Council of the First Presidency and Quorum of the Twelve held in the upper room of the Salt Lake Temple. These incidents provided not only first hand knowledge about the current administration of the church, but also they provided an important window to the past as I observed the forms and procedures of church administration and the processes of revelation put in place by Joseph Smith and his successors. In addition, of course, during that sixteen year period, all incoming and outgoing correspondence involving the Quorum of the First Presidency passed over my desk as did all presidential instructions and directives. Later service as a general authority of the church enlarged the scope of my understanding.

Against this background, it is likely that these last four biographies will be of more historical significance in the future than the other eight. This is so because they provide a first hand account of important developments in the church during a crucial period as seen through the lives of the presidents of the church. Such developments include the process of firmly establishing the international foundations of the church, beginning with the first area general conference held in Manchester, England in 1971; the major restructuring of the headquarters organizations in the early 1970's when the departments of internal communications and public communications were created; the extraordinary security measures taken as civil unrest increased world-wide and as threats were made on the lives of church leaders; the reinstatement of the First Quorum of Seventy, the elimination of Assistants to the

Twelve and the transfer of all the Assistants to the Twelve to the Seventy; the later creation of the Second Quorum of Seventy; the decentralization created as stake presidents were authorized to ordain bishops, and to perform other ecclesiastical duties previously withheld from them; the withdrawal of members of the Twelve from administrative responsibilities at church headquarters; the revelation on priesthood and the unusual events leading up to it, including the appearance of Wilford Woodruff in the upper room of the Salt Lake Temple during a council meeting; the division of the world into areas and the creation of area presidencies comprised of general authorities; the creation of three headquarters executive councils, each with authority over designated headquarters organizations and supervisory responsibility for a third of the ecclesiastical divisions throughout the world; the rapid growth of the church in the international areas and the organizational steps taken to integrate the new members, etc. etc.

It is hoped these insights into the growth of the church and the roles of its leaders during a crucial period will serve a good purpose and will be of continuing interest.

The future prospects of the church will provide fertile ground in which the Mormon biographer or historian can usefully employ his skills of research, interpretation and writing. In 1987 George Cornell, religion writer for the Associated Press, quoted a nonmember sociologist as saying that the Church of Jesus Christ of Latter-day Saints shows all the signs of "the rise of a new world religion, an event of a kind that has happened only rarely in history." Mr. Cornell quoted this source as projecting that by the year 2080 the church could have a world-wide membership of 265 million. Less optimistic than this projection, but interesting, nevertheless, is the statement of Jewish Salt Lake businessman, Joseph Rosenblatt, who was quoted in the January 1996 issue of *Utah Business* as saying: "The Mormons are selling a better way of life. If I were to make a forecast, I'd say that fifty years from now you'll see 100 million Mormons. They'll dominate activities in all facets of life." And a recent article in the *Wall Street Journal*, reprinted in the *Deseret News* March 26, 1996 said, "That the Mormon faith is getting more global and quickly, can't be denied. It now has 9.4 million members, half of them outside the United States." Joel Kotkin of Pepperdine University wrote in his 1992 book, *Tribes*, that "the Mormons may well conceivably emerge as the next great global tribe." Such growth was predicted prophetically long ago and has been confidently expected by the believer. To see it actually happening is a marvelous thing. Those of us on the sunset side of life will not live to see and to chronicle these extraordinary events. But we can, and hopefully we will, accurately record the current conditions and the forces presently at work which will inevitably lead to them.



by Lawrence Coates
History Department

A RESPONSE TO FRANCIS M. GIBBONS'S PERSPECTIVES IN WRITING BIOGRAPHY

When Richard Bushman spoke to a major forum at Ricks College, he raised the issue of writing for more than one audience. It is extremely challenging, he said, to write a biography of Joseph Smith, that speaks to Latter-day Saints about the prophetic role of Joseph Smith and at the same time addresses non-Mormons, professional historians, and other interested persons. In the article on "Perspectives in Writing Biography," Francis M. Gibbons strikes at the heart of this issue of audience. He makes it clear that in each volume he has written, he speaks to the Latter-day Saints, but he objects to Maureen Ursenback Beecher saying his books, "while appropriate for LDS audiences of the time, do not satisfy the recent taste for a complete embodiment of the subject."

Audiences use different standards for reading and evaluating books and articles on history. Some judge them by simply asking if the author is a general authority, a Latter-day Saint, a non-Mormon, an anti-Mormon, a Jack-Mormon, or some other category. This classification system works for determining church doctrine, practice, and ritual, because it is based on the authority to speak for God. Using this system, however, does not necessarily determine the most accurate and competent history.

Gibbons uses three categories to classify historians: those who write from a perspective of faith; those who write from a perspective of skepticism; or disbelievers who write as critics of the church. Skeptics, he claims, have a hard time "serving two masters," because of the basis they use to evaluate the evidence and write history. For example, he said, skeptics would write "Joseph Smith established a storehouse for the poor" rather than saying the Prophet "received a revelation... for establishing a storehouse for the poor of my people." The latter statement, he declares, "would be unacceptable to a skeptical academic... because of a lack of irrefutable evidence about revelation and about Joseph Smith's role as a revelator." Gibbons claims the first version would

not be acceptable to "devoted church members who believe in revelation and believe that Joseph Smith is a Prophet."

Many outsiders and historians have trouble with Gibbons's standard for evaluating Mormon history, for they make a distinction between the knowledge that comes from the religious experience of "the witness of the spirit" and ideas acquired from sound intellectual scholarship. For them, trusting only devout faithful believers and distrusting the skeptics and non-believers close the door for communication. Believers, non-believers, and skeptics can discover many revealing insights by examining Mormon history from a variety of approaches. Much insight can be gained about our past by reading the books and articles written by outsiders and professional historians. Likewise, church members, non-members, and professional historians can gain valuable historical impressions from reading Gibbons's books, because he served for sixteen years as the secretary to the First Presidency.

Gibbons's comments on those who write with a different goal than his purpose, however, seriously limit acceptable historical writing. In his condemnation of natural history, Gibbons said this approach likely brought the transfer of "some fine scholars" from the Church Historical Department in Salt Lake City to Brigham Young University, because it appeared as if the church were sponsoring the writing of history that was too critical and too secular. In his assessment of this kind of history, Gibbons uses such condescending words as the "warts and-all school," who use "all relevant or irrelevant facts about a person, good or bad, constructive or destructive... [to write] a complete embodiment of the subject." When Gibbons uses such condemning labels, he fails to come to grips with the most fundamental issue of whether a book or article rests on sound scholarship. Instead, his emotional appeal discredits the messenger in the hope people will not read his message. Any spokesman of history who lumps all historians into a few simple categories does not understand the many complexities of the subject.

History, instead, is an intellectual problem-solving exercise, which involves the careful research of the sources and clear writing about the discoveries. Research begins with sound questions and continues by the hypothesizing and testing of these theories with empirical evidence. Good historical questions open the past to many avenues of explorations. Poor questions not only limit researchers but lead them astray. Either/or questions provide only two options for answering the question. For example, were the Abolitionists reformers or fanatics? Was Joseph Smith a Prophet of God or a fraud? This kind of question points

the researcher into one of two ways of thinking, but there may be many other possibilities to explore that will provide deeper historical insight. Topics may require many explicit and precise analytical questions to unravel complicated issues, which means assumptions, biases, and prejudices must be made clear. For some twenty years, I have been researching the Native Americans, Mormons, and the Massacre at Mountain Meadows and have encountered such difficulties many times. Verification of factual information requires that historians not only get the right facts but they must get the facts right. The evidence historians use must be positive and affirmative, rather than negative. The most central issue, regardless of the audience, is does the writer use the sources honestly and tell the truth? Unfortunately, people who write with an agenda distort the past to favor their position. There are several fundamental issues that need to be addressed in evaluating history, which are beyond the scope of this essay including the critical evaluation of sources.¹

The values and expectations of many in the LDS audience will significantly differ. Some Latter-day Saints expect their history to always be written as a faith-promoting story, while others, in addition to an "inspirational" narrative want a secular context for explaining the Mormon experience. At the same time, many outsiders, who are interested in Mormon culture, tend to regard the religious explanation of history as propaganda rather than honest history. Most historical writing deals in one way or another with sensitive issues that are not peculiar to Latter-day Saints. Historians often write on topics involving religion, politics, and controversial social issues. Consequently, they face many difficult challenges, primarily because of the intense emotions generated by discussing the rights of Blacks, women, Mexican Americans, ethnic minorities, and other groups. Writing biographies of the Presidents of the Church of Jesus Christ of Latter Day Saints involves all of these explosive areas.

Classifying all authors, who do not write to promote faith in the church, as skeptics or nonbelievers casts doubt on the integrity and the faith of those who are serious, honest scholars and are also devout believers with a testimony of the Prophet Joseph Smith and the restoration of the gospel. Furthermore, it closes communication with outsiders about church history. Devout, faithful, LDS scholars are in a good position to provide invaluable service in speaking to outsiders and Latter-day Saints, who are serious students of church history. Many survey textbooks on American History are much more accurate and sympathetic in their treatment of Mormon history than one or two decades in the past, when historians accepted Fawn Brodie's interpretation without question. Historians have critically examined

the evidence that she used and now have more accurate explanations for the Prophet Joseph Smith. Part of this change has come from LDS scholars writing Mormon history. In the most recent text, *American History a Survey*, Alan Brinkley recommended Dean May's *Three Frontiers: Family, Land, and Society in the American West, 1850-1900*. The authors of *Nation of Nations* suggested for reading on "Western Expansion" Leonard Arrington's *Brigham Young: American Moses*, while *The American People: Creating a Nation and a Society* encouraged students to read Richard L. Bushman's *Joseph Smith and the Beginnings of Mormonism*.

The scholarship of these fine men reaches beyond those who read textbooks. On 16 March 1999, Senator Laird Noy submitted a resolution recognizing "the accomplishments of Leonard James Arrington, a native son of the state of Idaho and Dean of Western Historians." Then, Senator Noy conducted a forty-three minute meeting in the Senate chamber to honor Leonard, who recently died from heart failure. Later the same day, Governor Dirk Kempthorne conducted a similar ceremony and signed an official proclamation which recognized Leonard "as one of the greatest scholars of American, Western and Mormon Church history." The Governor urged young people to follow his example of a man who respected people with "different temperaments, talents, and convictions" and add to the significant contribution of his "thousand page history of the state written for the Idaho Bicentennial celebration."

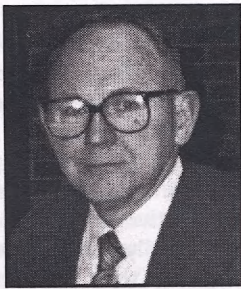
In *A Thoughtful Faith: Essays on Belief by Mormon Scholars*, Bushman tells how he made a paradigm shift in writing his book, *Joseph Smith and the Beginnings of Mormonism*. He began trying to prove the prophetic role of Joseph Smith, but he changed his mind when he became engaged in a provocative discussion about the Prophet with several different audiences - including a regional representative, stake president, Mormon and non-Mormon scholars - at the University of Indiana. During this encounter, he said, "It came to me in a flash that I did not want to prove the authenticity of Joseph Smith's calling to anyone... The pursuit of Christian evidence was not a Mormon tradition; it was a borrowing from Protestantism." "There was no proving religion to anyone," Bushman added, "belief came by other means, by hearing testimonies or by individual pursuit or by the grace of God, but not by hammering... I no longer think that people can be compelled to believe by any form of reasoning, whether from the scriptures or from historical evidence." For Bushman, historians must create "an atmosphere where the spiritual nature, the deep-down goodness in the person, can react to the story honestly and directly." "Questions may be answered and reasons given," he concluded, "but these are peripheral and essentially irrelevant. What is essential is for a person to

listen carefully and openly in an attitude of trust."²

As church leaders, members, and missionaries, we are committed to testify and teach faith in the Lord Jesus Christ and in the Restoration of the Gospel, but as biologists, astronomers, chemists, accountants, and other professionals we have an additional obligation to also be true to the sound principles of our profession. For historians, they must be as honest and as objective in writing history as humanly possible, for to do otherwise would not only be dishonest. It would produce an inaccurate and distorted record of our heritage. They need to write candidly about the past, without injecting present day prejudices, for this approach helps people understand the context of our unfolding heritage. It helps us see the contours of change in doctrine, organization, rituals, and practices that have occurred over time. For example, one benefit of writing honestly about the relationship of Native American-White problems over centuries of time is that it helps all people understand and cope with this extremely difficult problem throughout our heritage as well as dealing with current issues between the Whites and Natives. Exploring this topic helps people learn about themselves. It helps them understand how their prejudices and biases have shaped their attitudes as well as the course of history. Much written about the Mormon experience has been flawed, because writers have had an agenda. Carefully written history about the church can help provide sanity and reason in an irrational world of fear and hate. This approach can aid in creating a peaceful world, for building trust and honesty by writing history based on the facts has the potential for building confidence and trust for all the audiences who may read the Mormon story.

