Dear Alumni, Students, Faculty, Staff, and Friends,

Last fall, in the first issue of McKay Today Magazine, I mentioned three goals that guide the work in the David O. McKay School of Education (MSE):

- Strengthening children and youth
- Preparing noble educators
- Extending the benefits of McKay School of Education research and creative works worldwide

This issue will highlight the second goal of preparing noble educators.

Below is a quote from a 1934 address given by President David O. McKay (see page 3 of “The Opportunities of the Class Teacher”). This message from the school’s namesake is as true and important today as it was in 1934. It reads:

*I think it must be apparent to every thinking mind that the noblest of all professions is that of teaching, and that upon the effectiveness of that teaching hangs the destiny of nations.*

The type of teacher President McKay was speaking of was not just any teacher but a noble educator. At the McKay School of Education we believe noble educators have a firm spiritual foundation, along with a spirit of consecration and personal sacrifice. A true, noble educator assumes the responsibility of improving the lives of each student by assisting them in achieving academic excellence, social competence, and moral integrity.

Noble educators must be equipped with the tools necessary for achieving excellence in their work. These tools include a complete and thorough knowledge of content and necessary pedagogical skills. Noble teachers learn to collaborate and communicate with colleagues, parents, and students. They also think deeply and understand fundamental principles of learning. The McKay School works to develop noble educators who are able to fill many different roles, including teacher, principal, school psychologist and counselor, speech and language pathologist, special educator, instructional designer, or researcher.

President McKay also reminded us that parents are teachers. There is no greater blessing a child can have than parents who love, nurture, and guide in a kindly manner. How fortunate are the children who have both noble parents and noble teachers. President McKay described the ideal as teachers and parents working as allies to develop the minds, worthy habits, and noble character traits of our youth.

Here at BYU we are engaged not only in teaching and mentoring BYU students but in research on the development of noble teachers and methods for improving the moral character, academic skills, and content knowledge of today’s youth. Please help us in this important cause. We need your involvement, your ideas, and your wisdom. We also need financial support. With your help the McKay School can truly train noble educators who will improve the quality of education and have an impact on “the destiny of nations.”

Sincerely,

K. Richard Young
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it is a privilege and a pleasure for me to join with you in the contemplation of the important subject of teaching. Teachers: You never can tell what your thoughts, your words, and your kindly deeds will do in encouraging and inspiring those whom you teach.

I am going to approach my theme today with three observations. First is a realization of the responsibility of the teacher. Second is an appreciation of the opportunities that you have to reach childhood through being a parent. Third is the recognition of the possibility each one has of teaching by power and example.

The successful teacher is one who, with a spirit of discernment, can detect, to a degree at least, the mentality and capabilities of the members of his class. He should be able to read the facial expressions and be responsive to the mental and spiritual attitudes of those who he is teaching. The Great Teacher had this power of discernment in perfection, as is well illustrated in His conversation with the woman of Samaria, whose interests he not only interpreted but whose soul He read by virtue of her past deeds. Too few teachers have this gift, even to a necessary degree. But every teacher has the responsibility of determining how best to approach the members in the class in order to make appeals that will be lasting.

Teaching is the noblest profession in the world. Upon the proper education of youth depend the permanency and purity of home, the safety and perpetuity of the nation. The parent gives the child an opportunity to live; the teacher enables the child to live well. That parent who gives life and teaches his child to live abundantly is the true parent–teacher. However, today the customs and demands of society are such that the responsibility of training the child to live well is largely—and in too many instances—shifted entirely from the parent to the teacher. In the ideal state the teacher would be but the parent’s ally, training the mind and encouraging worthy habits and fostering noble traits of character inculcated by wise parental teaching and example. But in reality, the teacher, instead of being merely an ally, must become the foster parent in training the child in the art of living. If that were all, his responsibility would be great enough; but it is not all. Often he faces even the greater task of overcoming the false teaching and improper training of unwise, irresponsible parents. In the light of such self-evident facts, I think it must be apparent to every thinking mind that the noblest of all professions is that of teaching, and that upon the effectiveness of that teaching hangs the destiny of nations. “All who have meditated on the art of governing mankind,” says Aristotle, “have been convinced that the fate of empires depends upon the education of youth.”

