

# Seeking and Finding Outlets for Idealism 9-3-2011 (Updated Long Version)

## Part 1: Genesis of “Wanted: Additional Outlets for Idealism” article

In the fall of 1963, I enrolled in the Graduate School at Cornell University to pursue a Ph.D. program. After we moved to Ithaca, my wife Helen and I and our son Mark became members of the Ithaca Branch of the LDS Church. During our first year in Ithaca we became acquainted with the other LDS graduate students and faculty members at Cornell. Through service and social activities we soon found some common intellectual interests among several of the members of our small Branch.

Subsequently, in the spring of 1964, several of us held a spontaneous meeting to discuss some of our concerns about finding opportunities to “best serve the Lord in helping to build his Kingdom throughout the world.” The group of LDS graduate students at Cornell who participated in our discussions were individuals such as Wesley Craig and Berkeley Spencer, Tom Wood from Alberta, Canada, and F. LaMond Tullis, a visiting graduate student from Harvard who was spending a semester at Cornell. My account of this 1964 meeting was recorded in a letter that I wrote to Eugene England, Editor of the new publication: *Dialogue: A Journal of Mormon Thought*, on May 16, 1966. At that time we (Helen, Gary and Mark) were living in England and I was studying at the London School of Economics on a Fulbright Scholarship. Unfortunately, I cannot find any surviving copies of the memorandum referred to in my letter.

Dear Eugene,

Because of my own experience and the experience of others of long acquaintance, I have enclosed for your consideration a copy of a short memorandum drafted by one of the members after a spontaneous meeting of several LDS graduate students and professors held at Cornell University in the spring of 1964. The substance of this memo is still germane and may have relevance to some of the readers of *Dialogue*; and it invites a response from like-minded young scholars of the LDS community, some of whom may also have wondered how they can best serve the Lord in helping to build his Kingdom throughout the world.

The importance of these questions to this particular group can best be demonstrated by the fact that apart from one person who is a professor at Cornell, the remainder are currently working, teaching, or conducting research in Peru, Guatemala, Somaliland and England.

After presenting these questions to a general authority we were advised that it is an appropriate concern for such a group; the admonition of the Lord is the Doctrine and Covenants (Section 58: 26-28) is applicable in this instance. However, such information and ideas should always be channeled through the appropriate ward/branch and stake/mission authorities to the First Presidency.<sup>1</sup>

Eugene England acknowledged my submission of our memorandum in a letter to me dated June 27, 1966. He said, "...We appreciate your bringing to our attention the Cornell 1964 group memorandum. I will write you later concerning this."<sup>2</sup>

After an eventful year in London, where we had increased the size of our family with the addition of a daughter, Ann Marie, born at home on May 1, 1966, we returned to Ithaca in September 1966, and I resumed my studies at Cornell. Some months later, in March 1967. I wrote a 15 page draft of a paper that addressed the question of seeking outlets for idealism for young members through the Church. It was entitled "Wanted: An Outlet for Idealism." Writing this paper was part of my response to subsequent correspondence that I had had with Eugene England. It was an effort to start a dialogue among a wider audience and encourage the Church to provide more opportunities for its members to participate in "Zion-building," i.e., to provide help to those members living in less-developed countries of the world.

The rationale of my "wanted" paper is set out in a May 23, 1967 letter to President Paul H. Dunn, and in a May 25, 1967 letter to Eugene England. In addition to the think piece, I sent Paul Dunn two items describing some of the creative service activities for students that were being sponsored by the Cornell United Religious Work. I sent Eugene England a copy of the revised version of the March "think piece" paper, now entitled "Wanted: Additional Outlets for Idealism." The May 1967 version was now 20 pages in length.

Ithaca, New York  
May 23, 1967

Dear President Dunn,

Under separate cover I am sending you a draft copy of a recent "think piece" that I have written. In addition, two reports are included pertaining to some activities sponsored by the Cornell United Religious Work for students on our campus. You might find them of interest in terms of the activities being sponsored by the LDS Student Association. As for the think piece, it may or may not have any merit—but was something I felt needed saying even if only to a typewriter. The reference to the LDS Student Association was made without any knowledge of the work of the organization beyond that which has been printed in the *Church News*. Therefore, if it is in error I would appreciate knowing about it.

One thing that strikes me about the LDS Student Association—and which you might be able to clarify—is the apparent focus on the social and cultural problems of undergraduates, admittedly the largest and a very important group. However, I have wondered whether it will be devoting time and attention to the problems of graduate students and their greater concern with the problems of the Church and its role in the modern world, rather than primarily dating and social activity. I certainly sense this need among the graduate student members of our Branch here in Ithaca. The problem of involving these young people—many of the most able we have in the Church—should be considered at some length. This is, of course, one of the areas which I have alluded to in my think piece...<sup>3</sup>

Ithaca, New York  
May 25, 1967

Dear Eugene,

As you may recall, I sent you a memo last year on the role of the Church in providing outlets for more members to work in improving the lives of our membership in underdeveloped countries. At the time you suggested that it might be expanded into a more thorough discussion of the problem. While I haven't had time or the inclination to delve into the subject in depth or at length, I managed during the past few weeks to put down on paper some of my ideas—more emotional than logical I might add. I have enclosed a draft of this paper for your perusal and reaction—but not for publication. I would appreciate hearing any comments you may have as to its value or relevance to *Dialogue* readers.

You might be interested in knowing that we had a first here at Cornell this past week. Cornell United Religious Work (CURW) invited a representative of the Church to speak at the weekly Sage Chapel Community Service. Paul Dunn was designated to speak, but had to cancel out at the last minute and was replaced by Wendell O. Rich. Dr. Rich gave a very good sermon to a group of around 3-400 on the topic of “Free Agency and Moral Responsibility.” This was the first time that a Mormon has ever spoken at one of the interdenominational services with its experimental liturgy. We also had Dr. Rich speak to a fireside group that evening. He outlined the work of the LDS Students Association and the circumstances which brought it into existence. This topic, by the way, might be a suitable one for someone to write up for *Dialogue*—it should be very pertinent to the readers, and is especially noteworthy because for the first time the Brethren are not imposing the programs from the center, but are giving each group the opportunity to create programs to meet their individual needs. Information is flowing up from the grassroots—with spillover potential into other auxiliaries usually much more centrally directed such as the MIA. It is well worth watching this group to see what comes of it.

One other item is that we will be leaving Ithaca this fall to take a position on the faculty of Utah State University in the Dept. of Economics. Hopefully, we will get a chance to pursue some of our concerns over the educational problems of our youth abroad at the personal level with the Brethren.<sup>4</sup>

A revised version of my “Wanted: Outlets for Idealism” think piece was ultimately accepted by *Dialogue* for publication, appearing in the Autumn 1970 issue. I was awarded second prize in the *Dialogue* essay contest for this article.<sup>5</sup>

In my *Dialogue* article I argued for the re-introduction in the present day of new Zion-building opportunities comparable with those which the early Saints had experienced in our “heroic period of the 19<sup>th</sup> Century.” I asked:

...[Are] their any alternative approaches or paths open to Latter-Day Saints which might be used to harmonize our secular lives more closely with the religious concept of Zion-building than is now possible through a short period of missionary service followed by “millions of meetings?” Are there activities which could offer our youth more productive and challenging alternatives through which they might develop and express their idealism and enthusiasm than through civil disobedience, “pot,” and spynets? Are there activities more substantial than

“make-work projects” and “supervised recreation” available to our youth? Are there suitable alternatives through which young Latter-day Saints can make meaningful contributions to the solution of some of the pressing economic and social problems of our day? And could not the underlying foundation for such endeavors be of sufficient breadth and scope so as to offer comparable experiences to LDS youth, whether they live in Salt Lake City, Los Angeles, New York, London, Paris or Melbourne?<sup>6</sup>

My answer in the *Dialogue* article was as follows::

The existence of thousands [now millions] of Latter-day Saints who are not middle-class Americans, having access to the educational and other benefits which we enjoy, would seem to call for new programs to meet their needs based on bold thinking. What are some of the possibilities? A program or programs might be designed:

1. To foster the principles of cooperation as practiced by the Saints in the 19<sup>th</sup> century and to help recreate and amplify the Zion-building concept in the minds and hearts of our membership—and particularly our youth—through meaningful firsthand development experience among our own members.
2. To provide a healthy, socially desirable and very useful outlet for the energy and idealism of our youth, exercised through their direct participation in worthwhile projects.
3. To make a substantial contribution toward helping our less fortunate members to obtain the blessings and benefits of progress and self-improvement in their lives—and in their own societies—so that they too might enjoy a better life in the present as well as eternally.<sup>7</sup>

How was my *Dialogue* article received in the Mormon community? I cannot remember receiving much feedback. However, in going through my correspondence when writing this chapter, I came across several items that provided some feedback. First, there had been two letters to the Editor in the Winter 1970 issue of *Dialogue* responding to my article. The first letter was very succinct and positive:<sup>8</sup>

Dear Sirs:

Re: Gary Hansen’s idealism piece (Autumn 1970) :  
Right on! This is what I need. Where do we start?

Christina VanRy  
Kansas City, Missouri

The second letter was from Garth N. Jones, an academic then teaching Political Science at Colorado State University.<sup>9</sup> In his letter, Garth made several significant points: He said that “to a person who had devoted 13 years of his life to development assistance in the undeveloped regions of Asia and the Pacific Basin” my article and another one by Wesley W. Craig Jr. that had been published in the same issue of *Dialogue*<sup>10</sup> “were considered extremely insightful, appropriate, and challenging.”<sup>11</sup>

Br. Jones also stated that : “Along the lines suggested by Hansen and Craig I feel that the Church should again try to meet the total needs of man,” much as it had done in Pioneer Utah. He concluded his letter with the following paragraph:

Time has come that we who profess a belief in a unique Christian ethic should reconsider how we can help better our new Asian and Latin American brethren. The present organizational arrangement is inadequate to meet this challenge. But we are fortunate that our heritage provides the way. Nineteenth Century Mormonism represents a progressive and an innovative social institution for the vast majority of the world that live under considerably more primitive social conditions. If the Church as a body doesn't act then it is doing a grave disservice to many peoples and regions of the world. This I firmly believe.<sup>12</sup>

In addition to the two letters published in *Dialogue*, two letters came to me directly from the authors. I received a letter from BYU Professor Arthur H. King, dated November 19, 1971, that was written after he read my article in *Dialogue*.

I have been talking at BYU and Salt Lake City at fora and ward and stake meetings, etc., and indeed also in Logan 4th Ward about the need for Mormons with all types of professional qualifications to settle for some years or accept an overseas career exercising their profession in countries where the Church is building up. I had seen this as a deliberate effort to live side-by-side with the professional colleagues as a means of indirect influence towards conversion to supplement the normal way; and also as a means of strengthening the Church. I have seen this and expressed it as one of the ways in which we may have to prepare for the second coming in a world of increasing chaos and governmental breakdown. I have suggested that the Church may not have the kind of funds to support a large scale operation, but that what we needed in the first place is a small office at the "y" or in Salt Lake City in Commissioner Maxwell's office or--perhaps in addition later--in Washington to back up information about post possibilities in and through international business, USAID, USIS, Peace Corp[s], the Thirteen Agencies of the United Nations, World Bank, etc.