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by G. Olof Larson

POINT OF VIEW

How do things appear to us?
Are they all the same
To everybody everywhere?
What is in a name?

The value of an object
Lies largely in its use,
The satisfaction it can bring,
Or what it can produce.

Consider how we view a growing
Dark cloud in the sky.
Perspective here determines how
It looks to our mind's eye.

To hikers or picnickers
The cloud may be a sign that
They should quickly head for home
To exercise or dine.

Some may hope it is an answer
To a prayer for rain
Sent out at last to save what's left
Of this year's crop of grain.

It could just mean some welcome shade
From Old Sol on high.
Some summer days are hot enough
To make one nearly "fry".

And there are those who always find
The beauty in a scene.
They often show the rest of us
How much these things can mean.

It may not be important
If that cloud is there or not.
If we are not inclined to look,
Why give it any thought?

It's all in how you look at things,
Just what they seem to you.
But think how good to look at them
And others see them too!



by Ellen Pearson
English Department

DANGEROUS ASSUMPTIONS

One evening in March I read two student assignments that stunned me and captivated my thinking in a large way for several days. The first was a literary essay written by a second-semester freshman I'll call Jane.

In planning her paper, Jane told me she wanted to write about assumptions. In my literature class we spend quite some time discussing relationships and the way they are impacted by our assumptions. I suggest that we all make assumptions about ourselves, our associates, and about whole groups of people different from ourselves, and that doing so is always harmful. At various points in our lives, all of us assume others desire or require attitudes and behaviors from us without caring to discover the truth about their situations. We do this because we are human, and it's natural for humans to be lazy, or worse, cold, or worse still—well meaning, but foolish and cruel.

After some visible deliberation about whether to speak in specifics, Jane told me she had been sexually abused as a child but had "completely gotten over it." "I've managed all right," she said. "But what bothers me is the assumptions classmates and even teachers make whenever the subject comes up. Even though they don't know they're talking to me, they tell me I'll never get 'well', that I will never be 'normal'. I want to fight those assumptions; I want to make them see they're wrong." I liked Jane's idea, and we discussed options for conveying her message. A few days later, she silently slid her paper under my door:

Trapped

. . . My childhood was one that I don't remember well. I remember bits and pieces of it, but it was never talked about. The term sexual abuse had come up in many health classes. Was that what had happened to me?

I remember Uncle Mark telling me that he loved me. He was loved and trusted by all the family and I was supposed to do whatever he said. He would take me into his room and oftentimes I would just pretend to be asleep while he did things to my body. Sometimes he left marks. Once Mom asked what the purple-blue bruise was that covered my neck. It was where Uncle Mark had kissed me too hard. She didn't notice other places where there were marks. She wasn't looking for them I guess. I was afraid she was going to find out. It became so

The next paper I read gave me a clue. It was an interview. Cindy Wieland, a serious-minded young woman in my freshman comp course, had elected to interview a Family Home Evening brother for information on a later essay. Jed, as I'll call him, is a returned missionary, "not very good-looking," Cindy explained, "but smart, and real social. He dates about two or three times a week." Jed and his roommates have engaged Jane's roommates all semester in uncomfortable conversations about dating and kissing. "I don't like the things they say," Cindy explained. "We get into big debates, and we girls try to bring gospel principles in, but the guys never back down." She went on to explain that while Jed clearly enjoyed the interview, "he wasn't just yanking my chain. He and his roommates all feel this way. They talk like this all the time, and they've dated some of my friends." Apparently the girls' reports support the accuracy of the views expressed in the interview:

Women or Investments?

Q. Jed, how do you classify women?

A. As an investment. When you put money into something you expect something good in return. With interest! If we don't feel like we can get that, we don't invest, we just forget it and move on to something better. . . .

Q. How do you group females?

A. Some are just the Molly Mormons, boring. They don't stop by, or call, and the main thing is they don't french kiss. That right there is reason not to date them. Others are easy, or the "did you get some?" girls. Then there are the cool girls.

Q. Which would you marry. Why?

A. Really, none of them. We aren't looking for that. We are looking for some action. But I guess the cool girl. She's really the only one that has anything going for her. Unless she's not hot. If she doesn't have the looks, she can be crossed off the list too.

Q. In which ways does your classifying them affect the way you treat them?

A. The Molly's, we like to harass them. They get really worked up. We just try to get them to loosen up a little. Nothing serious, we're not cruel . . . but they kind of annoy us. They are always preaching at us. They want and expect to find this spiritual giant. Some perfect guy that will turn into a Mission President one day. That is so unrealistic, and boring. The easy girls, well you know, we flirt a lot more and think about getting some from them. We would kiss on the first date, or at least get whatever we can from them, as soon as we can. The cool girls, I guess we respect more. Wouldn't even try putting the moves on them on the first date.

Q. What do you expect from a woman if you take her out, on and after the date?

A. On the date we expect their undivided attention. I want her to just focus on me. They should acknowledge my accomplishments, and do lots of touching. Not big touching, just little signs to show [they're] interested. After the date, the easy girls we mack. Yea on the first date we expect a kiss. We spend our money, we deserve some action. It doesn't hurt them any. If they are lucky maybe we'll take them out again. The cool girls, we want total signs she had a really good time and wants to be asked out again. Without being too forward. Molly's maybe get a handshake goodnight, then never asked out again.

Q. What features of a woman attract you to her?

A. The average guy will first look for butt, legs, then boobs, not necessarily in that order. Myself, the way they dress, their hair . . . then butt, legs, and boobs. Second would come mentally. They can't be stupid, or an airhead. They've got to at least be able to carry a conversation. Third would be spirituality. Not to an extreme would be the main thing. They need to have fun, but still go to their meetings. And not necessarily looking forward to being the Relief Society President or anything like that.

Q. Why would you date a girl with just the physical characteristics if that is basically all that she had going for her?

A. Guys always look first for the physical. Girls I guess are more mental. If we see a hot chick we're thinking sex, not that we will go for the sex, just think. Always look for what you want, then date her. Then after we get what we want from her we look for someone else. Good, fun, action! That is why guys get into pornography more. We are very visual. It takes seeing and touching to get stimulated. Girls, just give them a romantic novel and they would be content. . . .

Q. Jed, we know you feel it's okay to make moves toward a girl, but how would you react if she stopped you, or wouldn't allow it?

A. That depends on the relationship. If we just want some we'll just do the movie at my place date. And do some macken on her. If we really like the girl, we want to impress her, so we'll probably take her out. If I am ever denied a French kiss, I drop her! Dry kissing is boring after a minute. We have to reach for the chap stick, that's no good. We want something better.

Q. If the girl is "easy" and you get what you want, then what do you think of her? Is she then classified as something else?

A. No, we just think, "Cool, gonna get some later from her." But realistically if we got what we wanted, we'll just move on to another one. Because if we really like her, we wouldn't have done anything real soon anyway.

Q. Why is it okay for a girl to be an "investment" for you?

A. It's our money! Our plans. If we like or respect her we just think what we want, but don't act. Otherwise it's free game. It's okay if we don't really care for her. Guys get horny. We can't help it and if feels good. Since we are normally [that way] it's okay.

Q. What does the average college guy want out of a relationship?

A. He doesn't want a relationship, that's the thing. They all say it smooth, "We want a good friend who we can hang out with and have a fun time." What they are really thinking is we want a friend, with benefits! No attachment, no commitment.

If I focus only on the surface information in these student writings, the result is solely dismay. But as I consider each piece in juxtaposition, I find there is also fascinating material for analysis and rich opportunity for, at the very least, my growth as a teacher. Each narrative expresses and embraces assumptions that reveal much about our students' abilities to contribute in positive ways to society.

Whether we like it or not, all of us contribute to and are informed—or shaped—by our larger societies. What is our role, as members of an LDS educational community, when we stumble across evidence that there are some—perhaps even many—of our youth dangerously susceptible to the prejudices and subsequent victimization expressed and experienced by Jed and Jane?

Jane's account first raises the issue of ministration, as Chieko Okazaki talks about it: there are too many administrators among us, and not enough ministers. What is my potential, as her literature teacher who sees her twice a week, to reach between those rigid bars she describes and try to make a difference? Should I call her to my office and insist she seek counseling? Should I write an A on her paper but never speak with her for fear of embarrassment? Should I assume she is covering up her pain when she claims she has "gotten over it"? Is it fair for me to assume that her piece is entirely autobiographical? Should I prepare a lecture for class in which I raise issues about oppression and the ability of victims to heal when assumptions are courageously confronted? Should I quote from Okazaki who says "Forgiveness is not the same thing as pretending there is nothing to forgive" and hope she gets my point?

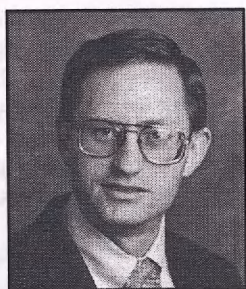
Perhaps the best way to resolve the questions is on an individual basis, carefully, prayerfully, and with rigid insistence on listening for clues about how I can help. Perhaps at the least I can give students like Cindy opportunities in class to think about facing up to the scars in their lives and find means by which to forge the sort of tools

that will help them learn to control their painful memories, as opposed to allowing their memories to control them.

And what about Jed? His expressed views raise countless questions accompanied by incredibly complex and uncertain possibilities for solution. In a sense, his predicament screams even more urgently for addressing than does Jane's, for as long as there are Jeds amongst us, there will be Janes. While it's initially tempting to assume Jed needs to be dismissed from this school and that, once gone, our campus will no longer harbor such attitudes, the solution would merely relocate the problem he embodies. Probably there are several Jeds in my classes. It would do little good for me to embark on a campaign to hunt them out, take them on, and intellectually beat them up.

An important lesson for me is that I must resist making assumptions about any of my students and their needs. I cannot assume that very many or most of them are victims of heinous crimes, nor that very many of them are likely to become victimizers. Likewise, it would be wrong for me to complacently assume that none of them have real problems, either with experience or attitude. I must, however, be alert to the possibilities I encounter every day in my classroom and office: that I am not an administrator of knowledge—but that I am, as all of us should be, in a prime and marvelous position to minister.

Real ministering does not mean making students like Jane feel better, nor forcing students like Jed into shame. It means being alert, aware, and tough. It means resisting the temptation to pretend problems don't exist. Prayerfully and courageously, I need to push all my students toward a less formulaic, knowledge-based and complacent educational atmosphere, and into a less comfortable—for a time—but ultimately more rational, charitable, wise and Christian environment than many of them have yet had the opportunity to experience. It is my job to minister to my students' real thinking, real spirituality, and finally, real educational growth.



by Brooks Haderlie
Library

SCREWTAPE REVISITED: THE MISSION STATEMENT OF LUCIFER LTD.