The general objectives in our public schools should be to assist the individual in proper development of his physical, intellectual, and spiritual nature, that he may become of value to his country and of service to his fellow man. This objective can be accomplished only on the basis of true education. And what is true education? “It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is teaching the individual to love the good, for the sake of the good; to be virtuous in the action because one is so in heart; to love and serve God supremely, not from fear, but from delight in
His perfect character" (Robert Maynard Hutchins). No one can successfully controvert the fact that upon the teacher rests much of the responsibility of lifting society to this high ideal.

Some of you have in your homes a picture depicting Christ as a youth standing before learned men in the temple. In that picture the artist has combined physical strength, intellectual fire, moral beauty, and spiritual fervor. There is an ideal for every boy in the land! I ask you, fellow teachers, to take the artist's brush and canvas and try to reproduce that picture of perfect youth! You hesitate! You say you have neither the skill nor the training? Very well; and yet every person who enters the profession of teaching assumes the responsibility not of attempting to put on canvas an ideal picture of youth, but to make out of a living, breathing soul a perfect character. "If we work upon marble, it will perish; if we work on brass, time will efface it. If we rear temples, they will crumble to dust. But if we work on men's immortal minds, if we impress on them high principles, the just fear of God, and love for their fellow-men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity" (Daniel Webster, Faneuil Hall speech to the city council, Boston, Massachusetts, 22 May 1852; The Writings and Speeches of Daniel Webster, 18 vols. [Boston: Little, Brown and Company, 1903], 13:518–19).

The responsibility of the teacher, however, does not end in his duty to teach truth positively. He enters the realm of what-not-to-do as well as the realm of what-to-do. In the garden of the human soul, as well as in the fields of human endeavor, there are thorns and thistles as well as flow- ers and useful plants. Thrice deserving of condemnation is he who would crush in a boy's mind a flower of truth and sow in its stead the seed of error! Hence the importance of the teacher's knowing what she is teaching, conscientiously believing that it is in harmony with God and truth. I merely throw out the thought, because you can go down on your knees in your home and ask God to give you the power to speak truth.

Wise parents and leading educators in the nation today realize that good citizenship can be attained only through character development. The sincere teacher realizes that hers is the opportunity to inculcate the virtues that contribute to the building of true manhood and womanhood. Hers is the sublime task to lead children and youth to believe that compliance with high moral standards leads to success and happiness. Hers is the opportunity to try, at least, to have each boy and girl accept the standard of the "Children's Morality Code" [see sidebar page 5 for an abbreviated version].

To live an upright life, to conform to high ethical standards, is the responsibility and duty of every teacher in the land. Greater even than this is the responsibility of the religious teacher. The religious teacher's profession is higher than that of the teacher in the common school; for, in addition to his belief in the efficacy of ethical and moral precepts, the religious teacher assumes the responsibility of leading the youth into the realm of spirituality. His duty comporting with his pretension and profession is to open the eyes of the blind that they may see God. O, it is wonderful to find "tongues in trees, books in the running brooks, / Sermons in stones, and good in everything" (William Shakespeare, As You Like It, act 2, scene 1, lines 16–17). It is a glorious achievement to lead a lonely hungering soul out of the maze of temporal, sensual materiality into the enduring realm of spirituality.

"What is there in man so worthy of honor and reverence as this, that he is capable of contemplating something higher than his own reason, more sublime than the whole universe—that spirit which alone is self-subsistent from which all truth proceeds, without which there is no truth?" (attributed to Friedrich Heinrich Jacobi [1743—1819]).

Leading youth to know God, to have faith in His laws, to have confidence in His Fatherhood, and to find solace and peace in His love—this is the greatest privilege, the most sublime opportunity offered the true educator.

Fifteen miles from Vernal, Uintah County, stands a hill over which people
walked and rode at intervals for years without seeing anything unusual about it. They noticed two great rocks uniform in size, but to men bent under pioneer duties they were only rocks. One day a man from the Carnegie Institute walked over the same hill. The nature of the rocks suggested to him that they probably belonged to the Jurassic period of the world’s history. He knew that in these strata are sometimes found fossils of huge animals that once roamed over parts of the earth. What were only common rocks to the farmer, the cattleman, and the pioneer were, to the trained mind of the scientist, fossilized remains of two vertebrae of a gigantic creature that had been extinct for centuries. In the course of a short time this discoverer had a force of men carefully uncovering these fossilized remains, and the people of the surrounding valley looked on with interest and amazement as a 65-foot-high dinosaur was disclosed to view. Following indications as he perceived them, this educator in the realm of science, by great effort and expense, unearthed one of the finest specimens perhaps yet discovered. Others have since been unearthed, one of which is on display in our own university, and others are still lying in their original position in the quarry.