The other night, for the first time, because I had only then gotten around to it, I picked up *Dialogue* for autumn 1970 and read your article. I wanted you first to know that if you had heard of my activity in this field that I had come independently to views similar to your own and have held them since I joined the Church five years ago, since most of my career has been concerned with and for a number of years in developing countries on behalf of the British Council, the British organization .which deals with education and culture overseas.

I think that it may encourage us both to feel that we had been moving convergingly on these lines.<sup>13</sup>

Both Brother Jones and Brother King's insightful comments were appreciated by me, but unfortunately, they were not acted upon by the Church, as my subsequent experience over the next 30 years also demonstrated.

In addition to the foregoing three letters, I received a letter from Lee G. Jensen in Denmark, who mentioned reading my *Dialogue* article and using it as a motivation to propose the creation of a McKay Private School to provide educational opportunities for young Church members in Denmark.

I have just finished re-reading your article "Wanted: Additional Outlets For Idealism" as well as a letter that I wrote in response to that article from the Autumn 1970 issue at *Dialogue*. Over a year has gone by since then, but your article still has retained its validity for me. I am enclosing brochure together with this letter, because I sense that the project will find a sympathetic reader. It is also just possible, that you might have some sound advice and suggestions regarding the project that we are hoping will realize the educational safeguard of our children as well as non-Mormon children.

It would be useless and impossible for me to attempt to begin to describe the state of education found in Denmark today, or the state that education and the school system will find itself in tomorrow. It is almost unbelievable that it could have strayed so far and so quickly from what we in the Church could have imagined for less than five years ago.<sup>14</sup>

Unfortunately, I did not have any sound advice or ideas to give Br. Jensen at that time, and do not know the outcome of his efforts. My own efforts to address the educational problems of LDS youth in Great Britain, carried out over a lengthy period did not prove very successful. I can only hope that Br. Jensen's efforts were more successful.

## **Part 2: Seeking and Finding Outlets for idealism**

### **Initial efforts to facilitate Zion-Building 1964-1972**

In 2007, I wrote a draft of a paper entitled: "A footnote to history: An attempt to address the educational needs of young LDS church member in Great Britain, 1964-1972."<sup>15</sup> This unpublished paper set out my experiences in trying to address these needs by working with other church members and leaders in Great Britain to influence the Brethren to address this issue. The following paragraphs are excerpts from this paper:

In the early spring of 1964, during my first year of graduate school at Cornell University, I became concerned with the lack of opportunities for post-secondary education afforded to Latter-day Saint youth in Great Britain and Western Europe. From my own experience gained while serving as a missionary in Great Britain from 1959-1961, and from a comparative study of the educational systems in Britain and Europe that I had made during the previous year, it became quite

apparent to me that there was a real dearth of higher education and vocational training opportunities for young people in those countries.

During the Spring 1964 Semester I had written a paper on secondary education in Great Britain as part of an education course taken from Prof. F. W. Stutz, Dean of the College of Education at Cornell (for which I received an A grade). Later, with his encouragement, I revised the paper into an article that was accepted for publication in the *Comparative Education Review* at Columbia University. The article was entitled: "Separate but equal: some myths and realities of English secondary education." *Comparative Education Review*, Volume 9, 1965, pp. 356-365. This article was subsequently summarized under the title: "Are opportunities equal: Realities of secondary education in England." and published in *The Education Digest*, Volume 31, March 1966, pp. 34-37.

Correspondence with President William Bates (then the President of the Manchester, England Stake) and other Church leaders with whom I was acquainted in Britain helped substantiate my initial thinking about the shortage of educational opportunities, especially when applied to young Latter-day Saints. Essentially, my conclusions were: (1) that the opportunities for higher education were extremely limited in Great Britain and Western Europe. This, in effect, circumscribed to a very large degree, the opportunities for economic and social development and advancement (upward mobility) of these young people. (2) Young Latter-day Saints were having the utmost difficulty in finding friends and companions with common interests, both religiously and socially. Hence, there was a greater propensity for marriage outside the church. (3) That appeals to reduce emigration would be less effective, especially to the young people of greater ability and ambition (those who should be the core of developing church leadership).

About this same time it was brought to my attention that Marion D. Hanks, then president of the British Mission, was also very much concerned over this educational problem. In correspondence with him I relayed my concern, and my suggestion that the Church should seriously consider the establishment of some type of educational institutions or facilities in Great Britain and/or Western Europe to meet the educational needs of young Latter-day Saints. He was very enthusiastic in his response, and forwarded my letter with his recommendation for action to the First Presidency.

One of the ideas that I proposed was the need for a thorough and comprehensive educational survey in Great Britain and Western Europe by competent persons in the Church to ascertain the need for such educational facilities, and to make appropriate recommendations to the First Presidency for their consideration...

Because of my on going interest in education and training in Great Britain and the recent passage by Parliament of a major piece of legislation on the subject of apprenticeship and industrial training in the 1964 Industrial Training Act, I

decided to apply for a Fulbright award to go to Britain and study this new system. Consequently, on October 15, 1964, I submitted a 12 page proposal to the Board of Foreign Scholarships for a Fulbright award to attend a British university during the academic year of 1965-66 and to conduct a research study entitled: “A study of apprentice training, youth employment services and further education in Great Britain.” My logic was also that I could further explore the problem of the educational needs of young Latter-day Saints while we were in Britain.

On April 26, 1965, I received a letter informing me that I had been awarded a Fulbright Scholarship to attend the London School of Economics.

In addition to attending LSE and beginning research on apprenticeship and industrial training in Great Britain, I also corresponded with several General Authorities of the LDS Church about the need for additional education and training opportunities for young Church members in Great Britain.

In January 1966, I wrote a 26-page document designed to address the education needs of young Latter-Day Saints in Britain. It was entitled: “A proposal for the establishment of a church college in Great Britain.” I sent copies to this proposal to several General Authorities, and, subsequently, met with Elder Mark E. Petersen at his hotel, when he was in London on Church business, to discuss the project.

On March 27, 1966, several of the Stake Presidents in Northern England, plus several Mission Presidents in that area held a meeting at the Wythenshawe Ward Chapel in Manchester to discuss the educational needs of Church members in Britain and what could be done. I went up to Manchester from London to participate in this meeting. I gave a talk to the church leaders in attendance, based on a 9 page paper that I had written. My presentation was well received, and I subsequently sent copies of this paper to Leonard Arrington and Eugene England...<sup>16</sup>

Despite all of our efforts, little came of them following the Manchester meeting. Although the considerable correspondence in my files indicates that my remarks and paper received a positive response from individual church authorities, nothing substantive came of it.

After returning with my family from London to Ithaca, New York in September 1966, I continued to correspond with those people who had shown an interest in our educational project, and sent letters to present and former mission presidents who had or were serving in Great Britain, and to President Mark E. Petersen. In an attempt of provide a less costly alternative, I wrote another proposal suggesting that the Church Educational System might consider providing some vocational guidance to young church members in lieu of creating a church college. It was becoming clear by now that we would not be able to get the Church to finance a college—thus the need for proposing some less costly alternatives.

In October 1966, I was invited by Eugene England to submit my Manchester paper to *Dialogue* for publication. However, I declined because I was still trying to get the Brethren to consider it on its own merits. and did not want to create any additional problems.<sup>17</sup>

In a letter that I wrote to Leonard Arrington on March 2, 1967, I mentioned sending him, under separate cover a copy of my latest “think piece” on providing vocational guidance and other services for young Church members living abroad. I commented that “It has been received quite favorably by Paul Dunn and several others, including Lowell Bennion.”<sup>18</sup>

On October 6, 1967, I wrote a letter to Pres. Mark E. Petersen and N. Eldon Tanner suggesting the new approach to address the educational needs of young church members. Although I received encouragement from Marion D. Hanks about the new proposal, and a cordial response from Elder Petersen, little came of this effort. Elder Hanks letter summarized my efforts as follows: “Your choice letter to President Petersen and the one to Brother Tanner are excellent. It this won’t do the job I don’t know what can. I do hope and pray it turns out well for the kids of Britain.”<sup>19</sup>

Subsequent correspondence during the following three years with several former British mission presidents and other Church officials, including Elders Mark E. Petersen, Spencer W. Kimball and Harold B. Lee, plus Lynn Johnson, Director of the Educational Information and Guidance Center at BYU, William E. Berrett, Administrator of the Church’s Schools, and Kenneth Beasley, Associate Commissioner of the Church Department of Education, also elicited considerable interest in and support for the vocational guidance proposal and ideas incorporated in it.

The letter I received from Br. Beasley, in February 1971, thanked me for my various proposals and think pieces, and indicated that some work was being done at the Church level, but more was needed.

Dr. [Neal A.] Maxwell shared with me your “think piece” on Vocational Guidance and New Role for the Church Educational System, and your two proposals; One for the establishment of an LDS residential college and center of vocational guidance in Great Britain, and a proposal for the establishment of a Church College in Great Britain.

I was especially interested in your introductory pages on your vocational guidance “think piece.” Your reasoning parallels very closely discussions we have had in recent months in our .Commissioner’s Office staff meetings . As a matter of fact, a number of your ideas have been similar to ones we have presented to the Board of Education, and have now been incorporated in Board Policy...

While we are making some efforts along some of the lines that you suggest, much still needs to be done. We very much need ideas such as yours to stimulate us - to, in some ways provoke us, although I must say that we are sufficiently concerned with the problem ourselves not to need too much provocation.

We appreciate your sharing with us your ideas, and some of the concepts are very applicable to considerations we are giving to possible residential living centers adjacent to institutes in selected areas. It is important for us to keep our

channels of communication open with LDS educators in the field and I hope that you will continue to send us your thoughts, your ideas. and your comments.<sup>20</sup>

## **The end of an era for me and a postscript for the Church**

In 1972, after eight years and considerable effort, I finally decided to end my labors trying to encourage Church leaders to address the educational needs of our young church members in Britain. Although I do not know to what degree the efforts we made may have influenced how the Church handled this problem in Britain and Europe, the comments made and tone of Br. Beasley's letter suggest that maybe our efforts were not totally in vain—even though there is nothing dramatic or tangible to show for them.

As far as I can tell, for the next three decades the Church did very little to address the educational needs of our young members in Britain and Europe—other than through the subsequent introduction of a Home Seminary and possibly some Institute programs—both of which were primarily designed to address the religious education needs of those already in school and not to deal with their broader higher education or vocational skill training needs...

It is also noteworthy that both of the Stake Presidents that I had known and worked with to address the educational needs of young Latter-day Saints in Britain in the late 1960's and early 1970's, President William Bates and President Dennis Livesey, eventually emigrated to America.

Hopefully, Kenneth and Audrey Godfrey, in their forthcoming history of the Church Educational System, will be able to flesh out the events occurring in the CES during the period from 1964 to 1972, and fill in the gap between the end of our efforts to help young church members in Britain and the subsequent creation of the Perpetual Education Fund (PEF) by the Church in 2001. The PEF was initiated by President Gordon B. Hinckley in April 2001 to “provide financial resources to help young Latter-day Saints throughout the world obtain vocational training and education that they needed to improve their economic conditions.”<sup>21</sup>.