In C.S. Lewis' classic work, "The Screwtape Letters", the professional devil Screwtape provides his nephew Wormwood with a tutorial on how to be a good devil. As part of his instructions, Screwtape explains, "Our war aim is a world in which Our Father Below has drawn all other beings into himself: the Enemy wants a world full of beings united to Him but still distinct."¹

This article is an attempt to examine the goals and tactics of Satan using the model of the corporate mission statement. I have provided a variety of statistics in order to help evaluate the success of the "enemy to all righteousness" (Alma 34:23) particularly in these latter days on this, the most wicked of all Elohim's creations (Moses 7:36). The article will of necessity focus on the negative, and the discussion will have to be regrettably terse. But hopefully the information will prove informative and insightful.

Mission Statements

Individuals and businesses have used lists of goals or charters for centuries in order to focus their lives or their organizations. However, formal corporate vision or mission statements are relatively new business tools. The terms were rarely used before the 1980s. Nevertheless, the idea caught on quickly in the business world. It is estimated that by early 1995, more than half the companies in the U.S. had a mission statement of some kind.²

Today, most companies find such mission statements useful, if not essential, for a variety of reasons. Businesses write them so customers will know what kind of business they are, so their own employees will know what the business expects from them, and to help with decision making.

Outside of the business world, individuals and families have started developing their own mission statements. Stephen R. Covey explains that a *personal* mission statement "becomes a personal constitution, the basis for making major, life-directing decisions, the basis for making daily decisions in the midst of the circumstances and emotions that affect our lives."³

According to Covey, a *family* mission statement then "becomes the framework for thinking, for governing the family. When the problems and crises come, the constitution is there to remind family members of the things that matter most and to provide direction for problem solving and decision making based on correct principles."⁴ In support of

this concept, a survey of 200 successful LDS families identified one of the top keys to effective parenting as "family goal selection". William G. Dyer and Phillip R. Kunz, who conducted the survey, explained, "Effective families have goals. The parents know what they want for their children in gospel living, education, economic stability, and in their relationships."⁵

God's Mission Statement

Even Elohim Himself has seen fit to share concise summaries of His great plan with us His children through His prophets. Obviously God has no need of some contrived verbiage to stay focused. But he has chosen to share what we could call vision statements with humankind in order to help us stay focused during our mortal stay with the veil covering our minds.

We could point to a number of different scriptures here, but arguably the most frequently quoted such passage is the concise, straightforward statement given to the prophet Moses upon the mount: "For behold, this is my work and my glory - to bring to pass the immortality and eternal life of man." (Moses 1:39).

Notice that there is both a physical ("immortality") and a spiritual ("eternal life") component to this statement given to Moses. As B. H. Roberts explained, "[This] passage has reference doubtless to man as composed of spirit and body - a proper 'soul'. ...In other words, the 'work' and the 'glory' of God are achieved in bringing to pass the 'immortality and eternal life of man,' as man, in the eternal union of the spirit and body of man through the resurrection through the redemption of the soul."⁶

This dual focus on our spiritual and our physical nature can be found in many other scriptural contexts as well. For example, of the Ten Commandments given upon Mount Sinai, the first four commandments focus on our spiritual relationship with God, while the subsequent statements deal principally with our physical, or at least temporal, nature. The significance of the spiritual and physical components in God's and Satan's plans will be emphasized throughout this article.

Knowing the Opposition

If they contain sufficient detailed information, vision or mission statements can serve another purpose: They can help us gain insight into an opponent's plan of action. After all, if you were playing in the Super Bowl, wouldn't it give you a significant advantage to know all the plays the opposing team was going to run during the game? Or if you were developing a corporate strategy for your company, wouldn't it be extremely valuable to know what exactly what your competitors' plans were?

So while we want to continually focus on the positive in terms of our thoughts, words, actions, and goals - and let me strongly emphasize how vital this positive approach is - still it can be enlightening to briefly consider the fundamental goals and desires of the opposition; the spiritual opposition in this case.

Satan's Mission Statement

Many church leaders have described Satan's purpose. Joseph Fielding Smith explained it is to "fight truth and destroy the works of the Lord and the salvation of mankind

if he can” and to “endeavor to destroy the work of the Lord and lead the souls of men down to destruction and misery with themselves.”⁸ LeGrand Richards stated it is to “destroy the work of the Lord and prevent those who come upon the earth from proving themselves worthy to return unto the presence of the Lord.”⁹ Jedediah M. Grant taught that the role of Satan and his associates is to “continue to oppose the Almighty, scatter His Church, wage war against His kingdom, and change as far as possible His government on the earth.”¹⁰ A fitting summary of these declarations of Satan’s mission comes from the inimitable Hugh Nibley, who has stated, “His business is to foul things up.”¹¹

Numerous scriptural references address the purposes of Satan as well. A few of the descriptions given to him include: father of lies (John 8:44, Moses 4:4), father of contention (3 Nephi 11:29), and enemy unto God (Moroni 7:12). The Scriptures identify some of his goals: to deceive the whole world (Rev. 12:9); to seek the misery of all mankind (2 Nephi 2:18); to blind the eyes of people and lead them away to believe that the doctrine of Christ is a foolish and vain thing (3 Nephi 2:2); to invite and entice to sin and to do that which is evil continually (Moroni 7:12); to seek to take the kingdom of God and Christ (D&C 76:28); to seek to destroy the agency of man (Moses 4:3); and to “[stir up] the people to do all manner of iniquity, and to [puff] them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world” (3 Nephi 6:15).

Obviously Satan is anxious to reclaim as many as possible of the two-thirds of God’s children he “lost” in the pre-existence. Like the title “son of the morning” (Isa. 14:12, D&C 76:26), the name “Lucifer”, which is only used one time in the Bible (Isa. 14:12) and which means “light-bearer”, refers to the prominent position he once held in the grand council in Heaven. Here in our mortal state, however, “Lucifer” seems to emphasize the twinkling light of sin which Satan holds out to attract and then ensnare his victims.

Now, in terms of identifying Satan’s actual mission statement, it seems most logical to take the simple approach. By definition, Satan – which means “adversary” – is opposed to the work of God. Therefore, we can say that his goal is nothing more or less than to attempt to “prevent or damn/block the immortality and eternal life of mankind.” Let us now address these two components of physical and spiritual damnation separately.

Spiritual Destruction

Eternal life is defined as life with and like Elohim throughout the eternities. If I were Satan, surely my primary focus above all others would be this: *to generate confusion about the true nature of God*. If a person is not sure who God is, and what He looks like or what His personality is, then that person will not be able to successfully develop a relationship with God, nor will he or she have a desire to dwell with Him through eternity.

As the Lectures on Faith explain, “three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will.”¹²

World Religions

How well has Satan succeeded here? The number of different religious bodies in the world is one good indicator. Ancient religions in particular had numerous gods which they worshipped. These might be gods of fertility, agriculture, oceans, etc. The book “Guide to the Gods”¹³ lists no less than 19,200 named gods which have been worshipped over the ages.

In terms of modern world religions, many classify them into one of 12 groups: Baha’i, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism, and Zoroastrianism. Each of these groups has a very different understanding of the character and attributes of God. In actuality, there are certainly thousands of different religions in the world, depending on how we define a religion. Most of these groups have drastically differing interpretations of the nature of God. One writer has claimed that all religions in the world have ascribed three fundamental qualities of God, namely omnipotence, omniscience, and omnipresence¹⁴, but clearly even this statement is open to debate.

The 1999 World Almanac estimates the number of Christians at 1,929,987,000, or 33% of the world population in mid-1997.¹⁵ This means that two out of three people on earth do not have an understanding of Jesus Christ as their savior. Some 13% of the world is considered to be “nonreligious”, while an estimated 2.5% are atheists.¹⁶

Having numerous different religions with different beliefs provides conditions for disagreement and conflict, sometimes even armed conflict. In fact, over the course of recorded history there have been at least 26 major religious wars, in which an estimated 893,000 people were killed.¹⁷

One natural result from generating confusion about the true nature of God is the equivalent confusion about the devil and his character and dominion. For example, among world religions, the Baha’i believe hell is the spiritual condition of those who willfully reject God, rather than a place; Buddhism teaches there are eight hot and cold hells, each associated with a particular type of suffering; Hindu scriptures mention seven nether worlds, or hells, which are visions that arise in succession before the soul; Islam describes hell as a fire having seven levels; hell is a mystery left alone by the Jew; and there are probably as many Christian definitions of hell as there are denominations.¹⁸

Christianity

Those people who accept Christ as their savior and Elohim as the one true God pose a genuine threat to Satan. With Christians, Satan has failed at least to some degree in his attempt to block spiritual progression. So it makes sense that he would focus on fostering confusion and disagreement among followers of Jesus of Nazareth. Has he been successful in this? A single statistic tells the tale: the “World Christian Encyclopedia” claims that there are 20,800 Christian denominations.¹⁹ When we consider that each of these 20,800 denominations has its own twist on doctrine and saving ordinances, it engenders a feeling of total amazement.

Even if we dare hope for some level of uniformity among most Christian churches regarding the absolute requirement to have the Savior intercede in mankind’s quest

for salvation, there is clearly anything but unanimity among Christians regarding the nature and characteristics of God and the Godhead. I submit that three verses from the Gospel of John – two of which are mistranslations according to Joseph Smith – are responsible for as much of this confusion as perhaps any three verses in the Bible: John 1:18 (“No man hath seen God at any time”), John 4:24 (“God is a spirit”), and John 10:30 (“I and my Father are one”). Indeed, the creed of Athanasius, a follow-up of sorts to the Nicene Creeds, states unequivocally: “The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible. ...As also there are not three incomprehensibles, nor three uncreated, but one uncreated and one incomprehensible.”²⁰

Even in a predominantly Christian nation, Gallup polls in 1980 showed that while 71% of Americans expressed a belief in heaven, only 53% believed in hell.²¹ In much of the media, the devil has been depicted as a cartoonish character, with horns and a tail and a pitchfork, making it “obvious” to many that the devil is no more real than the tooth fairy.

LDS Church

If Satan is threatened by those who profess Christ as their savior, clearly his greatest single threat comes from members of the Church of Jesus Christ of Latter-day Saints. He knows that only they have an accurate understanding of the true nature of God (and Satan), and that only they bear the priesthood power capable of providing those ordinances ultimately required for salvation and exaltation.

Satan attempts to spread as many rumors and half-truths about the LDS Church, its leaders, and individual members as he can in an attempt to dissuade others from considering investigating its precepts and teachings. In fact, I personally get quite nervous when long periods of time pass when there is no “bad press” about the church. It was after just such a lengthy period of only favorable write-ups about the church when the scandal about the Salt Lake Olympics hit. We can rest assured that Satan will never stop using his tactics of guile and truth mixed with error to mislead people until he is bound during the Millennium.

We are to be a Zion people, united in our doctrine and in reaching out to serve and love our neighbor as ourselves. If all members are following the living prophet, providing saving ordinances in the House of the Lord for themselves and for their deceased ancestors, and sharing the gospel with their neighbors, this makes Satan very nervous.

It has often been stated that the LDS people follow the world at a slightly lower level in most statistics in terms of divorce, immorality, child or spouse abuse, crime, etc. But in addition to this, Satan uses some specific tactics in drawing LDS Church members away from truth.

Unlike the case in some churches, church activity by LDS members actually increases the more education they acquire.²² Unfortunately, in spite of this phenomenon, there are still those members who, “when they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves.” (2 Nephi 9:28) This leads to rejection of the living prophet and his teachings, either due to feelings of 1) intellectual superiority or of 2) “exclusive” spiritual insights.

The intellectual apostate generates considerable

publicity when that person has notoriety, such as a professor, a historian, or some other prominent personality. However, Satan is certainly just as happy to see spiritually apostate groups or individuals break off from the body and attempt to draw others after them. An article in the October 1985 issue of “Restoration” listed 62 unique churches and organizations functioning at that time which had developed from the teachings of the prophet Joseph Smith.²³ Altogether, Steven Shields has identified more than 125 different groups and individuals who have broken off from the LDS Church since 1830²⁴, and this does not even include some groups which have apostatized since 1982. So even among those who accept continuing revelation and the restoration of priesthood keys, Satan has managed to generate a disappointing degree of confusion and dissention.