So men go through this life, catching an occasional glimpse of a higher, a spiritual world; but unfortunately, they remain satisfied with but a glimpse and refuse to put forth the effort required to uncover the beauties and glories of that spiritual realm. They sense it blindly. Crowded by temporal demands, some there are who lose sight of even the indications. The game of life is fascinating, and when men enter it, they enter to win. To win becomes the sole aim of life. The merchant, for example, wishes to succeed, no matter what it costs, though it be honor itself. The politician (not statesman) enters the political world to satisfy his ambition, regardless of serving the community or his country. Thus men lose sight of the high things of life; worldly things crush the spiritual light flickering within the soul. Some follow the will-o’-the-wisp of indulgence, of passion. As they become dupes of an illusion, they soon begin to grovel. Truly, as Wordsworth says:

_The world is too much with us; late and soon, Getting and spending; we lay waste our powers: Little we see in Nature that is ours; We have given our hearts away, a sordid boon!_  
[William Wordsworth, “The World Is Too Much With Us” (1807), lines 1–4.]

The most cherished opportunities of the religious teacher should be to lead the child to see, through the trouble and turmoil of a physical world, that “in all His dispensations God is at work for our good. In prosperity He tries our gratitude; in mediocrity, our contentment; in misfortune, our submission; in darkness, our faith; under temptation, our steadfastness; and at all times, our obedience and trust in Him” (John Jay, former chief justice of the U.S. Supreme Court).

To summarize: The great profession of teacher involves to a greater or lesser extent the responsibility of parenthood and that of the highest leadership among men. It means a life endeavor to know the truth and a constant, sincere desire to lead others to obtain this same knowledge. It means an exemplary life, for virtuous actions are but the result of a virtuous heart. The teacher’s duty is also that of a watchman, and from his tower he warns fiery, brilliant youth from the realm of wasteful indulgence and points to the higher realm of self-mastery and true service.

All this should be every teacher’s responsibility, but the religious teacher’s is even more—it is his opportunity and privilege to lead his pupils over moral and ethical hills to glorious heights of spiritual reality, where the spirit of man may receive the illumination and inspiration of God’s Holy Spirit, by the light of which every youth may obtain the realization of what Millikan says is the most important thing in the world: “The consciousness of the reality of moral and spiritual values” (Robert A. Millikan, American physicist).

I leave my blessing with teachers that faith may be implanted in their hearts that they may remain true and valiant to the everlasting principles of the gospel, in the name of Jesus Christ, amen.

Adapted from David O. McKay, “The Opportunities of the Class Teacher,” *Relief Society Magazine* 21, no. 12 (December 1934): 721–26. To read the full text, please visit education.byu.edu/mckay/address10.html or mail a request for a copy to

MSE Dean’s Office
Request McKay Address
301 MCKB, BYU
Provo, UT 84602

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**Children’s Morality Code**

**I BELIEVE:**

- That self-control is a source of strength
- That spiritual and physical health increase my own and others’ happiness
- That kindness spreads happiness
- That good sportsmanship gladly recognizes the rights of others
- That I must learn day by day to rely upon myself
- That I must do my duty at all costs
- That reliability is the basis of happiness in living together
- That the good workman is careful, energetic, and persevering
- That I am one player in a vast team, but, while only one, I have an influence
- That the welfare and happiness of my society depend on my loyalty
- That obedience to law protects the fundamentals of government

_Because I understand all these things, I hereby resolve to make continuous effort so to conduct myself in private and public life that I shall be, as fully as in my lies, a strong helpful character, true to my ideals, and a credit and help to my family, my nation, and our world._

[Summary of William James Hutchins, *Prize Code of Morals* (1918)]
P. Scott Richards is a BYU professor in the Department of Counseling Psychology and Special Education. The following article relates his experience during the counseling profession’s journey of accepting spirituality as a component of therapy and interventions. He also expounds on the effect of noble educators on his own education.