The unstated assumption of the PEF program is that sufficient numbers of educational and vocational training institutions now exist to provide LDS youth with suitable opportunities to receive higher education and skill training, and that what would be needed now is some financial resources to help the young people pay for their education or training. Unfortunately, neither sufficient educational opportunities or financial resources were available in Great Britain in the 1960s and 1970s. Furthermore, it is difficult to say whether such opportunities exist in many countries—even today—although the early reports about the PEF activities appear promising.

According to John Carmack, emeritus Seventy and executive director of the PEF, a year and one-half after the PEF was founded in 2001 the program had disbursed 5,000 loans. In 2008, the program administered more than 30,000 loans to participants in 40 countries, including “almost all of Mexico, Central America and South America. We've reached about 10 countries in Africa, several in Asia and a number of the islands of the seas. We are gearing up to reach more countries that have needs and significant numbers of young adults who are ambitious and worthy church members.”<sup>22</sup>

The PEF was a prominent topic at the 20<sup>th</sup> annual conference of the International Society at Brigham Young University, held on April 6, 2009. According to a news account of this conference, the PEF still provides loans to students in 40 countries, but the numbers of students has increased.<sup>23</sup>

At the close of 2008, participation in the program numbered 34,250, according to Diane Card, lead international attorney for the PEF. Card presented statistics that show the average cost for each student is \$1,112, while the average length of time spent in the program is 2.3 years. Participants, of whom 49 percent are male (82 percent returned missionaries), and 51 percent are female (18 percent are returned missionaries), see their income increase an average of three to four times.

It's certainly expanding, Card said. It's certainly continuing to grow, and I'm sure it will continue to do so.

Card said that despite the legal issues involved, such as “finding legal structures to support operations, dealing with banking regulations and tax laws, fielding donations made from various countries and assisting students who move areas where the PEF isn't in operation, these issues rarely keep the program out of countries.” Card concluded by saying: “Despite the complexities, it's very safe to say that the Perpetual Education Fund has been a huge success.”<sup>24</sup>

The latest word about the purpose and potential of the PEF was provided by John Carmack in a presentation that he made at the 10<sup>th</sup> annual Mormon Studies Conference held at the Utah Valley University on November 6, 2009. He said the Perpetual Emigration Fund was part of the second, or “emigration and colonization” phase of the Church. The Perpetual Education Fund, created in 2001, was part of the third or “expansion phase” of the Church. “This involved Mormons leaving Utah and moving to other areas of the country—the ‘out migration’ that the Mormon Studies Conference was examining.”<sup>25</sup> Then he went on to say:

The current phase of church history...is “global reach.” Today, about 6 million Mormons live in the U.S. and Canada, about 7 million around the world. Elder Carmack said that in the future that ratio may be a membership of 20 million in the U.S. and Canada and 80 million worldwide.

The global growth presented problems, however. Many returned missionaries were coming home from successful missions, but couldn't find work. The church also needed confident and skilled local leaders to run wards and branches.

The PEF is helping to meet these needs and prepare members to not only be successful in their careers, but also provide a financial base that can support the church in their areas and provide the skilled leadership needed to carry out the church programs around the world.<sup>26</sup>

John Carmack indicated that by the end of 2009 the PEF would have 41,000 participants in 42 countries. The average cost per participant each year is now about \$1,250, with 49 percent of participants being men and 51 percent women. He also noted that some areas were easier to establish the program than others, with some people feeling that the Church is rich and should

just give them the money. But, he said, “the idea is to build people and have them become as self-reliant and self-sufficient as possible. And so we ask them to repay the loans”<sup>27</sup>

Not everybody pays, however. About one third are slow in repaying. “We knew that that would happen,” Elder Carmack said. Recent participants, in the last year or so are doing better however – about 87 percent are making payments.

The program appears to be working well, according to Elder Carmack. He gave multiple examples of success stories, emphasizing that these stories were not unusual.<sup>28</sup>

## **A new Direction: Finding other outlets for idealism**

The limited results of our efforts between 1964 and 1972 to encourage the Church to make available more educational opportunities for young Latter-day Saints in Great Britain, convinced me that I would only become frustrated if I continued to try and influence Church leaders to adopt some of the ideas expressed in my 1970 *Dialogue* article. I concluded that it would probably be better for my own spiritual health if I sought other outlets for my idealism, and so I decided to seek other opportunities for Zion-building.

Consequently, from 1972 onward, with the exceptions cited below, I began to seek Zion building and other service opportunities through my professional work. This change in direction reduced considerably my frustration level, and also led me on a fascinating journey over the next 32 years. My involvement in Zion-building through alternative means of service, rather than through the Church, brought a variety of challenging opportunities and considerable satisfaction to me for the remainder of my professional career until I retired in 2004..

Space does not allow me to detail the various activities that I engaged in during my years of professional work as a faculty member at Utah State University, and while working as a consultant to the United States Department of Labor (USDOL), the International Labor Office (ILO) and several other international agencies. This work, described in the various chapters of my professional memoir, “Adventures of a Million-miler,” included nearly a decade of helping the USDOL and the U.S. Congress create and implement America’s national system for providing adjustment assistance to workers and communities impacted by serious structural changes in our economy that resulted in plant closings, mass layoffs and significant levels of unemployment and disruption to workers, their families and communities. It also included a decade of working with the International Labor Office in Geneva, Switzerland, and in a number of developing countries in Asia to design projects and develop programs and write guides to facilitate the creation of enterprises and jobs to provide income for poor people in developing countries. Finally, it included a decade of work in seven Central and Eastern European nations helping communities and governments in former Soviet bloc countries to learn the basics of local economic development planning needed to make a successful transition from a command to a market economy, and to develop their local economies so they could provide more jobs and economic opportunities for their citizens.

## **Part 3: Zion-building: Creating or improving economic opportunities for LDS church members**

### **Meeting the economic and employment needs of Philippine members**

Even though I redirected most of my time and energy into secular areas of service in the decades after 1970, I responded to several requests for help from Church employees or others, or made some suggestions on my own to help develop some innovative Zion-building approaches to address the economic and employment needs of our members, particularly those in developing countries. The three examples of my participation or involvement, one directly and two indirectly, were focused on the needs of Church members in the Philippines, South Africa and the Pacific Islands.

During the 1970s, as part of my academic and research work at Utah State University, I made several trips to the Philippines to present papers at international conferences, consult with government agencies, and visit my former students. Some years later, in January or February 1989, in conversations with my good friend and colleague Garth L. Mangum, the McGraw Professor of Economics at the University of Utah, I learned that he had gone to the Philippines in December 1988 under Church auspices to conduct a study of the economic and employment needs of Church members in that country.

As a result of this discussion with Garth Mangum I wrote a nine page letter to President George I. Cannon, the Church Area President in Manila, on March 3, 1989, suggesting ten ideas for innovative development programs that the Church might consider undertaking to help the poorer Saints and our young members in that country improve their economic situation. Among my ten suggested ideas were establishing an employment center, fostering people-to-people entrepreneurship between U.S. and Philippine members, providing extension technical assistance to farmers, establishing artisan and craft cooperatives, establishing private schools and day-care centers, conducting microbusiness training workshops and seminars, promoting group entrepreneurship to promote enterprise and job creation, establish business incubators, and create self-help community enterprises.

Two excerpts from my March 3, 1989 letter to President Cannon describe the thrust of my proposed approach:

Garth I. Mangum, my good friend and colleague, told me that he visited with you and other Church leaders in Manila during a trip he made to the Far East in December 1988. He indicated that you are concerned about the lack of jobs and limited economic opportunities for our members in that part of the world and are open to ideas which might enhance or improve their economic opportunities. Garth also said that this spring he will again visit the Philippines to pursue this matter further.

During the past 10 years I have made several trips to the Philippines at the request of the Philippine National Manpower and Youth Council (NMYC) and the Industrial Relations Center at the University of the Philippines. Plus I know a number of Filipinos with Masters degrees from USU's Human Resource

Administration and Development Economics Programs as well as Filipinos who came to USU. for short courses on manpower planning for mid-career professionals which we ran under the auspices of the International labor Organization and the U.S. Dept. of labor. These Filipinos are now fairly highly placed in the NMYC and other major government agencies and private firms.

If you are open to unsolicited ideas, an economic development research and extension group of LDS members here at USU with considerable foreign and economic development experience (Gary B. Hansen, Boyd Wennergren, Marion T. Bentley and others) have identified, helped organize, and written about several which might be of interest or of use to you and the church.

[The next 8 pages in the letter described the ten ideas that I suggested he might consider. It then concluded with the following paragraphs.]

As you can see, a number of creative approaches, some very modest and others quite extensive, can be used if we are really serious about improving the economic position of our members in developing countries. Many of these ideas could be utilized directly by our Church. Recent discussions with one of my former students who has been working as a development specialist for Catholic Relief Services (CRS) in New York have convinced me of the ability of religious groups to actively help improve the economic well-being of their members in developing countries. For example, she described a number of job creation projects which CRS was involved in worldwide, and indicated that CRS is actively cooperating with government development agencies in this process; CRS currently has several grants from USAID to provide technical assistance to help start small businesses in Latin America.

If the LDS Church does not want to get involved directly in job creation and economic development activities for our members, such as CRS does, perhaps a private non-profit foundation might be created to supervise their implementation and operation.

I have enclosed several other items for your information. If you would like to discuss any of these ideas in more detail, or meet with those of us interested in this matter when you return to Salt Lake for April Conference, please contact me.  
/s/ <sup>29</sup>

My letter was, as one might suppose, cordially received, and I received a nice letter from Presidents Cannon and George R. Hill, dated April 14, 1989, in response.

Your letter of March 2 was very timely: it served as a basis for part of our discussion with Elders Keith McMullin, Garth Mangum and Earl Mattheson regarding the developments that need to occur in the Philippines. Our hope is that all interested groups with capabilities such as you outlined can continue to press forward to render the needed assistance.

It is apparent that the bulk of the direction is developing management, accounting and quality control skills for the multitude of cottage industry-type developments must be maintained at arms' length from the "priesthood line of authority" of the Church. It simply would not do for a bishop or a stake president to have to decide which of two members he could assist. It is our hope that a

three-fold thrust can be made to determine which techniques and procedures are most successful. With you and with Garth Mangum and with Warner Woodworth from BYU, each spearheading approaches in which you have expertise, we would hope to be able to find the best means for assisting these great people. We fully recognize that some approaches will be successful and others will not. We have a concern that if only one approach is used and it turns out not to be the optimum, we may fail in our obligation to help these people become self-reliant and self-sufficient.