Physical Destruction

Now we come to the second component of Satan’s mission statement: physical destruction. Since immortality and resurrection are a free gift to all who chose to come to this second estate (1 Cor. 15:22), Satan cannot undo these gifts. However, if he can induce people to become “lovers of their own selves” (2 Tim. 3:2) by being selfish with and abusive to their bodies, then those people will never succeed in developing a Christ-like love for their neighbor, one of the great commandments.

Satan will never experience what it is like to have a body. Since he is eternally jealous of the physical bodies with which we are blessed, he will do anything possible to encourage us to misuse this miraculous structure.²⁵ One key method he uses in this regard is to introduce the selfish and false precept that, “It’s my body; I can do what I want with it.” Pres. Bednar has expressed his opinion regarding this fallacy by stating, “It’s not your body. It’s a loaner.”²⁶ Indeed, 1 Cor. 6:19-20 is very clear on this matter: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (See also Mosiah 2:25)

The Word of Wisdom

The Word of Wisdom was revealed 166 years ago to the Prophet Joseph, long before there was any concept of the underlying scientific principles. Today it stands as an outward hallmark of the LDS people and as a spiritual law with remarkable physical blessings. A study of High Priests in California showed that these men lived on average 11 years longer than their non-LDS counterparts.²⁷ Likewise, the dietary guidelines for cancer prevention recommended by the American Cancer Society are almost a verse-by-verse rewording of D&C Sec. 89.²⁸

Caffeine and Tobacco: Unfortunately, the world at large has not seen the need to respect and care for the physical body this way. For instance, one writer claims that 80% of the world uses caffeine in one form or another daily.²⁹ And although we have made great strides in reducing smoking in recent years, 24.7% of adults were still smoking in 1995.³⁰ At least 13.9% of mothers smoked during their pregnancy.³¹ The American Cancer Society estimates that in 1998 about 175,000 cancer deaths were expected to be caused by tobacco use and an additional 19,000 cancer deaths were related to

excessive alcohol use.³²

Drug Abuse: A study prepared for the National Institute on Drug Abuse estimated the total economic cost of alcohol and drug abuse to be \$245.7 billion for 1992.³³ The number of drug-induced deaths in this country has more than doubled since 1980.³⁴ The Substance Abuse and Mental Health Services Administration estimates that 35.6% of the population 12 and over has used illicit drugs at some time.³⁵

Chastity and Morality

As part of our mortal experience, God has chosen to share with man and woman the single greatest joint gift possible: the ability to create new life. As a result, Satan wants to do everything possible to debase and make a mockery of this literally miraculous capacity, which he will never experience.

Media: Satan loves to use communications media to spread his pernicious philosophies. For every form of media that is invented, he encourages men and women to use these technologies for his evil purposes, hiding behind the principle of free speech to do so. For example, in 1996 Americans spent more than \$8 billion on hard-core video rentals (665 million of them), adult cable programming, computer-based pornography, and adult magazines.³⁶ This is more than the revenues earned by Hollywood in movie theaters for the same period, or more than those generated by rock and country music recordings. From 1992 to 1998, pornographic video rentals and sales (not including Internet-based pornography) amounted to \$4.2 billion, making it a business twice as large as major league baseball, and three times as large as Disney's theme park division.³⁷

Movies: But Satan is not just concentrating on so-called hard-core videos and movies. Although G-rated movies generate eight times more profit than the average R-rated film, Hollywood is producing 17 times more R-rated movies than G-rated ones.³⁸ In fact, since movie ratings were introduced in 1968, nearly 60% of all films released by Hollywood received an R rating, even though PG-13, PG, and G-rated titles all generate significantly higher income than R-rated movies.

TV: The electronic medium which comes into virtually every home in America is also a great tool for teaching incorrect principles. Of 58 prime time TV shows monitored by U.S. News and World Reports in 1996, almost half contained sexual acts or references to sex.³⁹ Another study cited in the same report found that a sexual act or reference occurred every four minutes on average during prime time. Portrayals of premarital sex on TV outnumber sex within marriage by 8 to 1. A majority of the general public and Hollywood producers alike are concerned that TV may be contributing to problems with extramarital sex, casual sex, young people having sex, and violence against women.

Regarding the issue of violence on television, one study counted about 50 crimes – including a dozen murders – in every hour of prime time programming.⁴⁰ The authors wrote, "Since 1955, TV characters have been murdered at a rate 1,000 times higher than real-world victims." Another study of 400 males over 22 years found that the best predictor of whether each man would commit a violent act by the time he was 30 was the amount of violent TV he was watching at age 8.⁴¹ This is significant, because the average

adult will watch 1,548 hours of television this year, compared to only 97 hours reading a book.⁴² It is estimated that 10,000 fewer people would die in the U.S. every year if TV had not been invented.⁴³ No wonder two-thirds of parents surveyed are concerned about their children seeing too much sex and violence on TV, and that 45% have stopped their child from watching a show because of its rating.⁴⁴

Internet: The Internet is the greatest communication vehicle invented by humankind. It is perhaps a very crude imitation of the white stone spoken of in D&C 130:10-11, but still, within a 5 to 7-year period it has changed the way the world shares information, shops, banks, learns, etc. One example of many is that some experts have estimated that 20% of Internet use pertains to genealogy and family history.⁴⁵

Naturally, Satan recognizes the potential of this global technological marvel for his own evil purposes. The anti-pornography group Enough Is Enough estimates there are 100,000 commercial pornography sites on the Internet, with 200 or more new ones being added every day.⁴⁶ This is a small number compared to the estimated 350 million Web sites currently on the Internet. However, recent studies show that nearly 1/3 of all Internet traffic involves viewing "adult" sites (other estimates are as high as 43%), and search engine companies report that 50-60% of their traffic is going to adult sites.⁴⁷

In fact, pornography on the Web accounted for nearly \$1 billion in sales last year alone, with revenues growing 30-40% every year.⁴⁸ This nearly matches the revenues of L.L. Bean or Mary Kay Inc. for the same period. An estimated 18% of employee Internet traffic in offices is non work-related, much of that being sexually explicit sites.⁴⁹ Just think of the lost revenues and productivity alone. Media Metrix found that nearly 20% of female Internet users visited a sex site during a given month last year, while 45.4% of men had done so.⁵⁰ Enough Is Enough points out, "For the first time in history we are giving young children unlimited access to pornography, with little or no age check. ... This has never occurred in the print, broadcast, satellite or cable media before."⁵¹ Recommendations to easily resolve the problem by creating a domain name extension such as .xxx for adult Web sites have been dismissed so far as "ineffective."⁵² Little wonder that of the 11 times the word "Internet" has been used in General Conference addresses, only two of those occurrences were in a positive sense.⁵³

And in a devilishly brilliant move, Satan has convinced many that this type of filth should be legally protected because of constitutionally supported free speech. Notably and regrettably, for example, the American Libraries Association is vehemently opposed to filtering access to the Internet in any public library,⁵⁴ and so far the courts seem to agree with them.

AIDS: The World Health Organization estimates that 33.4 million people worldwide are currently infected with the HIV virus, 10% more than just one year ago.⁵⁵ During every minute of 1998, 11 men, women and children were infected around the world. Women now represent 43% of all people 15 or older living with the HIV virus. Since the start of the epidemic in the early 1980's, HIV has infected more than 47 million people. That is nearly twice the number of

people killed by the black plague during the Middle Ages.⁵⁶ Some of the areas hardest hit with HIV infections are the former Soviet Union (from i.v. drug use) and sub-Saharan Africa (from heterosexual contact), where the average life expectancy has been reduced by as much as a quarter-century.⁵⁷

I worked as an editor for a scientific database company in the field of Immunochemistry for 14 years, and 40% of the reports I processed dealing with immune diseases were on AIDS and/or the HIV virus. James O. Mason, former director of the Centers for Disease Control (CDC) and current member of the Quorum of the Seventy, has reported that AIDS and other diseases can be acquired from a single violation of God's laws.⁵⁸ Unquestionably, AIDS is one of the desolating scourges spoken of in D&C 5:19 and 45:31.

Sexually Transmitted Diseases (STDs): The CDC has reported that 85% of the most prevalent infectious diseases in the U.S. are sexually transmitted.⁵⁹ The rate of STDs in this country is 50-100 times higher than that of any other industrialized nation. About 12 million new cases occur each year, one quarter of them in someone 16-19 years old. Worldwide, the estimated number of curable (i.e. bacterial, including syphilis and gonorrhea) STDs is 333 million cases per year worldwide.⁶⁰ And many of these bacterial STDs are becoming increasingly resistant to treatment with antibiotics at an alarming rate. Most viral STDs, which include AIDS, herpes, hepatitis A, B, and C, have no consistently effective treatment.

Pre- and Extramarital Relationships: American attitudes about sexual relations outside the bonds of marriage show a shocking disregard for the law of chastity. The percent of people who feel that premarital, extramarital, and homosexual sex is always wrong is only 23%, 76%, and 56%, resp.⁶¹ Only in the case of extramarital sex did the percentage of respondents who felt it is always wrong actually increase from 1976 to 1996, although the recent behavior of certain elected officials and the public response to that behavior leads us to question even this statistical trend. A survey in 1996, for example, indicated that 24% of men and 14% of women admitted to having committed adultery.

Some 4.13 million couples in the U.S. are currently living together without being married, more than 1/3 of whom have one or more children living in the same household.⁶² Compare this with the half million couples living together in the supposedly free-spirited 60's.⁶³ A recent study showed that in these situations there is more domestic violence to women and physical and sexual abuse of children than in married households. Cohabiting couples who marry - many of whom already have children - are about 33% more likely to divorce than couples who do not live together before they marry.⁶⁴ On the other hand, virgin brides are less likely to divorce than women who had sexual relations before marriage.

Homosexuality and Other Deviant Behaviors: Unnatural, homosexual relationships have been decried by the Lord's servants since the 19th chapter of Genesis, and undoubtedly before. Although the number of professed homosexuals is only 4-6% of the adult population⁶⁵, they have received a disproportionate amount of media and other attention. The world has reached a point in depravity

where gay "marriages" are legal in Denmark, Sweden, the Netherlands and Iceland⁶⁶ and homosexuals of either sex are now allowed to adopt children in this country⁶⁷ and, in many churches, to serve as ordained ministers. Indeed, some public schools, which are not allowed to teach morality or values, are now openly teaching "alternative lifestyles" in health classes.

Abortion: Roughly 1.5 million abortions are performed in the United States alone every year.⁶⁸ This is more than 4,100 each day, or nearly 3 per minute. Nearly three times this number are performed in Russia every year, and more than 7 million abortions were performed in 21 developed nations in 1991.⁶⁹ This is nearly equivalent to the destruction of the entire population of Austria every year.

Other

Suicide: As a youth, I could never understand why "enduring to the end" was talked about so frequently in the scriptures. Since then I have seen many close relatives and dear friends who have lived a good life, with many obstacles of one sort or another, and then to have a very challenging struggle near the end of their life. One person suffering from cystic fibrosis was told in a near-death experience: "You can learn lessons [on earth] one of two ways. You can move through life slowly, and have certain experiences, or there are ways that you can learn the lessons very quickly through pain and disease."⁷⁰

However, these mortal challenges can bring some to even take their own life before their appointed time. There have been more than 30,000 suicides in the U.S. each year during the past decade.⁷¹ And there is no age limit for this unfortunate phenomenon. Suicide is the third leading cause of death in 15-24 year olds and the fifth leading cause among 5-14 year olds and 25-44 year olds.⁷²

Murder: Some 20,000-25,000 homicides have occurred every year for the past 10 years in the U.S.⁷³ This represents 55-70 murders every day. The U.S. homicide rate is 17 times that of Japan or Ireland, 10 times the rate in Germany, France or Greece, and five times the rate in Canada.⁷⁴

Tattoos and Body Piercing: Tattoos and body piercing are fads which have gained tremendous ground since the 1980's. It is estimated that one of every 11 people in the U.S. now sports some type of ink or body jewelry.⁷⁵ In fact, the Alliance of Professional Tattooists indicates that 15-20% of the national teen and young adult population has one or more tattoos.⁷⁶ This is in spite of the problems of pain, bleeding, swelling, scarring, and infection (most notably with HIV or hepatitis B virus) that can occur.^{77,78}

Self-mutilation: While doing research for this article, I learned of a disturbing behavior in which people actually scar or disfigure themselves. There are an estimated 2 million self-mutilators in this country.⁷⁹ Growing in popularity at a time when tattooing, piercing, scarification and branding are on the rise, it has been called "the addiction of the 90's." The "New York Times Magazine" even reported about an HIV-positive "performance artist" who cuts and pierces himself before audiences while reading aloud from autobiographical texts.⁸⁰ Surely nothing more depraved could have occurred during the days of Noah or in Sodom and Gomorrah.