IN the late 1990s, Herbert Benson, an associate professor of medicine at Harvard Medical School, published a pivotal book called *Timeless Healing: The Power and Biology of Belief*.1 In his book, Dr. Benson discussed what he called “the faith factor,” and he suggested that people’s “faith in an eternal or life-transcending force” could be a potent influence in physical and psychological healing.

My mentor and colleague, BYU emeritus professor Allen E. Bergin, has also suggested that some religious influences have a modest impact, whereas another portion seems like the mental equivalent of nuclear energy. . . . The more powerful portion can provide transcendent conviction or commitment and is sometimes manifested in dramatic personal healing or transformation. When this kind of experience is also linked with social forces, its effect can be extraordinary.2

Because of my own faith in God and in His healing power, I have devoted 25 years of my professional life to understanding the relationships between faith, spirituality, mental health, and psychotherapy. My clinical and research work have both led me to the same conclusion: Faith in God and the influence of the Spirit can give people added power to cope, heal, and overcome emotional, relationship, and physical problems!

Within the psychotherapeutic context, I have observed that when clients exercise their faith in God and feel His love and Spirit, this helps them heal and change. When clients experience a spiritual assurance of God’s love and of their own lovability and goodness, it deeply changes the way they think and feel about themselves. They find it easier to feel and accept love and validation from their therapist and from family members and friends. They begin to heal “from the inside out.”

Spiritual experiences increase clients’ faith in God and in spiritual realities, affirm their sense of identity as eternal beings of great worth, help heal their shame or feelings of badness, and cause shifts in the priority of their values from a secular or materialistic focus to a more spiritual and relationship-centered focus. These inner changes in beliefs and values lead to outer changes in their lifestyles, which lead to healthier behaviors and reductions in psychological and physical symptoms and problems.3

Research findings regarding the importance of faith and spirituality in therapeutic change and healing in the psychotherapy context also have important implications for learning, education, and scholarship. My experiences in higher education show that faith and spirituality are the lifeblood of great education, scholarship, and learning. To
more fully explain why I believe that faith and the influence of the Spirit are also so important in the educational realm, I offer my personal experience.

I began my college education in Alberta, Canada. My first semester I enrolled in five courses that immersed me in the monolithic and almost overpowering dogma of scientific naturalism. Atheism, materialism, determinism, and other secular philosophies permeated the entire intellectual climate. The professor for my class on the theory of evolution enjoyed ridiculing religious believers. Gleefully citing fossil evidence supporting evolution, he would ask, "How can religious people believe in God in the face of such evidence?"

I felt annoyance at his ridicule, and on numerous occasions I answered silently within myself, "Your fossil evidence does not rule out the existence of the God I believe in!"

I had been raised in a devout Latter-day Saint home where both faith and intellect were greatly valued. My father graduated from BYU with degrees in chemistry and chemical engineering. He respected the world of science and scholarship. He also loved the gospel and the Lord. He helped instill in me a love and respect for both faith and scholarship. He helped me understand the theory of evolution and shared his faith on numerous occasions that the gospel embraced all truth and that someday the apparent conflicts between the theory of evolution and scriptural accounts of the Creation would be resolved. My mother was also an educator who loved the Lord and the gospel.

I did not thrive my first semester. I found the atheistic and relativistic philosophies depressing to my spirit. Coed dorms and the widespread use and abuse of alcohol and drugs led to serious problems for many students. I saw my best friend's faith in God undermined by the philosophies of scientific naturalism to the point that he lapsed into church inactivity. My own interest in learning declined, and my attendance at classes became more and more infrequent. I finished the semester with a 0.50 GPA.

During the Christmas holiday my older sister encouraged me to consider enrolling at Ricks College in Rexburg, Idaho. I followed her counsel, somehow knowing that if I was to enjoy and succeed in my college education, I needed an environment that included faith. As I began the journey from Alberta to Rexburg in early January of 1974, I remember the excitement I felt about the prospects of beginning my college education over again in an environment where my faith would be supported.

My experience at Ricks College was all that I had hoped for. I again enrolled primarily in classes in the sciences. This time, instead of being bombarded with dogmas including atheism and relativism, I experienced the joy and enlightenment of faith and spirit-filled education. Although my professors did not profess to know all of the answers concerning apparent conflicts between science and the gospel, they often bore testimony of their faith in God and belief in the ultimate compatibility of the gospel and the truths acquired through the scientific method.