Please keep in contact with Garth Mangum and with Warner Woodworth so that during the time that each of your groups is developing the program, you can retain your independence but profit by the experience of the others.<sup>30</sup>

Several months later I was pleasantly surprised to receive an invitation from Isaac “Ike” Ferguson, a staff member in the Welfare Services Office, to attend some strategic planning meetings that were being held at Church Headquarters in Salt Lake City to explore some of the issues surrounding the economic and employment needs of Church members in the Philippines. On June 7-8, 1989, Welfare Services Office (WSO) held a conference in SLC to discuss international development issues for church members in foreign countries. The meeting was chaired by Keith McMullin, Managing Director. The WSO had approached the Technoserve consulting group, and invited them in to lead the discussion.

Unfortunately, I could not attend this first meeting because I would be out of town. However, I did receive copies of the documents circulated prior to the June meeting, and I attended several subsequent meetings with Ike Ferguson, Garth Mangum, Warner Woodworth and others to further discuss the issues. The Welfare Services Report was entitled: “Strategic Planning Meetings International Development Programming (Focus on Philippines) June 7-8, 1989.”

Later in June 1989 I received copies of the various papers and documents circulated after the meetings held by Keith McMullin and Ike Ferguson. I also received copies of the June 22, 1989, summary of “an informal economy study visit to the Philippines” by Warner Woodworth and some of his BYU students, and the 56 page report completed by Garth Mangum and Earl Mathusen (of the WSO) entitled: “Toward Economic Reliance for the Philippine Latter-Day Saints: A Report to Keith McMullin, Director, LDS Church Welfare Services Administration.”

The report of Garth Mangum and Earl Mathusen painted a rather bleak picture of the economic opportunities and employment needs of adult Church members in the Philippines, including returned missionaries. The Woodworth team’s study “Report and Proposal: Philippine Economic Assistance Project” contained an overview of the Philippine situation and then reviewed the “business needs in the country and programs addressing development,...” It then proposed a solution:

...[A] small enterprise Assistance and Development Center (SEAD Center) is proposed as a response to the needs and aspirations of people here. The proposal is based on what we believe is worthwhile, realistic, and feasible. It is also based on a recognition that livelihood is a crucial element of life. This response is a challenge for us, and an opportunity to act on our concerns and beliefs.<sup>31</sup>

On July 19, 1989, I received a memo from Ike Ferguson with an invitation to attend the next meeting of the group, which would be held on August 9th to review a draft of a proposal WSO had prepared proposing a program for “improving family providership in the Philippines.” According to Br. Ferguson:

An afternoon of meetings have been scheduled on Wednesday, 9 August for the purpose of reviewing the rough draft of a program proposal which would assist families economically in better providing for their families. It is hoped that in addition to a review of the draft, concrete recommendations can be given for solidifying the proposal. It is intended the outcome of this meeting will substantially aid in the preparation of a final document to be presented to General Authorities of the Church for their consideration.

The meeting will be held in the large conference [room] of the 7<sup>th</sup> floor in the Church Office Building beginning at 12:00 noon. A lunch will be provided to make optimal use of the time available. It is anticipated that the meetings will run until 5:00 pm.

A copy of the draft paper will be sent for your review by Friday, 4 August. We will appreciate your participation.<sup>32</sup>

The draft Family Providership document sent to me by Ike Ferguson prior to the August 9 meeting expressed the thinking of the WSO staff, the discussions of our group, and some of the recommendations contained in the studies made by Garth Mangum and Earl Matheson and those made by the research team of business students from BYU, led by Prof. Warner Woodworth,

After our August 9 meeting, during which we discussed the proposal at considerable length, the WSO staff prepared an 11 page overhead presentation, followed by the 2 page executive summary, and the final version and cover page of the proposal, dated Aug. 15, 1989. It proposed that the Church launch a pilot “self-employment” project in the Philippines. This document would then be taken by Keith McMullan to Manila to discuss with the Area Presidency and others there.

The “Improving the Productivity of the Self-Employed” proposal outlined “an aggressive employability and placement program” that is currently being proposed through the Church Employment Service in the Philippines, consisting of formal job placement and career guidance/job training services to be provided by the Church Employment System. In addition, the document proposed that a Church Humanitarian Service-sponsored “Family Productivity Center be established to respond to the needs of the self-employed through services to small enterprises in both rural and urban areas.” The FPC would serve as the base of operations for Church-sponsored assistance to self-employment enterprise activities in the Philippines. The delivery of services would be accomplished by “a trained volunteer network of church members called to serve as Family Productivity Center (FPC) missionaries will assist cost-effective efforts and generate exciting new church service opportunities for Church members from the U.S. and other developed countries<sup>33</sup>

The proposal recommended that the FPC be organized through “a Church sponsored but separately chartered private non-profit agency. The separate charter will allow the Center to be recognized as a community agency and provide opportunities for appropriate linkages with associated agencies doing similar work...”<sup>34</sup>

The target population was to be the poor. “The mandate of the scriptures is to seek out the “poor and the needy” It is therefore recommended that the Church-sponsored Center give priority to families in greatest need and, to the extent possible, focus major efforts on these members.” .” The proposal went on to spell out the services to be provided, the staffing model of the Center using the “Church service” model, and a timeline for carrying out the pilot program, starting with the presentation to the Philippines Area Presidency in August 1989 and eventual startup in January 1990. It also noted that the Center would not provide any financing to start micro enterprises, but would be limited to providing training and advisory assistance.<sup>35</sup>

On September 5, 1989, I received a letter from Ike Ferguson thanking me for my input and reporting on the status of the WSO proposal.

My apologies for taking so long in thanking you for your visit to our offices in early August to discuss the Philippines self-employment program possibility. Your comments were not taken lightly. It is hoped that you will see vestiges of your input in the paper which is enclosed.

Keith McMullin has been to the Philippines with the proposal and discussed the matter in some detail with the Area Presidency and others there. I have not had a chance to be debriefed regarding the outcomes of his visit, but understand it was positively received. It is probably some revisions will be required. We will keep you posted, and if you can be of further help, we will appreciate your input.<sup>36</sup>

On Sept. 12, 1989, Ike Ferguson called me to report on Keith McMullan’s Manila trip. My notes, taken of our telephone conversation, are summarized as follows:

It was clear that the meetings in Manila were “quite good” and that some “good ideas” were discussed. It was decided to encourage Menlo Smith and Warner Woodworth to go ahead and create their proposed foundation to raise money and start the Enterprise Mentors Program to provide training and technical assistance to small business owners and would-be entrepreneurs. Menlo Smith would proceed to raise money in the United States to support the foundation and its work. The Church might be willing to donate up to \$150,000 to help them get it launched, but would remain at arms length, rather than actively or directly participate in their efforts.

The WSO proposal that Keith McMullan had taken to Manila would be sent to the Brethren as a “concept” for them to consider during the following week.. He hoped to get specific recommendations for a formal presentation to be made in October.

According to Ike, Keith is a little leery of doing something economic. He keeps hedging on reality of autonomy versus Priesthood structure.

The Area President urged Warner Woodworth to submit a funding proposal to the Humanitarian Committee.

Keith also stated that the WSO is very nervous—1934 over again. “We need to do something—but what?” Possibly manpower development or job creation.<sup>37</sup>

After the telephone conversation with Ike Ferguson in mid-September 1989, there is no record in my files of any further contact for several months. My last communication with Ike Ferguson occurred late in November 1989, after I had sent him another concept paper that I had written. It was developed as part of some research that I had been doing on the use of “group entrepreneurship” concepts and worker cooperatives as a means of systematically generating new enterprises and employment for unemployed workers and poor people in developing countries. The paper was entitled “Collective Self-employment and New Enterprise Creation.” He responded in a letter dated November 21, 1989.

I have finally had an opportunity to review the proposal which you left with me in late August. The concepts are very intriguing and would be interesting to see implemented in a pilot program.

It was not clear whether specific locations have been identified where you might want to begin such an activity. I suspect from the writing that you would probably select an area in a more progressive location, possibly in Latin America or Asia.

It would be interesting for the Church to have an opportunity to watch this kind of program develop. I am concerned, however, that the cost of such a venture is considerably beyond what most of the activities the Church has been involved with to date. It would also be difficult for the Church to replicate such a notion were it found successful because of the relatively high cost associated. Ideally, it would be wonderful to be able to find a strategy following the organization and principles, but at considerably lower values. One of my personal concerns from a development point of view, is the importance of providing models which are economically feasible and replicable in developing country situations.

Thanks again for sharing the proposal. Please keep me informed as to what progress you are making on funding and implementation. Perhaps at some time we could somehow work a collaboration on the concepts.<sup>38</sup>

The ideas included in the concept paper referred to in Ike Ferguson’s last letter were, subsequently, incorporated into several projects and proposals that I worked on for the ILO in 1993-94, and were also included in an article published in an international journal in Great Britain<sup>39</sup>

## **Outcome of the Church-sponsored Philippine self-employment proposal**

My recollection is that the proposed Church-sponsored pilot program for the Philippines that had been developed in 1989 was not authorized by the First Presidency, due to a change in policy or

cutbacks. The momentum to develop innovative policies or projects to address some of the economic development and employment needs of Church members in the Philippines and other developing countries, languished for a few years. Ike Ferguson remained in the Welfare Services Office for some years, and then accepted a call in 1998 to serve as a mission president in Phoenix, Arizona.

Notwithstanding the decision not to implement the 1989 WSO proposal to start a pilot self-employment project in the Philippines, some Zion-building activities were, subsequently, started in that country—either directly by the Church or by private individuals or groups related to BYU. Three of these initiatives are discussed below.

**Enterprise Mentors:** The first Philippine project was built on the recommendations of the BYU study conducted by Warner Woodworth and his students. Their report was used by the former Philippines Mission President Menlo Smith and Warner Woodworth to launch the Enterprise Mentors small business advisory program through a non-profit foundation created by Menlo Smith and others. Enterprise Mentors International Foundation was created to serve as the parent organization that established the Philippine Enterprise Development Foundation. This organization is not affiliated with the LDS Church and the centers created under its auspices serve anyone who seeks assistance. However, the Church did make several grants to Enterprise Mentors “to move their efforts along, but without direct Church involvement,” according to Ike Ferguson.<sup>40</sup> He also indicated that the Enterprise Mentors model for its operation “evolved, as experience was gained. Small loans became part of the program.”<sup>41</sup>

The founders organized the Philippines Enterprise Development Foundation (PEDF) in 1990 as a non-governmental organization (NGO) with a local board of directors. The PEDF establishes its own budget, hires its own staff, and operates programs through a technical assistance center based in Makati, a financial district of Metro Manila. In 1991 a second independent center, with its own board and staff, was opened in Cebu. In 1992 a third independent center was opened in Davao.

From 1990 to 1995, these three centers conducted training programs for 9,432 participants, engaged in 1,164 in-depth consulting projects, created 1,355 new jobs, enabled 563 small businesses to access loans, and provided training and consulting to 71 cooperatives.