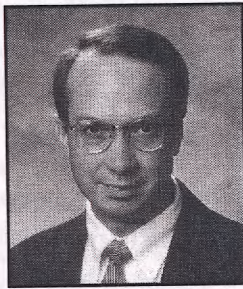
Conclusion

In a purported interview between Lucifer and Samuel H. Roudy in Salt Lake City in 1925, the former is reported to have said, "I want to tell you before I am bound, every person that can be led astray will be, . . . and everything in this world will be turned upside down before I am bound."⁸¹ Satan has made phenomenal inroads into every unholy path he has taken. But clearly there is much that is good, uplifting, and beautiful in this world. May we put on the armor of God spoken of in Ephesians 6 and D&C 27 as we defend ourselves, our families, and the students of this college against the adversary with an increased understanding of his methodology, and may we serve the Lord with all our might, mind, and strength.

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THE EURO—OPPORTUNITY OR CONVENIENCE?

Since World War II, Europe has made numerous attempts at various forms of economic unification, ranging from the Coal and Steel Treaty of 1952, to the European Economic Community signed in 1958 ("European Community" 707). These unions helped a war-ravaged continent find the economic ground it had lost. They also established a basis for a stronger commerce in Europe. As tariffs were dropped between member states, the costs of trading were greatly reduced and business boomed. By 1972, trade increased from \$6.8 billion to \$60 billion (Costin 21). Since that time, several efforts have been made to further develop the process of economic unification. The latest attempt is called the European Monetary Union (EMU).

The basic premise of this union is that each nation will sacrifice the fundamental right to choose its own currency and monetary policy. By June 2002, the members within the union will trade in their national currencies and share one common currency: the euro. This currency conversion is taking place in three "phases," the first of which began in 1998; the last will come to completion by July 1, 2002.

- January 1994—December 1998: During this time, the European Union member nations worked to converge their monetary and fiscal policies. On May 2-3, 1998, in Brussels, Belgium, the Council of the European Union determined who would be accepted into the union. Eleven of the twelve countries seeking membership meet the entrance requirements for participating in the Monetary Union. These requirements, among others, included keeping the public deficit within 3 percent of the gross domestic product and holding the inflation rate in each member state within 1.5 percent of the average rate of inflation of the three member states with the lowest inflation. The nations participating in the Monetary Union include the following: Belgium, Germany, Spain, France, Ireland, Italy, Luxemburg, The Netherlands, Austria, Portugal, and Finland (Council). The United Kingdom, Sweden, and Denmark chose to remain outside the monetary union, and Greece failed to meet the entrance requirements. On December 31, 1998, the value of the euro was set at \$1.168 and was allowed to float against other currencies beginning January 4.

- January 1, 1999—December 31, 2001: During this phase, banking in euros will be available. There will be no hard currency, but citizens and businesses alike will have the option of switching their bank accounts to euros. They will be able to make transactions with checks and credit cards in euros, but not in cash. The value of the euro has fluctuated between \$1.19 and \$1.09 since it was first traded on January 4.
- January 1, 2002—July 1, 2002: The euro will be introduced into the market as a cash currency. National currencies will still be accepted, but all citizens will gradually trade in their cash for euros, which will be issued by the European Central Bank in Frankfurt. One side of each coin will display a common European Union design, and the opposite side will bear a design of each country's choosing. In other words, there will be 11 different sets of euro coins, each ranging from one cent to two euros. All will be legal tender in all EMU nations ("What do the . . ."). After July 1, the euro will officially replace the currencies of all participating nations.

On January 1, 1999, the 11-member European Monetary Union began using the new euro currency in electronic, credit, and checking transactions. On the surface, it may appear that the euro is simply an attempt to reduce transaction costs by eliminating multiple exchange rates for firms and individuals involved in European commerce or travel. But a closer look reveals that this historic monetary union is serving as a catalyst for many businesses involved in Europe to re-examine their sourcing, marketing, and financing strategies. Some firms, taking a utilitarian view, seem to see the conversion as a mere convenience, with a costly one-time changeover that will cause major headaches; others see the euro as an opportunity to immediately increase their sales and profitability throughout Europe. Those who see little to gain from changing to the euro appear to be delaying full conversion until mandated in 2002, while those who see it as an opportunity have converted both internal and external systems to the euro.

The researchers will review the costs and benefits of the euro transition in the areas of finance, information systems, pricing, product strategy, and purchasing and distribution. They will also contrast the aggressive attitudes of the opportunists with the cautious approaches taken by those businesses who feel they have less to gain by converting to the euro.

Costs of Hedging Reduced

The introduction of the euro brings with it many benefits for businesses—one of which will be a reduction in the costs of hedging. Historically, when a company conducted business in Europe, one of the major factors it had to consider was the risk of exchanging, for example, dollars into another currency. Depending on the current rate, a company could gain or lose money on the exchange. Hedging is one of the ways to reduce these risks.

For example, if a company knows it will need French francs in 90 days, and the exchange rate today is a good one, a bank will offer to lock-in at a rate close to the present one

and exchange the money at that rate regardless of its fluctuation after 90 days. If the rates have slipped after the 90 days, the company still receives the locked-in rate, and the hedge has protected the company from exchange rate risk. However, if the rates have improved, the company is still locked into the contracted exchange rate and loses the opportunity to exchange at the current, more favorable rate.

For this service there is a fee, and when a firm does business in several countries, it incurs high costs from hedging. Not only is hedging itself expensive, but the costs of planning are also very expensive. The introduction of the euro significantly reduces these costs. There will only be one currency to deal with, which will lessen the risks taken and the costs of exchanging currencies.

Opportunists' view.

Many view the euro as a great opportunity to cut costs; they see this as being one of the major advantages of switching to the euro early. Larry Rosen, Treasurer, at Hoechst Marion Roussel AG, said that he anticipates saving tens of millions of marks per year on hedging (Bray A13). Dr. Bernd Stecher, Chief economist at Siemens AG said, "Our cash management systems can be rationalized because fewer currencies will be handled. Financial transactions are less exposed to foreign exchange rates, therefore reducing hedging costs" (Stecher).

Utilitarian view.

The reduction in hedging costs is an obvious advantage for many companies, but for some, this really isn't a driving force. Christian Spindler, Euro Project Leader at BMW, pointed out in an interview with the researcher that their corporate foreign exchange risk would be reduced by only 10 percent. This is because over 50 percent of BMW sales are outside the EMU. Also, in the past, BMW has always tried to make purchasing agreements with suppliers in German Marks, so the suppliers have often borne the exchange risks.

This drastic difference of opinion on the approach to the euro is prevalent in most areas of business, and before a company decides when to implement the switch-over, there are several concerns it must address. These questions include the costs of switching to the euro, and possible changes in product, purchasing, distribution, and pricing strategies.

Impact on Information Systems

One issue in determining the urgency of the switch-over deals with the euro's effect on computer information systems. At first glance, it may appear to be a small concern, but recent findings show that this will be one of the more costly issues at hand. This is because most computers are not euro compliant.

Additional costs are incurred through the updating of financial records. A company with branches in many different countries must do all of its bookkeeping in those respective currencies. These records include quarterly reports, income statements, tax reports, etc. Old records will also have to be translated to euros to provide comparable data with new reports. Record-keeping in several currencies was always a major expense, but the euro will eventually eliminate it. Unfortunately, this will not come without considerable costs.

Any system dealing with record-keeping will have to be updated or replaced. This will prove to be an enormous, yet necessary, expense. Gartner Group estimates that the costs of software conversion in Europe will exceed \$100 billion as payroll, expense accounts, and databases, are converted to euros. But this figure accounts for the costs of upgrading the larger corporate systems. It does not include the costs of buying PCs or software that will be needed to support the euro (Violino 44).

Opportunists' view

Many companies made a rapid transition in spite of the tremendous costs. The reduction in the costs of accounting attracted them to convert their reporting to euros as soon as possible. Ton Ruhe, the Euro Project Director of Philips, said in July 1997, "It is our objective to convert the general ledger, the sub-ledgers, the internal and the external reporting into euros, at least in the Philips organizations based in EMU countries. . . we have already decided to publish our annual report and our quarterly figures in euros from the 1st of January 1999" (Ruhe).

In 1997, Daimler-Chrysler reported that it would convert all of its systems by January 1, 1999. They also said they would request that suppliers quote their prices in Euros (Muenchau and Owen). Siemens AG was one of the first to make the transition. In July 1997, Stecher said, "Siemens has not only decided in favor of the euro but has also opted to introduce it as rapidly as possible. We aim to be in a position to conduct transactions with business partners in euros if they so wish by January 1, 1999. . . Preparations within the company have reached a stage that would allow us to switch our business and accounting over to the euro at short notice. The same is true of our information systems" (Stecher).

Harry Zike, controller of Siemens, reported that although the conversion would cost them money, they "expected to offset that cost with savings in other areas, especially lower hedging and transaction costs and better financing conditions" ("Siemens" 29). This seems to be a predominant attitude. Many companies expect to see more savings than what they will spend. But this was not a sufficient reason for others to convert early.

Utilitarian view

Several companies chose to use dual-accounting during the three-year transition period. Avis Europe, the rental car group, will report its financial results in sterling and euros. It made this decision because of the large numbers of clients it has outside the UK. IBM will also use dual reporting. They have chosen to switch by 2001. The reason for this is that IBM already uses one currency throughout the company: the dollar (Muenchau and Owen).

Some companies have also decided that they will begin their reporting in euros at sometime during the transition but will allow their suppliers and other clients to make the decision as to when they will switch.

In making the decision to switch to euros, BMW had four main options to choose from. First, they could have switched every computer system over by January 1, 1999. Second, they could have chosen to switch each system over just before the July 1, 2002, deadline and do all business and

reporting in marks. Third, they had the option to gradually switch their systems in a slow process, finishing before 2002. The fourth alternative entailed switching its external systems (those dealing with external reporting such as taxes and income statements) by January 1999 and the internal systems (those dealing with the accounting and budgeting records within the company) by 2002. BMW chose the fourth option. Peter Laurent, Leader of International Business Relationships, BMW AG, reported, "BMW favors the last alternative because it fulfills the following criteria: it enables BMW to deal in euros by January 1, 1999; there will be less technical interfacing problems; it will cost less; and it will fulfill the regulations for commercial banking" (Laurent 386).

Another critical issue was the expense incurred through dealing with the Year 2000 computer problem. This will require millions of dollars in testing to be prepared for the turn of the century. Mr. Spindler stated that the option to switch all of their systems at once would have been too expensive; it would cost \$24 million to \$60 million. He said that BMW prefers to wait to complete the euro-compliant systems until they are prepared for the Year 2000.

One can see from these various viewpoints that there are many advantages and disadvantages to the many options that face companies all over the world in regards to converting computer systems to euro-compatibility. Should a company risk the high costs involved with an early switch? Should they try to do it progressively over the three-year period? These are vital questions that will have significant effects on the way that each company will allocate its resources.