During my third semester at Ricks College I took my first class in psychology. I was fascinated by the question of how gospel teachings are related to the theories and findings of psychology. Professor Ed Mahlstrom patiently answered my numerous questions. I quickly realized that the rift between psychology and gospel teachings was large. Freud, Watson, Skinner, Ellis, and many prominent psychologists were not religious in their personal lives, and thus they grounded their theories in atheistic and relativistic philosophies that conflict with gospel teachings.

I interrupted my schooling to serve a mission in the Canada Vancouver Mission from 1976 to 1978. It was there on my mission that I experienced an event that would influence my entire future. While reading the Ensign one afternoon, I came Allen Bergin (left) was truly a noble educator to author Scott Richards (right), serving as his example and mentor. They continue to work as allies to promote the validity of faith and spirituality in counseling and the psychology profession.
Dr. Allen E. Bergin was invited as a guest speaker to my class. Dr. Bergin told us that he had recently had an article, “Psychotherapy and Religious Values,” accepted for publication in the Journal of Consulting and Clinical Psychology. He explained that in the article he had criticized the profession of psychology for its antireligious bias and had encouraged psychologists and other mental health professionals to be more open to the positive aspects of religious faith and tradition.

Thrilled by Dr. Bergin’s presentation, I approached him for a copy of his article. I took it home and read it numerous times in the next few days. Dr. Bergin’s courage about the things he had written inspired me. I felt a spiritual reaffirmation that this was the area of scholarship and practice that I should devote my career to. Soon after, I volunteered to assist Dr. Bergin in his research work, and he kindly accepted me as part of his research team.

I assisted Dr. Bergin during all four of my years as a student at BYU, including helping with a literature review concerning the relationship between religion and mental health. I also assisted with a study of BYU students that further explored the relationship between religious devoutness and psychological functioning.

Dr. Bergin’s research and scholarship in this area served as a catalyst for many additional studies by other researchers around the world. This body of research challenged the belief held by some prominent leaders in the mental health professions that religious devoutness is associated with emotional disturbance. Now, two decades later, hundreds of studies have confirmed that religiously devout people—not extremists—tend to enjoy better physical and mental health.

After obtaining my bachelor’s and master’s degrees, I left the spiritually supportive environment at BYU to pursue my PhD in counseling in Minneapolis, Minnesota. Once again I was immersed in an environment that was dominated by scientific naturalism. I recognized that I would need to do more to spiritually nurture my faith if I wished to remain strong in my testimony. I began a personal course of study of the Book of Mormon, of writings of our modern-day prophets, and of many of the scholarly works being published at that time by the Foundation for Ancient Research and Mormon Studies (FARMS). My gospel studies helped me stay grounded in my faith and spirituality despite the daily challenges to my faith that came from my studies, classmates, and professors.

Although many professors avoided the topics of religion and spirituality, there were two notable exceptions. Alan R. Anderson was a Latter-day Saint who supervised my clinical work for several years. Harriett Haynes, a wonderful, Protestant Christian woman, also helped me grow as a psychotherapist through her example and professional support. Both Alan and Harriett recognized my need for guidance and at critical times in my professional development gave me their time and expertise that included spiritual perspectives. Their examples still influence my teaching and research.

I continued to pursue my interests in the relationship between spirituality, mental health, and psychotherapy while in Minnesota. My doctoral dissertation focused on the relationship between religious devoutness amongst Latter-day Saints and moral development. My study provided evidence that the Defining Issues Test (DIT), a measure based on Lawrence Kohlberg’s theory of moral development, contained a large number of items that do not function properly psychometrically for Latter-day Saints. My dissertation

**Division 36**

The American Psychological Association (APA) supports Division 36, which researches the psychology of religion, bringing together psychologists who recognize the significance of religion both in the lives of people and the discipline of psychology.

The purpose of APA Division 36 is twofold:

1. To encourage the development of research, theory, and practice in the psychology of religion and related areas.
2. To facilitate the dissemination of research data on religious and allied issues and effect the integration of these data with current psychological research, theory, and practice.

The division is strictly nonsectarian and welcomes the participation of all persons without regard to personal faith who view religion as a significant factor in human functioning.
A Noble Educator Changes the World

Since psychology’s inception as a profession, the vast majority of practitioners have chosen to treat patients from naturalistic assumptions, describing people with either no reference or a negative reference to spirituality. However, largely due to the pioneering efforts of Allen E. Bergin, retired BYU clinical psychology professor, there are now researchers and practitioners who acknowledge the need and benefits of spiritual components within therapy and counseling interventions.