The Enterprise Mentors entrepreneurship and business development centers offer a variety of services to needy people who want to grow an existing small firm, or who hope to do a microenterprise startup. Their projects must be economically viable, and they must have high personal ethics, a willingness to risk, capacity to learn business principles, ambition, and a sense of stewardship and willingness to help others in the future.<sup>42</sup>

Over the years since its founding, the number of Enterprise Mentors Small Business Advisory Centers program has been expanded to include 6 centers in the Philippines, and it has been exported to several countries in Latin America. The Centers have hired local staff, and they are not connected to or financed by the Church, although the Church made some subsequent financial donations as indicated by Ike Ferguson. According to Warner Woodworth, “since 1993

EMI now has similar projects in Mexico, Guatemala, Peru, and El Salvador (in 20 offices), resulting in the creation of thousands of new jobs annually within poverty-stricken communities.”<sup>43</sup> Today, in 2008, Enterprise Mentors has a website, [www.enterprise-mentors.org](http://www.enterprise-mentors.org), and a new CEO, Mark L. Petersen, who had spent 27 years in higher education at Weber State University and Dixie State College before coming to EMI. The EMI mission in developing countries, as stated on their website is:

To foster the establishment of partner organizations to assist families that struggle for self-sufficiency to attain a self-reliant livelihood through small enterprise activities by providing principle-based training, character development, counseling, mentoring and micro-finance services for productive purposes.

In an interview given at BYU Idaho and televised on BYU-TV, CEO Mark Petersen indicated that EMI, now headquartered in Draper, Utah, was significantly involved in promoting self-employment through the use of micro-credit programs like those first developed in Bangladesh by economist Mohammad Yunus in the 1970s and promoted by the United Nations in 2005.<sup>44</sup>

**Church Employment Centers (Employment Opportunity Centers):** The second Zion-building activity developed out of the study conducted by Prof. Garth L. Mangum and WSO staff member Earl Matheson to identify the employment needs and opportunities of Latter-day Saints in the Philippines. Their recommendations led to a decision by the Welfare Services Office to establish a Church-sponsored employment center manned by volunteers to help unemployed Philippine Church members find jobs. Initially started in the United States, this employment center concept was introduced into the Philippines in the early 1990s, and it is now functioning in a number of countries throughout the world. Volunteer missionary “couples manage or assist in Employment Opportunity Centers, (as they are now called), assist the unemployed and underemployed find employment, assist members to obtain special training for better employment, teach career planning and job search seminars, develop business community contracts, and train local employment center volunteers, Church leaders and members.”<sup>45</sup> According to Ike Ferguson, LDS Employment Resource Centers were created in Manila, then Cebu, and others have been developed since. He also said that the “LDS Employment Resource Center’ did provide a referral service to EM for those interested in self-employment.”

**Academy for Creating Enterprise:** The third example of Zion-building in the Philippines is the creation of the Academy for Creating Enterprise (ACE). It was founded under the auspices of the BYU Center for Entrepreneurship, and launched in January 2000 by Stephen W. Gibson and his wife Bette. The objective of the Academy is to provide entrepreneurship training to returned missionaries and enhance their ability to generate new enterprises and jobs.. The Academy is located in a residential facility where the students live-in and attend classes for the four weeks.

The Academy adopted an intensive residential training approach that teaches leadership and other basic business skills needed by would-be micro entrepreneurs. The Academy applicants, mostly young adults in their early 20s, were invited to participate in the entrepreneurship training program by submitting

a formal application that provided background information and explained why they wanted to participate in this training program. The applications were screened and a personal interview was conducted with the most promising applicants by a representative of the Academy. The successful applicants (25 were selected for each class) were subsequently invited to come to the residential site in Cebu, where they received intensive business, entrepreneurship and leadership training during an eight week period. They learn business subjects ranging from negotiating to niche marketing. They also learn how to do simple income statements and keep accurate records so they can make wise business decisions. There is also training on how to use computers, how to write business memos, and how to speak business English. Part of the training includes generating a business idea and writing a business plan for a new business that they would like to start. Over its first 18 months period of operation, 171 aspiring entrepreneurs from throughout the country were trained at the Academy in Cebu by Gibson and his staff.

By the end of the first year and one-half of operation, it had become clear to Gibson and his associates that the original design for the program had a significant weakness--there had been no provision made for follow-up support to help the would-be micro entrepreneurs when they returned to their home communities. A follow-up survey of the graduates revealed that when they had returned to their homes to start a business, the task was much more difficult than they had anticipated. While some had succeeded, others floundered when they actually tried to start a business. Gibson found that the absence of any follow up facilitation and support services, including financial lending resources, were serious problems that had to be addressed if the program was to achieve its objectives of creating successful micro-entrepreneurs. Steps were taken to address this problem, and to provide follow-up support to the graduates.

Notwithstanding the initial problems faced by the Academy graduates when they returned home, Gibson reported in April 2001 that “86 percent of our graduates, who were not earning any income when they enrolled, are now earning money either through getting a job or through starting their own businesses.”<sup>46</sup>

The Gibsons kept a journal of their experiences during the first year startup phase of the Academy. This was done through emails that were compiled and made available online at the BYU Center for Entrepreneurship website. The Gibsons' journal is very instructive about the process and problems of starting a program to educate returned missionaries to be micro entrepreneurs, and describes the challenges of launching Zion-building activities in developing countries such as the Philippines.

Update. In an article published in the *Deseret News* on January 20, 2010, Stephen Gibson was interviewed by reporter Trent Toone about the progress that had been made by the ACE program in the past decade. First, he said that each ACE student (about two-thirds are males and one-third females) must pay as much as they can toward the \$1050 tuition for the program (most pay about \$50), with the remainder covered by ACE from funds coming from 200 participating donors worldwide. Second, at the conclusion of their training they will join an ACE alumni network that includes ongoing mentoring. Finally, the article stated that with the success

achieved in the Philippines, the ACE concepts have been exported to start similar programs in Mexico and Brazil, and that the curriculum developed by the Gibson's "is also moving out in the world—to countries like Peru, Argentina, Indonesia, Ghana and Republic of the Congo." According to Andy Barfuss, the ACE Chief Operations Officer, some 2,000 young people from the three countries where it is now operating have completed the program and "roughly 75 percent of them have successfully started businesses in the past 10 years."<sup>47</sup>

## **Zion-building initiatives in South Africa**

The last two Zion-building efforts that I made to help the Church address the needs of Church members in foreign countries were both modest and indirect, and only one of them proved to be successful. The first of these efforts was to provide some input to John R. Cragun, my good friend and next door neighbor about some things that could be done to help facilitate the employment and economic development needs of Church members in South Africa.. After retiring as Head of the Management and Human Resources Department at USU in August 1998, John and his wife Carolyn served as Welfare Service Missionaries in the Church's Area Office located in Hong Kong from 1999-2001. John had served as both the Area Welfare and Humanitarian Services Director for that area. Some months after returning home from their mission in 2001, John was asked by the Church Welfare Department in 2002 to accompany one of their staff members on a fact finding trip to South Africa. The purpose of the trip was to assess the need for Welfare and Humanitarian Services by Church members in that country. John asked me if I had any ideas or materials that might be useful for him to read or use in preparation for this assignment. I supplied him with a number of documents and materials that I had either written or collected that I thought might be helpful. Unfortunately, even though John had been provided with an airplane ticket and the date scheduled for the trip to South Africa, something came up and the trip was subsequently cancelled. I do not remember why the trip was cancelled, or whether the Church Welfare Department ever followed up in addressing the issues that determined the purpose of the trip.

Although my neighbor did not make it to South Africa, the Church has made significant strides in addressing the employment problems in Africa. In a 2008 email from Ike Ferguson, who spent 5 years in Ghana working for the WSO in Accra, Ghana, he said that "[m]ajor initiatives were undertaken in the early to mid-1990's to find effective solutions to the large numbers of unemployed in Africa. Efforts were undertaken in South Africa and West Africa (Ghana): much of this effort was funded with humanitarian monies, since Church employment services did not feel ready to launch formal programs in many international areas..." He also felt that this process "has been long and measured."<sup>48</sup>

During my stay in West Africa we grew from three to eight centers; two regional paid centers (Ghana and Nigeria, Ivory Coast and Liberia). In 2006 we had more than 3,500 placements (jobs, skill training, self-employment). From my perspective over 20+ years, the Church has made great strides and committed significant funds to serve needy Church members in becoming more productive.<sup>49</sup>

In the Spring of 2009 I learned that Bruce Godfrey, one of my former colleagues in the Economics Department at USU, had retired in September 2008, and that he and his wife Judy

were currently serving as Welfare Service (or Humanitarian Service) missionaries for the LDS Church in the southern part of Africa. They were residing in Johannesburg, South Africa. At that time I was not quite sure what their assignment was, since I had not been able to communicate directly with them. Later, after I was able to establish email contact with them, I learned that they were traveling around visiting the countries in that part of Africa assessing the need for welfare services or local economic development needs among Church members in that region. The Godfrey's activity supported the above statement made by Ike Ferguson in 2008.<sup>50</sup> Subsequently, in late 2010, I learned that Bruce and Judy Godfrey had completed their mission in southern Africa, but they had been asked to go to Nairobi, Kenya to help out on another short term assignment for a few months.

## **Zion-building initiatives in the Pacific Islands**

The last effort that I made to help the Church address the economic needs of Church members and others in foreign countries occurred in 2002, when another good friend and neighbor, J. Steven Soulier, Associate Professor of Instructional Technology at USU, requested my assistance. Prof. Soulier had been asked by some professors at BYU-Hawaii to be part of a project that several LDS donors were willing to finance—to design and develop some small business training materials that could be digitized and burned on CDs for use by people in the Pacific Islands. The objective of the project was to help these people become more productive and entrepreneurial in starting and operating their business enterprises. The materials development project was approved by the donors, and I subsequently provided Prof. Soulier and his graduate students and the Professors at BYU Hawaii, with a number of items and materials that I thought might be helpful to them in their work. This included giving them copies of several of the community economic renewal (CER) and development training guides that I had written for the International Labor Office in Geneva, Switzerland, USAID and the United States Department of Labor in Washington, D.C., for use in a number of local economic development projects that were being carried out in six Central and Eastern European countries from 1996 to 2005.

As I recall, Professor Soulier went to Hawaii to set up the project, and then sent several of his graduate students over to the BYU-Hawaii campus to actually design, develop and digitize the training materials. They proceeded to use the materials I had provided, plus the training modules that he and his students had developed and digitized. I never saw the finished products developed by this project, nor did I learn how they have been distributed or used, until much later.

A postscript to the above description of the BYU-Hawaii project was added by Prof. Soulier in July 2007, after he received emails from Robert L. Hayden, Dean at BYU-Hawaii and Anne Mendenhall, a former graduate student who worked on the project, and who was invited to stay on at BYU-Hawaii to continue the project. In his email Hayden commented about the many problems encountered in trying to carry out the project.