Impact on Pricing Strategy

The euro will have a great impact on pricing within the EMU. Up until now, it has always been a difficult task for consumers and manufacturers to compare the prices of certain products throughout Europe. Even simple things like fast-food and clothing items have had "different" prices in each country. The euro will bring these significant price differences to light. Below is a chart that shows how much it will now cost to buy Coca-Cola and Big-Macs after the implementation of the euro.

The impact of the euro on price transparency



Coca-Cola 1.5 litre

Belgium	BEF	48	€	1.22
France	FF	65	€	1.02
Germany	DM	3.02	€	1.57
Ireland	IR£	0.93	€	1.19
Italy	LIT	2460	€	1.29
Luxembourg	LFR	42	€	1.06
Portugal	ESC	199	€	1.02
Spain	PTA	125	€	0.77
UK	£	1.09	€	1.36



Big Mac

Austria	ÖS	36.00	€	2.67
Belgium	BEF	109	€	2.76
Denmark	DKR	25.75	€	3.50
Finland	FIM	19.90	€	3.47
France	FF	17.50	€	2.69
Germany	DM	4.90	€	2.55
Greece	DR	560	€	1.85
Ireland	IR£	1.62	€	2.06
Italy	LIT	4500	€	2.36
Netherlands	HFL	5.45	€	2.53
Portugal	ESC	440	€	2.26

Table I

Source: Bureau européen des Unions des consommateurs.

This table shows how the euro will reveal price differences which are concealed through the exchange of currencies. What will happen to customer bases as they discover that they can easily drive to a neighboring country and buy the same product at a fraction of the cost? More than likely, people won't drive to another country for a hamburger, but what about higher-priced items such as cars and house-hold appliances? Price Surveys of BMW dealerships reveal significant differences when converted from national currencies to the euro. A BMW 315i Series is priced at 20,010 euros in Germany and 17,866 euros in the Netherlands.

In an interview, Wolfgang Vollath, General Manager, America Region at BMW pointed out that another question involved in analyzing a pricing strategy is that of the psychological impact of the euro. On January 1, 1999, companies began pricing their products in euros. Over the next two years customers will need to acquaint themselves

with the new currency. This phase will be a difficult one of uncertainty caused by their unfamiliarity with the euro. For example, a BMW Z3 that costs 35,000 D-marks, costs approximately 17,700 euros. Consumers may struggle for a while to decide if that is an acceptable price. To help customers adapt to the new currency, the EMU requires companies to price their products in both euros and in the national denominations. Even if a firm chooses to delay conversion of their computer systems to euros, they must price their products in both euros and the national currency as of January 1, 1999.

Impact on Product Strategy

The euro will change certain product strategies. As barriers on trade fall, and as Europe unifies currencies everywhere, companies will also investigate opportunities to unify their product strategies. Historically, businesses have tailored product lines to fit each country. This leads to higher costs due to the duplication of efforts in the areas of advertising, package design, etc. With the introduction of the euro, there may be opportunities to cut down on these costs by using the same product line strategies in each nation.

Opportunists' View

Imperial Chemical Industries (ICI) is an example of one company that is looking for these opportunities. They are considering replacing paint brands which have been aimed at national markets with pan-European products—ones that would be the same all over Europe. Everett reported, "It may be that after January 1, 1999, this practice (marketing paints separately in different countries) proves unacceptably expensive, and we switch to offering the product in standard pan-European format and sizes" (Wagstyl).

General Motors is another company that is re-examining ways to improve their product strategy. One of their divisions, Vauxhall, based in the United Kingdom, is known as Opel throughout the rest of Europe. In order to cut costs, GM is considering the benefits of cutting the Vauxhall division and replacing it with Opel. GM believes that by unifying the two divisions they can save money on advertising, research and development, etc (Gray 14).

Utilitarian View

However, some companies, like BMW, will not change much of their product strategy. BMW, like other companies in their class, has a narrow product mix; they focus primarily on luxury cars. They build their cars custom to the needs of consumers. There won't be a need or any real advantage in consolidating their product lines.

The European Monetary Union will create opportunities for standardization in many areas. Some will see benefits which will come through the consolidation of product lines. Other companies will not realize any significant savings. Such companies have already focused on global or pan-European market and will not make any drastic changes.

Impact on Purchasing and Distribution Strategies

The effects the euro will have on pricing will significantly impact the way companies will plan their purchasing and distribution strategies. Manufacturers have always sought lower cost parts and labor. This often meant sourcing from other countries where things were generally cheaper due to weak currencies.

Before the implementation of the euro, companies mainly looked for ways to cut costs by shopping in other countries. A company in Germany, for example, sought goods in Spain, Portugal, and Italy, where the currencies were generally weaker. Often, companies would buy products with the expectation to pay in ninety days. If the lira, or the peseta dropped in value in relation to the mark during this time, the German company would save money on the transaction.

Opportunists' View

With the implementation of the euro, this will no longer be an issue. There will only be one currency, and the value will be the same all over Europe. Instead of looking for savings through exchange rates, many will be forced to look for the best value. Joel Garlot, a partner at Price Waterhouse, an accounting and consultancy firm, stated that "major car makers spread their parts purchases across Europe to protect themselves against currency fluctuations by matching expenditure in local currencies to their car-sales revenue. In the future, they will focus on buying from the cheapest suppliers" (qtd. in Bray A13).

Peter Everett, part of the EMU project at ICI, stated that the key issues ICI is dealing with are pricing, supply chain management, manufacturing location, packaging, distribution, and training. He also said that ICI planned on taking advantage of the improved access to the single market created by the euro to buy from a wider pool of suppliers (Wagstyl).

Utilitarian view

Some, however, will not see a need to find new suppliers. For them it is not as much of an issue of quantity as it is of quality. They have already found the suppliers they trust and will continue to deal with them in the future. Michael Sen, who works on Siemens AG's EMU program stated, "There will be more price transparency, and competition in general, lower transaction costs, and there might be some sourcing opportunities for our company, but it's not going to create a fundamental change in our supply chain strategy." The reason for this, according to Sen, is that Siemens already has strategic purchasing and supply operation that focuses on global deals, outsourcing, and partnerships. The introduction of the euro may enhance that strategy, but it will not change it (Nolan 16).

The euro will also have little effect on BMW's purchasing strategy. It may be that the lesser developed EU members like Spain and Portugal will be able to offer lower prices than other EU nations. However, BMW practices life cycle purchasing; they make a contract for the life of the model in question. Because of this, suppliers will need to prove their dependability and quality are good enough to warrant a long-term partnership with BMW.

For many companies, the euro will open the door to many opportunities in the area of purchasing. It will create the price transparency that will allow companies to compare the competition on the same level. The issue will now be one focused on quality rather than just price. However, others will stay with their distributors in spite of the change. They have spent time building a trust within their partnerships with these distributors.

Conclusion

The approaches to this monumental change vary in as many ways as there are businesses. There will be some that will see benefits which, they believe, will completely outweigh the costs of participating; they feel that they will better be able to pass on savings to their customers. They see it as an opportunity for growth and greater competition.

Others see the euro as a matter of convenience and are not rushing to adapt to it. They are aware that the euro will cut transaction and accounting costs, but they feel that an early conversion would be too costly; they feel they need to deal with other problems, such as the Year 2000 problem before they can focus on the euro. Also, for several corporations, the euro won't significantly affect exchange costs. They conduct most of their business outside the EMU boundaries.

The next key issue will be the acceptance of the euro by European consumers. How many will actually choose to pay in euros during the three-year transition? Rapid consumer adoption will force slower firms to speed up their time tables. A slow adoption will reinforce their cautious attitudes. In the long run, however, it appears that the benefits of the euro will outweigh its costs for most European corporations.

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by J. Omar Hansen

ECHOS OF A WITCH HUNT AND A CRUCIBLE

The witch is dead, the city is secure.
 Our souls, unsullied, are free of lustful vice.
 The warlock's spells and secret damned allure
 Upon the scaffold hang, now food for lice.
 That starr of Heaven, Abigail the pure,
 Has brought an end to all the witchery.
 And Proctor, hanged and dead and damned for sure
 Has come to his accountability.
 Let none come forth and say that we have erred,
 Or say that Proctor ever practiced good.
 No righteous law of Heaven ever spared
 The witch condemned, and never could.
 No warlock, King or President
 Shall stand against our sage intent.



by Dawn Anderson
English Department

RATTLESNAKES AND THE ART OF TELEMARKETING

Western writer Edward Abbey said once that he would rather kill a man than a snake. As far as I know, he never did—kill a man, that is. In his book *Desert Solitaire* he recounts the marvelous isolation of his park ranger days, spent alone at a trailer house in Arches National Monument—well before pavement and telephone lines and flush toilets came along as precursors to tourist invasion. Still, I have to wonder. . . an aversion to human interactions so strong that rattlesnakes seem preferred company?

Then, the phone rings.

"Is Mr. or Mrs. Anderson at home, please?" queries a flat, inhuman voice.

Okay. So there are rash moments when I'd rather kill a telephone solicitor than a snake.

It is usually the "Mr." or "Mrs." that cues me first, since I have a number of relatives who sound flat and inhuman over the phone as well. The *any-head-of-the-household-VISA-cardholder-will-do* tone tells me I have exactly 2.8 seconds to pull off a breathless "No thanks" and hang up before the telemarketer launches her sales pitch.

I am getting better at this sort of thing.

They used to confuse me by saying, "May I ask why you wouldn't prefer a less expensive long distance service?"

The question is congenially phrased and *seems* earnest enough.

"I'm happy with our current long distance service, thank you."

"But Mrs. Anderson, wouldn't you enjoy saving 3 cents a minute on your long distance phone calls? Over a three month period that can add up to a savings of *hundreds of dollars!*"

In a legal proceeding, this would be called a leading question. Of course, I would enjoy saving hundreds of dollars. But I would have to have eccentric aunts living in foreign countries all over the world before I could realize this kind of "savings" in long distance calls. The question is

meant to confound me long enough to buy some extra sympathy or interest. While I am aware of this, I am still bound up in a nasty little exchange of cordiality. All the *but Mrs. Andersons* and *may I's* and *wouldn't you enjoy's* demand at least some civil response on my part, squelching any animalistic, impolite urges I might have to smash down the receiver.

As I said, I'm getting better. Most of the time I deliver a polite rejection on the first *but Mrs. Anderson*. When I am in good practice from a week of unusually heavy supper time solicitations, I can get the receiver down on the "but. . ."

I know some poor sap is putting himself through law school moonlighting with this thankless job. But I am consoled with the idea that where he found my number, there are heaps and heaps of others. Let them lure some other sucker away from the smouldering hamburger helper.

Callousness comes easier with obnoxious telemarketers than it does with desperate students, though. I know I'm in trouble when I open my office door and the phone is vibrating in a frenzied hum, virtually radioactive with all the messages left by **DESPERATE** students.

I like to think of myself as a compassionate individual. When the cries ring out from the wilderness of mismanaged schedules and graduation complications, as they usually do early in the semester, I want to gather all of the tearful, ill-fated ne'er-do-wells into my arms, squeeze them sympathetically, and then cuff them soundly across the ears.

Why didn't you think of this last semester when you were registering for classes? What do you mean is it okay to miss the first three weeks of school for intermural hackysac practice? No I cannot give you a correspondence course via Dominos Pizza delivery e-mail.

I know, I KNOW, I KNOW! I'm your last DESPERATE hope for graduation. Let me guess—nothing else will work into your schedule and if you can't get into my class, you won't get into BYU. And if you can't get into BYU in the fall, your chances of finding a career and an eternal mate are dashed forever, and you'll become a boil on society's hind quarters, wandering aimlessly from minimum wage job to welfare line, eventually stumbling in a drunken daze through the back alleys of life, awash in misery and hopelessness—all because I didn't add you to my burgeoning class load.

Thus my phone mail is oiled up every spring semester with the slippery slope of **DESPERATION**.

Some students have legitimate conflicts and worthy exceptions. But each new student represents a batch of ten additional papers to read and respond to over the next three months. In two sections of E 215 I'm up to my neck in 500 papers. And you say you are **DESPERATE**?