Bergin began an influential career in psychology as a young faculty member at Columbia University. There he built a national reputation as editor of the Handbook of Psychotherapy and Behavior Change, which is now in its fifth edition.

In 1972 Bergin came to BYU and began actively researching religion and mental health. He began by showing how spirituality changes the way people think about human nature and also about psychotherapy. Bergin’s theories provided a different perspective on personal responsibility. He explained that if a person felt an obligation to God and His laws, they would have a higher reason to control themselves.

Using this theory as his foundation, Bergin published a renowned paper in 1980 titled “Psychotherapy and Religious Values” in the Journal of Consulting and Clinical Psychology. The paper clearly proposed including religious values into counseling and psychotherapy. Not surprisingly, the paper ignited passion on both sides. But, years later, fellow researchers continue to credit Bergin’s paper as the catalyst for an international movement to include spirituality and religion in mental health treatments. Though Bergin has endured serious and sometimes hostile opposition, over time his careful research has legitimized the inclusion of religion in psychology’s academic and practicing circles. Allen Bergin is a renowned researcher, an influential mentor, and a noble educator.

study and a follow-up study conducted a few years later provided evidence that both the DIT and Kohlberg’s theory are partial toward conservative religious people who believe in the validity of scriptural and prophetic authority.11

After receiving my Ph.D. I took my first faculty position at Central Washington University (CWU). After just two years I left CWU to accept a faculty position at BYU. It felt good to “come home again.” I was mentored on how to be an educator by numerous colleagues in the College of Education, including Ron Bingham, Dan Anderson, Darwin Gale, Fred Rowe, and Bob Patterson. These were experienced educators and men of faith and spirituality who taught me much about Christian living through treating faculty and students with constant kindness, respect, and caring support.

I also was blessed upon my return to BYU with the opportunity to resume my collaborative work with Allen Bergin. Allen was nearing the end of his distinguished professional life, and he did much to help launch my scholarly career. The highlight of our collaboration came in 1995, when he agreed to coauthor a book with me about spirituality and psychotherapy. Two years later A Spiritual Strategy for Counseling and Psychotherapy was published by the American Psychological Association (APA).12 In this book Allen and I sought to document and explore how faith and spirituality can serve as powerful resources to help people cope, heal, and recover from psychological problems. The APA has since published several other relevant books.

I am pleased that it is now much more widely accepted in the mainstream mental health professions that faith in God and spirituality can be a powerful and healing influence.

My interest in faith and spirituality has also extended to asking research questions about the role spiritual influ-

ences play in scientific, scholarly, and educational enterprises. I recently completed a survey of natural and behavioral scientists in the United States with Kari A. O’Grady, who I mentored as a student in a McKay School of Education doctoral program. The survey provided documentation that many theistic scientists, scholars, and educators believe that God can and has inspired them in their scholarly work.13 Survey participants described occasions during the scientific process when they had experienced inspiration, including while choosing a research topic, choosing a collaboration partner, and other steps required to research and then write scholarly manuscripts. The survey also provided evidence that many in the academic professions are grounded in their spiritual belief and want to include these beliefs in their learning and work.

As I reflect on the role of faith and spirituality in learning, education, and scholarship, I am aware that the influence of my faith and the influence of the Lord’s Spirit in my life enabled me to progress beyond my disastrous first semester and to find success at Ricks College. The influence and testimony of noble educators and scholars—men and women of faith and spirituality—inspired and enlightened my mind and heart and cultivated in me a thirst for knowledge and growth when I was a young man. The influence of the Spirit and of noble educators I came in contact with during my years as a student helped me find my career path, opened doors of opportunity to further my education, and helped focus and inspire my scholarly efforts. Today the examples of colleagues within the David O. McKay School of Education such as Clifford Mayes and Tim Smith, who are seeking to bring moral and spiritual perspectives into educational and psychological practice, continue to inspire me. I am grateful for many other colleagues and administrators at BYU who believe in the importance of faith and spirit in education and scholarship.