I had no idea that the politics in the church was such a challenge....We have a new president [Steven Wheelright] now who thinks a lot like you and I do. The effort that you started was the seed and has now sprouted under our new leadership. It is

early, only two months into new leadership, so I may be a bit premature. The leadership course that was built by Anne [Mendenhall] and others is still with us and has been used in a few locations. I will have Anne report on that.<sup>51</sup>

Anne Mendenhall said the following in her July 24, 2007, email to Prof. Soulier:

The Microenterprise course has been quite successful in Mongolia. A missionary couple received a copy of the course a few years ago and facilitated the English section of it several times. We later had it translated into Mongolian, because there are a limited number of English speakers there. They later had someone facilitate the Mongolian course. I haven't been in contact with the new missionary couple but as of a year ago there were several new businesses started because of the course. Some of them include an art supply store, a Chinese tour group, security company, etc. There are several other businesses I just can't remember them all.<sup>52</sup>

In her email Mendenhall also said that in the Spring of 2007 the BYU-Hawaii staff had "culturized" the course for the Pacific Islands, and plans made to introduce it in Fiji and New Zealand, but that the "leadership" course they had developed had not been implemented. Her final comment was that "we are very pleased" with the success of the Microenterprise course despite the negative comments of some [at BYU-Hawaii], and that it has "been a success [and benefited those who had participated] and that it will continue to bless the lives of others."<sup>53</sup>

## **Part 4: LDS Church involvement in "Humanitarian Services"**

### **Creation of Humanitarian Services**

Much more significant than the Zion-building efforts that were carried out in the Philippines, or the attempts to do something for LDS Church members and others in South Africa and the Pacific Islands that are described above, the Church has responded positively, and on a much broader scale by providing some outlets for idealism and Zion-building through a major development that started modestly in the mid-1980s, but really blossomed in the 1990s. This was the creation of a church-sponsored unit called "Humanitarian Services."

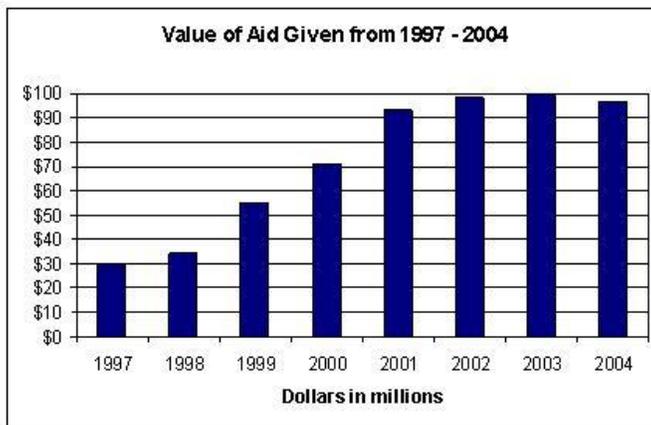
The small initial steps made in 1985 to generate resources and enter the humanitarian services arena in foreign countries was specifically intended to provide disaster relief. This initial effort was financed by money raised through a church-wide fast. This initial effort has expanded so dramatically over the past two decades that in 2009, Church members were able to make their contributions directly to Humanitarian Services through the regular donation process.

Although the first humanitarian efforts in 1985 were aimed at providing famine or emergency disaster relief, and began in a modest way, these efforts were gradually expanded beyond this limited focus. The first humanitarian efforts also utilized established charities with considerable international experience, such as the Catholic Relief Services (CRS) as conduits through which the relief supplies and funds could be channeled to those in need of assistance. Over the next

decade, as the church gained experience in conducting humanitarian activities and projects, it began building up its own capacity to carry out these activities—although still working with or through other Non-Governmental Organizations (NGOs). This resulted in calling and sending out “Humanitarian Service Missionaries” to various countries, and expanding the range of their activities to include some modest economic development (Zion-building?) projects as well as disaster relief efforts. Today, “They provide assistance and support to the suffering, needy and poor. They also identify, develop and oversee humanitarian projects around the world. Humanitarian Service Country Directors are now called to serve as well. Country Directors identify, develop and oversee all welfare and humanitarian relief projects in assigned countries.”

Part of the growth of Humanitarian Services has been the organization of Latter-day Saint Charities in 1996 as a private 501(c)(3) non-profit charitable agency. The purpose of this agency is to help carry out humanitarian activities in select countries worldwide. The organization is a member of InterAction and the American Council for Voluntary International Action, the largest alliance of U.S.-based international development and humanitarian nongovernmental organizations.

These developments suggest that the Church is now coming of age in the world of humanitarian services, although much less extensively in international development. According to data available on the Church’s Provident Living Website on March 22, 2007 ([www.providentliving.org](http://www.providentliving.org)), the Church has been spending over \$90 million per year since 2001 on humanitarian relief and development activities throughout the world. Today, the Church has provided humanitarian relief and support to 147 countries.



Source: Provident Living Website March 30, 2007

The 2008 Welfare Services Fact Sheet states that the cash donations for humanitarian assistance rendered from 1985 -2008 amounted to \$282.3 million, and the value of material assistance was \$833.6 million. The countries served was now 167.

The Welfare Services Fact Sheet for 2007 (Welfare Services Fact Sheet-2007 available at [www.providentliving.org](http://www.providentliving.org), on May 16, 2008) states that

The Church also sponsors humanitarian relief and development projects around the world that benefit those of other faiths. These projects include emergency

relief assistance in time of disaster and programs that strengthen the self-reliance of individuals, families and communities.

Hundreds of full-time volunteers with skills and experience in education, agriculture, social work, business, and medicine serve throughout the world as part of these humanitarian projects.<sup>54</sup>

The number of missionaries listed as serving in “Welfare Services” in 2007 is 3974, and 6470 in 2008. The examples of their assignments include: managing employment centers; teaching English as a second language; teaching marriage and parenting skills; improving agricultural and medical practices; distributing clothing; and supervising welfare projects and missionaries.

One component of the humanitarian services, the LDS Employment Resource Centers, has been dramatically expanded in the past few years, according to a recent article published on the *Deseret News* website [Mormontimes.com](http://Mormontimes.com):

Currently [2008] there are more than 100 LDS employment resource centers in the United States and more than 150 located throughout Africa, Asia, the Pacific, Europe and Latin America. [The number of employment resource centers listed in the 2008 Welfare Services Fact Sheet is 313]

The centers provide opportunities to those who are unemployed or those who desire to learn job skills. The centers are available to Mormons and people of other faiths.

The centers offer free services, including job postings, job search instruction, resume classes, one-on-one assistance and career services for professionals such as practice video interviews. The success of the program is easy to measure. In 2006, the church placed more than 88,000 people in jobs in the United States and Canada and more than 137,000 people internationally.

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[According to Ballard Veater, Manager of the Salt Lake Employment Resource Services office, the key to the success of the employment centers is the staff of trained volunteers who are supervised by full-time staff. In 2007 alone these volunteers provided 140,000 days of labor.<sup>55</sup>

Hopefully, those who are leading the Church’s Humanitarian Services unit, including the Country Directors for Humanitarian Services and the volunteers who are serving as humanitarian service missionaries and employment resource center volunteers, will have the insight, inspiration, skills and desire to identify and incorporate many more new and innovative Zion-building activities and job creating projects in their fields of service during the coming years.

## **“Acts of God” TV Programs**

In October 2007, while surfing the BYU TV cable TV channel to see what programs might be of interest, I was delighted to find several one-half hour TV programs about Humanitarian Services that were being shown on this channel. There were four of these programs under the general title "Acts of God." They included: I: "A Time of Need;" II "A willing Heart;" III My "Brother's Keeper;" and IV: "Workers in Jerusalem." The four TV programs had been developed by the LDS Church's Humanitarian Services Department in Salt Lake City. When viewing these programs I was surprised to see a segment that included my old friend Isaac ("Ike") Ferguson, with whom I had worked back in 1989, featured in one of them. According to the TV program he had been serving as Area Director of Humanitarian Services for Africa West, located in Accra, Ghana.

Because of the interest generated when viewing the four TV programs, I sent an email to Ike. Ferguson enquiring about the origin of the programs, and asking if he was still serving in Ghana. My email included the following comments:

What a joy it was to view the programs and see and hear your voice and learn about what you are doing in that part of the world. It has been more than 17 years since we worked together trying to get the Church to develop some modest programs to help our member in the Philippines to improve their lives. My only recollection is that we were unsuccessful in our efforts, although I think that the Church did call some humanitarian service missionaries and created an employment center in the Philippines.

Also, as I remember, Menlo Smith and Warner Woodworth were able to start the Philippine Enterprise Development Foundation in 1990, and to create Enterprise Mentors as a business advisory service to help small businesses. Finally, Stephen Gibson and his wife were able to start the Academy for Creating Enterprise in January 2000. I observed the development of these activities and actually wrote up some brief articles about the Enterprise Mentors and Academy of Enterprise for inclusion in several training manuals that I wrote for the USAID in 2003. So, I guess that our early efforts were not in vain.

I seem to remember that sometime after our efforts in 1989-90, you left the Humanitarian Services job to go out as a mission president. It was about that time that I lost track of your whereabouts, until I saw you in the Acts of God series. I was so pleased to know that the Church has now come of age in the Humanitarian Services arena, although perhaps not as extensively or creatively as I would like to see. However, knowing that you are out in the field on the front lines, gives me considerable hope for the future. I can now add a few paragraphs to the outlets for idealism section of my memoir (that I am writing) about where you are and what the Church is now doing in the field of Humanitarian Services, as explicated in the Acts of God series.<sup>56</sup>

A day or two later I received a response in the form of an email from Ike Ferguson informing me that he was now back in America and Utah, and was spending his last few months of church

employment before retiring doing some “‘think’ work and writing for the Humanitarian piece of welfare.” He said that his retirement date had been set for the end of 2007.<sup>57</sup>

While the Humanitarian Services now provides many opportunities for LDS members to volunteer for the type of service featured in the Acts of God series, at home and abroad, something that was not possible in 1970 when my “Wanted: Additional Outlets for Idealism” article was published in *Dialogue*, it is gratifying to see how far the Church has come in the past 38 years. My only concern is that most of the service opportunities and activities carried out under the current Humanitarian Services system are available only to “senior missionaries,” and they are somewhat limited in their focus. There are still too few opportunities for younger Church members, like those of us who were graduate students at Cornell in the 1960s, to engage in these activities, as far as I can tell.

It appears that in the implementation and expansion of our Humanitarian Services programs during the past two decades there is still no LDS Church-sponsored analog to the U.S. Peace Corps, that provides opportunities for *both* young adults and older people to join and serve as part of this system. Furthermore, there are very few projects or activities being carried out with economic development and income or job creating elements for poor members in developing countries such as those contained in the 1989 WSO Philippines proposal.

This situation is understandable, in part because the Church wants all of its worthy young people (especially males) to go on proselytizing missions, and after they return home it wants them to find a suitable mate, marry in the temple, have children and raise their families in the Gospel, and not go traipsing off to Peru, Africa or England to work on Zion-building projects. Also, retired members can pay their own way while serving as Humanitarian Service missionaries, but young people would need to have a living stipend just as full-time proselytizing missionaries need to have. Unless parents or relatives provide such support, these funds would have to come from some other source—such as using a portion of the Humanitarian Service contributions—like the Missionary Funds—are made available for this purpose. Still, it would be nice to have some suitable opportunities available for those imbued with a desire to engage in a broader range of Zion-building activities—as our group at Cornell did. I can only hope that finding additional outlets for idealism with some Zion-building opportunities for this younger category of Church members could be added in the future.