Maybe students could take a lesson from clever telemarketers and win a spot in my class with a new,

consumer-friendly approach:

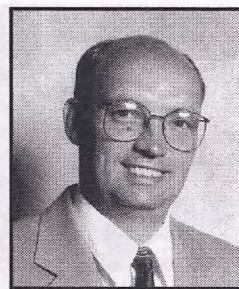
"Hello? This is your average **DESPERATE** student phoning to say I'm having a special on exaggerated promises and pathetic, hard-luck stories this week. If you'll add me to your class, I'll work like a dog, write like a pro, and throw in a commitment to be your most earnest, attentive student ever. In addition, Sister Anderson, you'll enjoy a savings of several hours grading papers because my essays will be so wonderful, you'll grade them in a flash and use them as exemplary pieces for my classmates, inspiring better writing all around.

"Think of it, Sister Anderson, doesn't this sound like a deal you can't pass up? You can have all this for allowing one addition to your class. Wouldn't you like to help out a friend who needs to graduate this semester, someone who will enrich your teaching experience in countless ways?"

There is a reason to pause over such an approach—knowing the same earnestness will likely be transferred to the next available teacher, should this one dead-end. One semester the same student called and left three separate last-hope messages for me and the other two adjunct faculty who shared my office. The only variance in his plea was the name of the teacher.

Perhaps a bit of intrusiveness is a small price considering the convenience afforded by modern communication systems. And the telephone gives us a certain amount of anonymity—a retreat from real face-to-face confrontations. The only thing tougher than a hard luck case over the phone is a hard luck case at the door. I can't slam a door in someone's face with the same careless dismissal I might use to hang up on her or delete her message.

Maybe I will rent a trailer in the southern Utah desert and remove myself from all telecommunications access for a while. In the meantime, if you want to reach my money or my sympathy over the phone, talk to my snake. He handles all my calls now.



by Rodney D. Keller
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RED INK MARVELS: LITERARY THEORY AND WRITING EVALUATION

As teachers we're experienced evaluators. We read and comment on students' papers and assign grades. Then we take two ibuprofen as a consequence and reward. Students frequently ask how we evaluate their work. We give them quick, vague answers because we can't articulate what goes on inside our minds as we go through complex thinking processes responding to their writing. Lately, I've been more conscious of deliberately determining what it is I do as I read student papers—What do I think? What do I question? How do I respond? To what do I respond or not respond?

I have evaluated four different writing assignments this week: audience analysis memos and recommendation/feasibility reports for my technical writing classes and interpretive journal entries and in-class essay exams for my literature class. Coincidentally, this week I am also reviewing a manuscript on literary criticism for a publisher. This review of literary criticism which focuses on textual analysis has provided me a vehicle to articulate and to question what I do as I evaluate students' papers. I've noticed relationships between eight major literary critical theories and the evaluation process.

New Criticism. New Criticism (John Crowe Ransom) provides an evaluation based on the text itself. I do focus on the student's text. I can't overlook the number of sentence errors, the spelling errors, whether the thesis is tightly developed and well supported, if paragraphs and ideas are linked with transitions. I notice if writing is concise, if coordination and subordination are logical and parallel, if subjects and verbs agree, if pronouns and antecedents agree, and if tenses or numbers shift. I concentrate on the introduction, incorporation, explanation, and documentation of sources. Although I do place more emphasis on "correctness" for my technical writing students than I do for my literature students, I still insist that "a good idea deserves a good presentation," that college writing requires accurate use of standard writing conventions.

Reader-Response Criticism. Reader-response criticism (I.A. Richards) maintains that readers derive meanings from the text based as much upon their own experiences as upon

the actual content of the text. I'm finding that I evaluate a technical writing paper more from the point of view of a reader than I do from that of a teacher. I need to understand what Emily means by *StarLogo* or what Tom means by protein density in dairy feed. Who am I as a reader? What are my expectations? Am I this student's intended audience? Where do I need more information? How does my level of knowledge and bias affect the student's decisions to use this organization, this graphic, this word?

And as I respond, I must consider my students as readers. How will they interpret my comments? How can I word this suggestion so there are no misunderstandings? How can my comments guide rather than prescribe? How will this note encourage rather than discourage? How will these marginal notes instruct and touch an individual?

Structuralism. Structuralism (Ferdinand de Saussure) looks at not only the form but at the "language" or appropriate conventions associated with a text. Technical writing is very much a "formal" or form-driven discipline. Does the student's introduction address purpose, audience, scope, research methods, and constraints? For the recommendation/feasibility report, does the executive summary follow the introduction before beginning the evaluation and discussion of criteria? In the literature class, does the student focus on a topic and on a reading appropriate for Ricks College and appropriate for an academic paper? Does the student's paper follow the guidelines for writing to reflect, explicate, compare, analyze, or evaluate?

Structuralism is also holistic. How do all the minor elements of the document connect and relate to the larger document? How do students show relationships and hierarchies of ideas and experiences? How does this paper achieve the student writer's purpose? If it doesn't achieve its purpose, where does it fall short? What will remedy the problem?

Deconstruction. Deconstruction (Jacques Derrida) endeavors to show that what a text claims it says is not necessarily what it actually says, that it's different. From a deconstructionist point of view I read between the lines. So as I read criteria ranking a technical writing student establishes in her paper, I question the reasoning behind that ranking, how that ranking influences the conclusion, if that ranking is complete or significant. In my literature argument assignment, I wonder why a student chooses this quotation as textual support rather than another quotation or why has the student overlooked or misinterpreted what appears to be an obvious consequence or conclusion.

Psychoanalytic Criticism. Psychoanalytic criticism (Sigmund Freud, Carl Jung, and Jacques Lacan) focuses on what the writing reveals about the writer and what the reader's response reveals about the reader. Two of Melody's literature journal entries repeatedly address themes of greed and power in stories where I fail to see the connections. What is going on in her life to give her that

perspective? Jerod comments both in class and in his writing on the need for forgiveness as a means for personal growth. What do these comments reveal about him? What are my students' beliefs, values, assumptions? What are their experiences? What does their writing reveal about them as individuals and about their struggles? What do the assignments reveal about me as an individual and as a teacher?

Feminism. Feminism (Simone de Beauvoir) zeros in on women and women's issues portrayed in the writing. My technical writing classes are currently balanced in terms of gender; there are equal numbers of women and men—a far cry from fifteen years ago when I would have all-male classes. How do women students influence the dynamics of a once traditionally-male technical writing class? How do men and women students write differently? How do they function differently in collaboration? How do these differences affect my evaluation?

As students work in groups to describe a mechanism, men students frequently make assertive declarations such as "This mechanism is a Franklin clothesline spreader" while women students ask "How should we describe this Rubbermaid waterbottle lid?" Or when an out-going, charismatic, self-confident, 22 year-old returned missionary collaborates with a timid 19 year-old woman living with her parents in Shelley, whose decisions dominate the writing situation? Do I respond differently to a description in which a woman says the object is the size of quarter than to a description in which a man gives precise metrical measurements? Or do I place more emphasis on a woman's description of a mechanism which focuses on the relationship of parts than I place on a man's description based solely on physical characteristics?

In literature classes, do women and men respond differently to female writers than they do to male writers? Do my first world men and women students respond differently to the literary portrayal of women in second and third world countries? Do I question students' attitudes toward gender issues they hint at in their journal writings? Does it make a difference in my evaluation if my student Brandon believes the character Matilda's suicide is just punishment for her adultery while my student Miranda argues Matilda's husband's sin of not forgiving her is as significant a sin as adultery? Do I respond to men and women students differently? Do women students respond differently to me as a teacher than the men students do?

Marxism. Marxism (Karl Max) asserts society, including social and economic conditions, shape our interpretations and evaluations. Do I respond to the Brazilian student Thais's reading of Sri Lankan despair, poverty, and infant death differently than I respond to Katie's South Jordan-reading of the same story? Does my response to Thais's journal differ once I learn her father is an economist and her mother is a pediatrician? Does her affluent Brazilian reading differ from Cade's whose parents struggle financially as farmers in Hamer, Idaho?

New Historicism. New Historicism (Michel Foucault) maintains that culture permeates the text, the writer, and the reader. New Historicism is also frequently called cultural poetics or cultural studies. How does a student's culture influence a reading or a writing? How does my culture influence my evaluation? For instance, how does Su Li's guest lecture on the role of women in Chinese culture affect Jessica's Wasatch-front reading of a concubine's positive influence on one Chinese girl's emotional growth? How does Nathan's Ririe, Idaho-, white-, priesthood holding-, temple attending-, returned missionary from Romania- LDS-perspective respond to the story of black Sally Smith who aborts the child of white Michael in apartheid South Africa because she sees no future for the child? How does Elizabeth from Kenya respond to Kenyan writer Ogot's story of sacrificing a chief's daughter to the gods to stop a drought differ from Alisa's reading of the same story who understands and believes LDS doctrine of consecration, martyrdom, and atonement but does not believe in human sacrifice? How does Tumaini from Tanzania respond to Colonial overthrow in Nadine Gordimer's "Good Climate, Friendly Inhabitants" differ from Camilla's response whose Louisiana ancestors owned slave plantations or Levi's response whose Texas farming family relies on migrant workers? Are Nastia's digressions in her writing cultural? Are Fumiko's circular discussions cultural? Are Erin's straight-to-the-point, definitive interpretations cultural? How do students' cultures affect their responses? Their critical thinking? Their perceptions? Their writing?

What initially started as a statement of how I evaluate student writings has evolved into what critical theories and influences filter my evaluation and responses to student submissions. I have not been conscious of these influences. I had no idea when I reviewed the critical theories of Ransom, Richards, de Saussure, Derrida, Freud, de Beauvoir, Marx, and Foucault that they would help to articulate what I feel I do naturally and intuitively. I do recognize more clearly the complexities of the evaluation process. I begin to sense the marvel of what we do on a daily basis as we place a student's paper before us with our pens in hand. And I also understand why I need to buy a 250-count bottle of ibuprofen.



by Mary Lula Welch
English Department

SIMPLE TOOLS FOR ABILITY ASSESSMENTS

(A memoir of Dr. Nelson of Utah State University)

Do teachers really count? Somehow an ingrained message delivered by a seemingly insidious teacher can consign both the teacher and the message to immortality. At least one such experience has been useful for my forty years of experience.

I could not believe I had signed up for a second class from this instructor. The first one left me nearly brain-dead. In that first one—Kinesiology, I had to memorize the origin and insertion of every muscle in the body. The frightful curmudgeon whom everyone called "The Doctor", demanded not only to know origin and insertion points but to trace the sequences of stress on the bone surfaces when muscles were used in a simple (or complex) activity. Did you ever have to list every point of stress on every bone surface used when doing something like running to the mailbox, stopping to throw a rock, and returning to sit in a chair? Well I did. I must have been insane to tackle a second class under this instructor, but it was one of those situations where I needed that specific class for my accelerated graduation, and no one else taught it that semester. The class was small; only eight others dared face this old football coach who constantly barked and growled at his students in his demands of excellence.

This second class was termed *Tests and Measurements*. The first day Wolfman Fang began by announcing that the class would learn to measure things such as agility, coordination, and strength. "Yeah, right! This term we will learn to build a machine to calculate pounds of pressure in a hand squeeze," I sneaked under my breath to my neighbor. I nearly lost my place in the class that very day as the growling monster hovered directly over me. "Simple Tools, simple tools, simple tools," came the retort. Wolfman had it in for me from that day on.

Now many years later, I am grateful for both the message of "Simple tools for measurements", and a monster—well, really an instructor—who demanded excellence. Let me share how "Simple tools for measurements" works.