When I discussed the possibility of providing opportunities for young adult Church members to work within the Church Humanitarian Service program with several experienced WSO employees and my former colleagues at USU, there were some reservations expressed about this possibility. Ike Ferguson raised a valid point and a note of caution about such an approach with the following comments based on his substantial experience in West Africa.

My experience in the field provided ample opportunity to see the follies of youthful idealism, ranging from immaturity and impracticality to emotionalism and poor judgment. Field operations of all kinds (NGOs, service organization, etc.) are seen to hesitate in using young people (students, adventurers, curiosity solvers) because of the time required for supervision, and the extra burden placed on already over-worked staff. I am satisfied that a large percentage of people

come to Africa are less than helpful in the long run; some even provide a negative contribution to development efforts. So, while there is a place for idealism, practicing unproven or emotional methods on poor struggling peasants by inexperienced youth is not on a list of priorities. The professional community has failed more times than not; pressing youth to try their hand seems a considerably less probability.<sup>58</sup>

Ike Ferguson followed up with several perceptive observations in a second email:

My personal orientation and background allowed me to work with a variety of groups, including both undergraduate and graduate students in a variety of fields. But it wasn't easy, largely because the NGOs and/or universities weren't willing to provide the kind of supervision that is needed with young, inexperienced people. Church paid staffing is sparse; the programs are run largely with volunteers (missionaries and local part-time people).

Unfortunately, most of our area welfare managers are Church employees with little or no experience in development or welfare-related backgrounds. Quite often they are brought from Physical Facilities, Finance, or one of the other Church departments to serve the welfare role. All have priesthood experience, but there is a difference when a Church rep is grounded in the development processes and how to get around in the non-profit community.<sup>59</sup>

Clearly, the issues raised by Br. Ike Ferguson would have to be addressed before any Zion-building opportunities could be made available to idealistic young adults in the broader context of assisting our members in poorer countries to improve their economic and employment opportunities. Perhaps some of the opportunities like those discussed in the following section would be suitable for our younger members who have a desire to engage in humanitarian service or Zion-building.

## **Part 5: Church sponsored and individual efforts to engage in humanitarian service projects—2009**

Since I first wrote much of this paper several years ago, it is noteworthy and interesting to see several recent newspaper and internet articles that highlight additional approaches sponsored or encouraged by the Church to emphasize the importance of becoming involved in humanitarian service, collectively and individually.

### **Calling of inner-city welfare service missionaries**

In the July 8, 2008 issue of the *Mormon Times* ([www.mormontimes.com](http://www.mormontimes.com)) there was an article describing the experiences of a young married couple who had been serving as inner-city welfare service missionaries in a Spanish-speaking Ward in the Rose Park area of Salt Lake City from October 2006 to May 2008. According to the article, written by Andrew Marshall:

Approximately 600 welfare service missionaries serve part-time in 101 wards and 28 stakes in the Salt Lake area, putting in around 14,500 hours per month. Missionaries can be single or married, old or young. When we began our mission, Ariel was 21, and I was 22. [Andrew Marshall had served a full-time mission to Portugal. His wife Ariel had learned to speak Spanish fluently, and had wanted to go on a mission to South or Central America, until he “came along and ruined everything,” by returning home from his mission, meeting, courting and marrying her.]

Since the Inner City Project began in 1996, the missionaries’ primary purpose has been to assist the bishop or branch president in providing temporal welfare to the members. In our first welfare meeting with our inspired bishop he requested that we look into the inner-city resources to provide help for Javier, a man with serious impediments to his hearing....

At the [innercityproject.org](http://innercityproject.org) Web site, missionaries can visit the “Storehouse of Specialists,” a group that “consists of experts in various fields who have been called to organize and provide liaison with their professional colleagues to make services available to needy people.” We were able to find affordable resources to help Javier. Before too long he had hearing aids and began to hear for the first time.<sup>60</sup>

## **Encouragement of Church members to initiate charitable projects**

An article appeared on the LDS Newsroom website of the Church with the heading “Charitable Projects Bubble Up From Grassroots.” (<http://newsroom.lds.org/4-19-2008>). The article acknowledges and encourages individual Church members, independent of Church programs, to identify needs and organize projects to provide relief and service, and provides several examples of such individual projects. The text of the article is as follows:

**SALT LAKE CITY** 15 April 2008 In addition to the **humanitarian and charitable efforts** initiated by The Church of Jesus Christ of Latter-day Saints around the world, individual Mormons, independent of Church programs, are also identifying needs and organizing projects to provide relief.

Many of these efforts are aimed at assisting those who are in need locally, but others focus on national or even **international objectives**.

“Latter-day Saints should serve the people in their own communities as well as those in distant lands,” according to Sharon Eubank, a representative of Welfare Services of The Church of Jesus Christ of Latter-day Saints.

Speaking last week at a conference hosted by the International Society on the campus of Brigham Young University, Eubank explained how every town and city around the world has a need for volunteers willing to make a difference in the lives of those in need.

“Though local needs appear right before our eyes, they are sometimes the hardest to see,” Eubank said. “For example, one can fly around the world to help alleviate poverty as well as simply drive down the street.”

Robert Nelson, a 17-year-old Mormon from Seattle, is a case in point. As reported by the *Seattle Post-Intelligencer* recently, Nelson identified a local need, created a plan and carried it out. For his innovative service project he raised money by cleaning windows so he could buy supplies for a community rest-stop facility for the homeless.

“Rob did a great job,” said Troy Torgeson, his Mormon bishop in Bothell, Washington. “He headed up the whole project himself. It was appealing to him because he could help the homeless in our area.”

According to Torgeson, other young members of his Mormon ward (congregation) make it a habit of getting involved in community service efforts. “On the same day that Rob was serving the homeless,” says Torgeson, “the Cub Scouts were out doing a food drive for Hopelink.”

Moving beyond his own community, 16-year-old Christian McOmber, another young Seattle Mormon, traveled with his mother to Washington, D.C., last week to speak at a congressional conference on autism. His younger brother, Gregory, was diagnosed with severe autism as a baby, and Christian is now an advocate for those affected by the condition and their families.

Another speaker at the International Society conference last week, Dr. Warner Woodworth, BYU professor of organizational behavior, explained the value of small, **grassroots initiatives** that grow into more sophisticated humanitarian efforts that make an impact in diverse ways and locations.

He emphasized the importance of initiating one’s own service and “not solely relying on official programs of the government, United Nations and other big organizations to do it. Some of these efforts take the form of NGOs [nongovernmental organizations] that work with existing social enterprises.”

For example, **Caleb Manscill**, a BYU student from Orem, Utah, spends some of his spare time volunteering on the board of a student organization called Next Deseret. According to BYU NewsNet, “The venture works with **Deseret International** [a humanitarian NGO] by creating a low-cost surgery model that will build surgical centers in the developing world and help medical doctors earn ownership of those centers.”

Woodworth says that these kinds of noninstitutional acts of service arise out of the **good will of individuals**. And they mostly involve the arduous work of fighting poverty.

“Perhaps the main purpose driving this service is to foster sustainable strategies to empower the poor and provide them the means to be self-sufficient.”<sup>61</sup>

## “Hiding our alms vs. letting our light shine”

A further indication of the Church’s evolving position about humanitarian services became a little clearer in December 2008. In a news article on the *Deseret News* website, MormonTimes.com, published on December 6, 2008, Sharon Eubank, manager of major

initiatives at Humanitarian Services said the LDS Church is preparing to tell its story of good works in a more visible way. According to Joel Campbell, in a report of a recent presentation made by Eubank, she said, “you will see the Church make a bigger effort to define its own story, rather than allowing some detractors to define it.”<sup>62</sup>

[Among other things, Eubank said that humanitarian services] “must walk the line between anonymous alms giving and letting the LDS Church’s light shine...” In particular, the Church also walks a delicate balance and must keep its humanitarian efforts at a distance from its missionary efforts.”

“Should the left hand know what the right hand is doing?” she asked. For humanitarian workers, the answer is “no.” Proselyting cannot be tied to missionary work and there can be no strings attached to the church when service or goods are given. Overt church ties could ruin church credibility.

Eubank also emphasized that media coverage of humanitarian activities should be a by-product of Christian service rather than the reason Latter-day Saints serve. The focus should be on interacting in a better way that helps build a community. She also said that service blesses both those who provide service and those who receive the benefit of their efforts.

“With or without media attention the message is written in the hearts of the people who participate,” she said. “It’s their lives and not just their profession of belief that shows they are Christian.”<sup>63</sup>

## **Another perspective on humanitarian service and Zion-building**

Recently, I had an opportunity to talk with Marion Bentley, a good friend and colleague when I was at USU. In the course of our conversation I enquired about his family. He told me the whereabouts of each of his children, and said that Chris, one of his sons who had an idealistic nature, had joined the Peace Corps in July 2007, after graduating from college. He was now serving in a rural village in Mali, West Africa, undertaking a challenging assignment in a part of the world where there is considerable poverty and great need. It appears that he is fulfilling the challenge posed by Sharon Eubank to those Latter-Day Saints who are “willing to make a difference in the lives of those in need.” His activity also reminded me of how I had felt back in the 1960s when I had written the article for *Dialogue* on the need for additional outlets for idealism.

Marion told me that the Peace Corps has learned from their experience over the past few decades that it is very important to provide the volunteers with an extensive amount of training before they are sent into the field. This is probably an effort to anticipate and address some of the concerns raised by Ike Ferguson. Apparently, the Peace Corps approach to training and supervising their volunteers has worked “reasonably” well over the years. [Followup Note: Marion Bentley informed me that his son Chris is now (2011) attending graduate school at the New School in New York City, studying for an MS. Degree in International Development.]

Some time after our first conversation, Marion sent me an email reflecting on our discussion and some of the things that I had written in this paper about idealism and finding ways to engage in humanitarian service and Zion-building. I believe his comments are worth sharing:

Many If not most LDS (and other) missionaries have or develop an idealistic commitment to the people they have served and come to love. They differ from other humanitarian volunteers such as the Peace Corps, Americorps and Vista volunteers in that they have been largely restricted to ministering to the spiritual needs of the people whereas humanitarian volunteers minister to the most pressing physical needs including food, water for personal and development needs, shelter, training and employment opportunities, and preventative healthcare.

Many of these idealistic former LDS missionaries return home with a desire to minister to those physical needs which they were unable to do on their more spiritually oriented mission, so on their return they set up NGO's and websites to raise awareness and money to serve orphanages, entrepreneurship centers, basic hygiene and healthcare practices and a host of other needs in the countries where they previously served as missionaries (A little bit of research would give you hundreds if not thousands of examples of this type of LDS idealism, Gary)

An example of this dedicated idealism is the foundation of the Brockbank Educational Foundation to provide training and employment opportunities for South African LDS women. This foundation, which pre-dated the Perpetual Education Fund, has educated, trained and helped employ in vocational careers several hundred young South African women. It was established by Kay and Bob Webber (Carolyn's aunt and uncle) following their mission to South Africa. Every year there are fundraising campaigns in and outside of the extended Webber/Brockbank families to fund BEF and support its administration in Africa.

Maybe the trend that these efforts portend is that perhaps the greatest impact on these critical and life-changing conditions of poverty and disease in developing countries might be made from these decentralized, web-based social and community networks rather than the top-down bureaucratic church-driven approach that was envisioned through the latter part of the 20<sup>th</sup> Century. Replace by a very loose social network of informal "Peace Corps" humanitarian volunteers organized on-line through web sites, and My Space networks.<sup>64</sup>

## **A concluding note**

An article in the *Salt Lake Tribune* by Peggy Fletcher Stack on December 10, 2009, reported that there was a "New LDS emphasis" on providing care for the poor and needy. The article went on to report that "The LDS Church is adding 'to care for the poor and needy' to its longstanding 'threefold mission,' which is to preach the LDS gospel, purify members' lives and provide saving ordinances such as baptism to those who have died."<sup>65</sup> According to the article,

This mission was coined by late LDS President Spencer W. Kimball in the 1980s and since then has been repeated as a mantra by the church's 13 million members.

The new group of phrases will be described as The Church of Jesus Christ of Latter-day Saints' "purposes," rather than missions and will be spelled out in the next edition of the LDS Church *Handbook of Instructions*, due out next year, church spokesman Scott Trotter confirmed this week.

"Caring for the poor and needy," Trotter said, "has always been a basic tenet of the [LDS] Church."

Elevating it to one of the faith's major purposes brings added emphasis.<sup>66</sup>

The following day, in an article printed in the Church-owned *Deseret News*, Bishop Richard C. Edgley, first counselor in the church's Presiding Bishopric was quoted as saying that the church is seeking expanded opportunities for compassionate efforts to those in need, both at home and abroad. He said:

We've been emphasizing (caring for the poor) as strongly as we've known how from the beginning of the church,...Including language about caring for the poor and needy as one of the purposes of the church recognizes the long standing practices of the church. I don't think you're going to see anything change, but we're always trying to be sensitive to the needs of other and to be better at delivering relief."<sup>67</sup>

Bishop Edgley also pointed out that:

A worldwide church becomes a global witness to suffering and provides opportunities to reach out to others from the inner cities to remote international areas. It also can coordinate with local, national and international charitable organizations...

[T]he LDS Church can provide its own resources and commodities, coupled with a wide-reaching network of manpower, including local and area leaders, service missionaries and member volunteers. Such can mesh effectively with the church's partner organizations that can provide their own respective resources and help the church identify the needs and opportunities around the world.<sup>68</sup>

It appears, from the above statements and actions, that the move to add "care for the poor and needy" as one of the core purposes of the church by President Thomas S. Monson will lead to an expansion of the humanitarian work by moving it to the top of the church's priorities, along with the other three missions identified by President Spencer W. Kimball.

I sincerely hope that in the future we may see even more humanitarian service and Zion-building activities being carried out by young (and older) LDS church members—including some as part of the Church-sponsored Humanitarian Services programs, some that "bubble up from the grassroots" as advocated by Sharon Eubank, and some that are carried out as part of "a very

loose social network of informed “Peace Corps” humanitarian volunteers...” as suggested by Marion Bentley.

From my perspective, all such efforts are urgently needed in today’s world, and I am pleased with the changes that have been made by the LDS Church during my adult life to encourage our members to participate in these activities, and to provide more opportunities for them to do so.

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## Endnotes

- <sup>1</sup> Letter from Gary B. Hansen to Eugene England, May 16, 1966
- <sup>2</sup> Letter from Eugene England to Gary B. Hansen June 27, 1966
- <sup>3</sup> Letter from Gary B. Hansen to Eugene England, May 23, 1967
- <sup>4</sup> Letter from Gary B. Hansen to Paul H. Dunn May 25, 1967
- <sup>5</sup> Gary B. Hansen, “Wanted: Outlets for Idealism,” *Dialogue: A Journal of Mormon Thought*, Vol.5 (Autumn 1970), pp.26-37.
- <sup>6</sup> *Ibid*, p. 31
- <sup>7</sup> *Ibid*, p. 35
- <sup>8</sup> Letters to the Editor, *Dialogue: A Journal of Mormon Thought*, Vol. 5 (Winter 1970), p. 7
- <sup>9</sup> Letters to the Editor, *Dialogue: A Journal of Mormon Thought*, Vol. 5 (Winter 1970), p. 5-6
- <sup>10</sup> Wesley W. Craig, Jr., “The Church in Latin America: Progress and Challenge,” *Dialogue: A Journal of Mormon Thought*, Vol. 5, (Autumn, 1970), pp. 66-74)
- <sup>11</sup> “ Letters to the Editor, *Dialogue: A Journal of Mormon Thought*, Vol. 5, (Winter 1970), p. 5
- <sup>12</sup> *Ibid*, p. 6
- <sup>13</sup> Letter from Arthur H. King to Gary B. Hansen, November 19, 1971
- <sup>14</sup> Letter from Lee G. Jensen to Gary B. Hansen, June 5, 1972
- <sup>15</sup> “A footnote to history: An attempt to address the educational needs of young LDS church member in Great Britain, 1964-1972,” Unpublished paper by Gary B. Hansen. First Draft, Spring 2007
- <sup>16</sup> *Ibid*, pp. 1-5
- <sup>17</sup> Letter from Gary B. Hansen to Eugene England,, Oct. 19, 1966
- <sup>18</sup> Letter from Gary B. Hansen to Leonard J. Arrington, March 2, 1967
- <sup>19</sup> Letter from Marion D. Hanks to Gary B. Hansen, October 13, 1967
- <sup>20</sup> Letter from Kenneth W. Beasley to Gary B. Hansen, Feb. 11, 1971
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- <sup>22</sup> Chris Morales, “Elevating lives through the Perpetual Education Fund,” *Mormon Times.com*, July 11, 2008
- <sup>23</sup> “Perpetual Education Fund a success, but with challenges.” Article by Aaron Shill, *Deseret News*, August 13, 2009.
- <sup>24</sup> *Ibid*.
- <sup>25</sup> Michael DeGroote, “Perpetual Education Fund a new era of church history,” *MormonTimes*, November 7, 2009.
- <sup>26</sup> *Ibid*.
- <sup>27</sup> *Ibid*.
- <sup>28</sup> *Ibid*.
- <sup>29</sup> Letter from Gary B. Hansen to President George I. Cannon, LDS Church Area President in Manila, March 3, 1989
- <sup>30</sup> letter from Presidents George I. Cannon and George R. Hill to Gary B. Hansen, April 14, 1989
- <sup>31</sup> Warner Woodworth, “Report and Proposal: Philippine Economic Assistance Project”
- <sup>32</sup> Memo from Ike Ferguson to Gary B. Hansen, July 19, 1989
- <sup>33</sup> Final version dated Aug. 15, 1989 “Proposed Pilot Program: Improving The Productivity of the Self-employed,” nd, pp. 1-2
- <sup>34</sup> *Ibid*, p. 2
- <sup>35</sup> *Ibid*, pp. 3-5
- <sup>36</sup> Letter from Ike Ferguson to Gary B. Hansen, September 5, 1989
- <sup>37</sup> Telecon notes of September 12, 1989 conversation with Isaac Ferguson in the possession of Gary B. Hansen.

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- <sup>38</sup> Letter from Ike Ferguson to Gary B. Hansen, dated November 21, 1989
- <sup>39</sup> Gary B. Hansen, "Using group entrepreneurship to create new enterprises," *Small Enterprise Development: An International Journal*, (London) Vol 7, No. 1, (March 1996) pp. 17-30.
- <sup>40</sup> Email from Ike Ferguson to Gary B. Hansen, July 12, 2008
- <sup>41</sup> Ibid
- <sup>42</sup> Excerpt from Gary B. Hansen, *Guide to Local Economic Development: Resource Handbook*, August 2003, p.63
- <sup>43</sup> <http://marriottschool.byu.edu/emp/WPW/>
- <sup>44</sup> LDS Profiles, Interview with Mark L. Petersen, aired on BYUTV, June 2008
- <sup>45</sup> Email from Ike Ferguson to Gary B. Hansen, July 12, 2008
- <sup>46</sup> Excerpt from Gary B. Hansen, *Guide to Local Economic Development: Resource Handbook*, August 2003, pp. 49-50
- <sup>47</sup> Trent Toone, "Provo couple dedicated to helping RMs in developing countries." *Mormon Times*, January 20, 2010.
- <sup>48</sup> Email from Ike Ferguson to Gary B. Hansen, July 12, 2008
- <sup>49</sup> Ibid
- <sup>50</sup> Communication from Marion T. Bentley to Gary B. Hansen, June 22, 2009.
- <sup>51</sup> Email from Robert Hayden to Steven Soulier, July 21, 2007.
- <sup>52</sup> Email from Anne Mendenhall to Steven Soulier, July 24, 2007.
- <sup>53</sup> Ibid
- <sup>54</sup> Welfare Services Fact Sheet-2007 available at [www.providentliving.org](http://www.providentliving.org), on May 16, 2008; Welfare Services Fact Sheet-2008 available at [www.providentliving.org](http://www.providentliving.org) on August 20, 2009.
- <sup>55</sup> "LDS Employment Resource Services keeps people on the job," *LDS.org/newsroom*, Sept. 23, 2008
- <sup>56</sup> Email from Gary B. Hansen to Isaac Ferguson, Oct. 25, 2007
- <sup>57</sup> Email from Ike Ferguson to Gary B. Hansen, October 25, 2007
- <sup>58</sup> Email from Ike Ferguson to Gary B. Hansen, July 12, 2008
- <sup>59</sup> Email from Ike Ferguson to Gary B. Hansen, July 16, 2008
- <sup>60</sup> Andrew Marshall, Inner-city mission taught love of neighbor, *Mormon Times*, July 8, 2008
- <sup>61</sup> "Charitable Projects Bubble Up From Grassroots." (<http://newsroom.lds.org/4-19-2008>).
- <sup>62</sup> Joel Campbell, "Hiding our alms vs. letting our light shine," *MormonTimes.com* (<http://mormontimes.com/print.php?storyID=5323>)
- <sup>63</sup> Ibid. Another recent article reported on the Eubank speech at BYU. This story was written by Carrie Moore and published in the *Deseret News* two days later, on December 8, 2008. The second article quoted Sharon Eubank as having said that: "The Church has six major initiatives in addition to being 'first responders' in disaster relief situations..." It helps to provide clean water; wheelchairs; vision treatment, neo-natal resuscitation training; measles vaccination ; and the Benson Agricultural Institute, which helps farmers around the world increase crop production and efficiency." These appear to be the six initiatives portrayed in the four "Acts of God" TV programs produced by the Church and shown on BYUTV.
- <sup>64</sup> Email from Marion T. Bentley to Gary B. Hansen, Sept. 16, 2008
- <sup>65</sup> "New LDS Emphasis: Care for the needy," *Salt Lake Tribune*, December 10, 2009.
- <sup>66</sup> Ibid.
- <sup>67</sup> Scott Taylor, Caring for needy has been longtime emphasis for Mormons," *Deseret News*, December 11, 2009.
- <sup>68</sup> Ibid.