For several summers, I have worked in a special Ricks program called College Skills Seminar. CSS is a condensed, very concentrated, program helping to preserve Ricks' open door policy by providing a way for students with problems to be considered for admission through assistance in solving the problem. The problem may be as simple as a foul up in paper work when making application such as neglect to get an ACT score on time, or it may be an actual deficiency in skills implied by a lower GPA earned because of sickness, accident, family emergencies, or learning disability. Since the mission at Ricks is twofold, spiritual and academic, students whose spiritual assessments are high in spite of the academic deficiencies can qualify to study under CSS Ricks professionals for five weeks on a probationary status for minimum credits. For the students who do well, the door swings open for a fall semester, but for those who do not, the door swings shut at the end of the five-week training. This criterion invites a very wide range of attitudes. One candidate may have a very high self esteem because the reason for the low GPA could be too much time in extra curricular activities before the personal emergency, while another may have a very low self-esteem and GPA because of a failed math class when a personality conflict existed with the teacher. Students with learning disabilities saturate the vacancies in this program, and of course learning difficulties leave all degrees of self confidence but mostly insecurity toward academics. Every session includes a class clown who survived high school by jokes and popularity but realizes skills should be reinforced before trying college. This broad audience requires a first day miracle, for it is on the first day that the instructor must exert a complete and flawless compilation of first impressions connecting prerequisite scores to body language and outgoing appearances as well as social skills to academic performance—for fifty students. That first day the teacher must conclude whom to praise, whom to control, whom to assign as class leader, and to whom to assign extra tutor help. What a tremendous responsibility! I thought I needed Merlin's help to master such a feat, but the answer came in . . . yes, a "Simple tool of measurement", Wolfmans' message to the rescue.

My tool works like this. I listed the things to be taught in the course and handed the student what I called an inventory sheet. The inventory requested the student contribute distinguishing characteristics, past experiences, or acknowledge learning disabilities to help the teacher connect a name to an identity. The second half of the inventory contained categories with the following instructions. Mark the categories below with a plus or minus sign. The plus sign means you are strong in the area; the minus sign means you are weak. These categories were then listed because I was the writing instructor: spelling, vocabulary, grammar, paragraphing, sentence structure, staying on topic, titles, introductions, controlling ideas, summaries, organizing information, adding details, creating interest, matching audience, writing confidence, research

writing.

Once the data per student was gathered, I counted the number of minuses and logged them beside the ACT score, and GPA. (Question marks or no marks were counted as minuses.) The profile created by the scores became an indicator of who and what type of support help was needed based on confidence level and work habits. The data could be completed the very first day of class. Here is an example:

Student #A	ACT 16 – GPA 3.22 – Negatives 14 =	
	hard worker with low confidence.	= #1
Student #B	ACT 17 – GPA 2.25 – Negatives 5 =	
	lazy with high confidence.	= #2
Student #C	ACT 18 – GPA 3.35 – Negatives 6 =	
	hard worker and high confidence.	= #3
Student #D	ACT 16 – GPA 2.22 – Negatives 13 =	
	lazy and low confidence.	= #4

The #1s were assigned to the tutors for constant praise and encouragement.

The #2s were put on my list for constant pressure to demand good performance.

The #3s were given reigns to govern themselves.

The #4s were put on both the tutor list for praise and my list for pressure.

After my two tutors and I had become personally acquainted with the students, we compared notes as to the successfulness of our initial way of determining correct support help for each student. The consensus was that we were tuned in perfectly. In every case, our simple ability assessment tool had revealed those needing praise, pressure, additional instruction, or to be left alone. What a simple tool for magic insight!

I have used other equally simple tools for various classroom insight. For example, when wondering how fluent an international student is, I combine three things. First, I strike up an informal discussion asking about things back home to see if the student can slip into past tense comfortably. Second, I watch to see if the student takes notes in the native language or English. Third, I observe if the student smiles at any idiomatic usage or humor used in the classroom. If the student does well in these three simple tests, I don't worry about the performance in my classroom, but if the profile reveals a weakness in any one of the three, I immediately saturate the student with language support help. This simple ability assessment tool has produced a high success rate with international students in my writing class.

These simple—but effective—ability assessment tools have helped to produce excellence in my work for many years. Mr. Wolfman Fang, your model to demand excellence lives on in my teaching as does your image of hovering over me reciting "Simple tools." I suppose this makes both the message and you immortal. Though it seems an eternity since I dared venture into your classroom, I am still feeling the difference of what you put into my profession. Yes, in a very profound way, teachers count.

by Lyle Lowder

NEW PERSPECTIVES

Old men reminisce and young men dream. I am of the age to reminisce.

As I look back over my life, there have been some important things happen to point me in the academic direction I went. One prays constantly for guidance in these temporal things. It didn't seem the answers came, but as I look back, I can see the Lord guided me very skillfully to where he wanted me. It has always been interesting to see how certain things had to happen and at just the right time in order for me to arrive at Ricks College as an instructor. I've also felt the Lord inspired those who were required to make decisions concerning my education and occupation. I had no desire to attend college because I disliked my public school experience so much. However, at the urging of an Uncle, whom I loved, the prospects of playing football, and the availability of the GI Bill, I enrolled at Ricks College.

I always had an excellent memory. I could usually go to class, listen to the lectures and retain enough information to earn a "C" or "B" out of the class. I never bothered to buy the text books. I made the football team and was a starting guard. In the process of registration, I was enrolled in "Anatomy and Physiology". The class was taught by Dr. Herbert Frost, a man who was to have a great influence in my life.

During a football game at Carrol College in Helena, Montana, I separated the muscles in my shoulder. It didn't heal well and my football season was over. I fully intended to play the next year.

Ricks was on the quarter system at that time. Just after Thanksgiving I got my grades and Dr. Frost had given me a "D", which really upset me. The class became a challenge to me because of that grade. I still remember my thoughts, "I'll show you, you little shrimp". So I went and bought the text and almost memorized it. The next quarter when other students would ask questions, he would often ask me if I knew the answer. Of course I did, because I had nearly memorized the book. He surely knew how to build my ego. I needed that because I had a poor-self image. I thought being doctors and lawyers, etc. was for those smart city kids, not for us poor farm kids. Because of his recognition and interest in me, I came to realize I could succeed at whatever I chose. Learning became fun and exciting to the extent that I didn't even attempt to play football the next year. Needless to say, my grades became "A's". A whole new world was opened to me.

When I finished my Masters degree, Dr. Frost, the division chairman at the time, recommended me for the opening in the Biology department. I was hired. What a blessing in my life.

A second event occurred while I was at Brigham Young University, which I feel was of great importance in my life-especially since I have retired. My major professor, Dr. Vasco M. Tanner, forced me to take a class entitled, "Ancient English Literature of the Renaissance". I resisted very vigorously but he prevailed. The class was made up of twelve English majors and little "ole me", a biologist. I didn't do well on the first test and again, it upset me. Not being a quitter, I buckled down and went to work. The

teacher was a lady I really learned to love and respect. Her name was Irene Spears. We studied Rousseau's "Origin of The Inequality Among Men"; Petrarch's sonnets; "The Prince" by Machiavelli and others. Authors such as Chaucer, Erasmus, Milton, Cervantes and others, became friends of mine. I received an "A" for the class, but more important, the seed for the love of the arts was planted. I usually sold my texts at the end of the term but I kept that one. I still have it and have nearly worn it out reading in it. I still enjoy reading good literature. That class planted the seed of respect for good literature and the arts in my mind. Now that I am retired, I'm trying to help that seed grow into full blossom. Most of the classes I have been taking are in the literature, history and arts field of study. They are a great source of enjoyment to me.

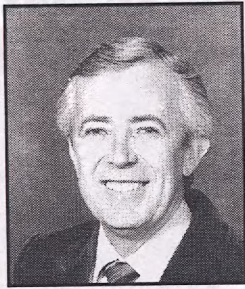
As a teacher, I have always felt a keen responsibility to help the young people gain a sense of their own, self worth and to realize they could be, within reason, anything they wanted to be. I have hoped to help them gain a real thirst for knowledge in all fields of study. Many times they would complain because they had to take general education classes. Because of my experience with Dr. Frost and Sister Irene Spears, I could honestly tell them, "The things we don't like are usually things we don't understand. If we study them sufficiently to understand then we will usually like them. It will open up a whole new world of enjoyment to you. So learn all you can in the classes you take."

We who teach at Ricks College have a great opportunity to enrich the lives of our students. Because precious lives are in our hands, we should watch for and catch these teaching moments. I'll always be grateful to Dr. Frost and Sister Spears, and many others, who opened these doors and helped me find happiness and excitement in all segments of life, especially the gospel.

The story is told by the Greek Orator Demosthenes concerning Socrates. It seems a young man sought him out along the shores of the Aegean Sea and asked to be his student. Socrates grabbed him and held his head under water until the young man was finally able to free himself. Of course, he was angry and asked the reason for such treatment. Socrates replied, "What did you want most when your head was under water?" The young man replied, "A breath of air, of course." Socrates responded, "When you want learning as much as you wanted air, you can be my student."

I believe I have almost arrived at that point in my life because of many wonderful teachers. I have been taking classes since my retirement and I am impressed with our faculty at Ricks College. Every teacher has been excellent.

I love Ricks College and my colleagues, and thank God for allowing me to be here in Garden of Eden.



by Allen Hackworth
English Department

MARRIAGE

According to Frank, his parents didn't fight.
Their tight, well-oiled marriage cranked,
Summer and winter,
Like a combine that wouldn't stop for dinner.

Watching this endure-to-the-end marathon,
Frank expected something similar,
A challenging race
Over trails steep yet familiar.

So, as a young bull, through the campus streets,
Frank chased Nancy
And braced his horns around her fancy waist
Sometime after psychology and before history.

In the beginning, marriage warmed the couple
Enough to-produce six, healthy children,
Good kids all who gave their parents
Ten or twelve things to brag about.

In those days, Frank and Nancy glowed with propriety.
In Sunday School friends knew everything was okay
From the way they answered the teacher's questions.

Frank liked to chew over biblical ideals,
And then, like an apostle, spew forth
The orthodox point of view.

In public, at least, they didn't fight,
But their well-acted charade was never bright.
And every year their phony performance
Cost more to produce.

As their levels of pain increased,
The caustic acids of anger and disappointment released
A bile which dissolved their willingness to forgive.

Although deep-core needs were never met,
Yet the strangers set a course which partly worked.
They kept their job, self-esteem, and children's love.

But now their pain-producing marriage has eroded into:
separate bedrooms,
separate check books,
separate joys,
separate goals.

So why do they stay together?
Why don't they, make that final separation,
Once and for all?

Because their religion teaches it is not right.
So they endure their wretched lives
Of loneliness and emotional fatigue
While being hammered by the blows of marriage.

HANGING ON

This morning, when Dad was half-drugged by sleep,
He raised on one elbow and peered through one eye.
In an epiphany of realization
He saw an old, shrunken woman lying nearby.

For in the night a metamorphosis had occurred,
Which, without a word,
Had transformed his dear wife
Into a withered grape.

Feeling the need for companionship
And suffering from the confusions of old age,
Dad softly cried, "Where is she?
Where is my gift, my once-youthful bride
Who lifted daily my confidence and pride?"

The ancient raisin awakened, turned slightly,
And struggled to brightly say, "Good morning, Hubert."
She then placed her soft hand on Dad's arm,
Closed her brown eyes, and lightly drifted back to sleep.

O'er the years, Mom's skin
Had gradually lost its interest in stretching tautly
Against her once-attractive form.
Now in weakness, her old shell sagged
And quietly absorbed
From her crumpled pillow
New wrinkles upon the old ones.

But, in spite of the stark recognition of his wife's losses,
Dad carefully touched this gentle granny,
For he remembered the light
Of her pure, once-firm face,
And he remembered the fire and might
Of her youthful embrace.

For years, Dad had sipped the nectar and bliss
Of an enduring marriage.
Now, tilting his head slightly, he whispered,
"Your ripening doesn't matter.
I'll always hang on."

Having finished the thought,
Dad fought back and released a tear.
Leaning now on two elbows, he brought his lips
Near Mom's wilting cheek
And kissed away his fear.



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