I know from the research I have done and from research done by others that faith in God and the influence of His Spirit can greatly help people in their
efforts to cope, heal, and grow. There is now ample empirical evidence of this that has been published in scholarly journals with prominent authors like Harold Koenig of Duke University, Michael McCullough of the University of Miami, Robert A. Emmons of the University of California, and others.

I know from my own personal life experience that faith and spiritual influences can greatly enhance education. I have experienced this blessing and give acknowledgment and thanks to our Lord for His loving influence and guidance in my own life and career.

NOTES
8. See Benson, *Timeless.*

ADDITIONAL READING


The teacher not only shapes the expectations and ambitions of her pupils, but she also influences their attitudes toward their future and themselves. . . . If she loves her students and has high expectations of them, their self-confidence will grow, their capabilities will develop, and their future will be assured.

Don Leroy Hicken is 92 years old, and yet he still vividly remembers the foundational values by which he was raised. “We were taught to work and to be trustworthy. On Sundays we were in church and expected to do all that we were given to do,” he explains. As the cliché goes: These are words to live by.

Born in 1914 in Utah’s Heber Valley, Don made work and honor a way of life. By the time he was seven he was expert enough at milking cows that the task was added to his chores. This set a precedent for excelling in his assigned jobs. He spent his youth, young adulthood, and mature years working and excelling at his various businesses located within the Heber area. Besides farming, he ran a truck line, a feedlot, a floral shop, and an oxygen company; he also worked for a mortuary. He served two missions, was a bishop, participated at many levels in elders and high priest quorums, was an ordination worker and a seventy, and has finished his home teaching nearly every month since turning 14.

But if you ask Don about his life, the conversation invariably turns to his sweetheart, Mima Broadbent, and her honorable attributes that helped to shape Don’s life.

Mima and Don were married for almost 70 years before her passing in March 2005. As a way to honor Mima’s life, Don has made a gift to the David O. McKay School of Education that will fund an activity encompassing two of her passions: art and education. The Hickens’ gift will support an annual BYU–Public School Partnership art symposium—an integral part of the Partnership’s new elementary arts initiative to improve arts instruction in each of the Partnership’s 120 elementary schools. During the two-day symposium, elementary teachers will experience the arts, develop their own art skills, and learn methods of integrating arts into the classroom.

Art programs are backdrops for many of Mima and Don’s early memories together. Both played in their high school band. Don played the clarinet, Mima the alto clarinet. “We both loved music,” said Don.

The two also participated in community theater. “She was much better than I was,” admits Don. “She loved to be in plays. She loved to go to them.”

Though Mima did not grow up in a wealthy family, she and each of her siblings graduated from college—many, including Mima, graduating from BYU.

While Mima attended BYU, Don courted her by stopping when he made deliveries in Provo. Later, Mima was given a teaching position at Provo’s Maeser School. Mima taught for a year before the couple married. During that time she sent every other check home to assist her siblings who were attending college.

After being sealed in the Salt Lake Temple, the couple settled in Heber. Their family had grown to include two boys—Don Lynn and Dee Allen—when, in 1952, at the age of 38, Don was called on a mission to the eastern states. Mima went to work for Wasatch School District to support the family. She continued teaching for approximately 30 years. A dedicated and loving teacher of second-grade students, Mima concentrated on her students’ reading skills, “She was an outstanding teacher,” says Don. As evidence, Mima was inducted into the Wasatch School District’s Hall of Fame in May 2005.

This small amount of history gives some understanding of the depth of feeling behind Don’s love for Mima and his gift to the McKay School on her behalf. Their gift is possible partly due to an early promise to each other that they would incur no debt. True to this promise, the couple worked hard and sacrificed to raise their family. This spirit of sacrifice is now the foundation for a program that will teach the same love of art and education that radiated from Mima. Ever true to his foundational beliefs, Don concludes, “I hope this program will help somebody with what they need to do.”

—ROXANNA JOHNSON
IT’S ALL ABOUT CONNECTING
Annie Layton is learning that life is all about connections—connecting with people, connecting subjects, and connecting your real interests with your career.

Growing up in Centerville, Utah, the youngest of six children, Annie thought she’d follow her older sisters and major in dance. “But the science classes at BYU were intriguing, exciting, and challenging,” she says. “I’ve always enjoyed biology, and I want to share not only my knowledge but my love and excitement of biology with others. I think it is important to generate an interest in science early, and so I’ve decided I want to teach at the junior-high level.” Annie is majoring in biology composite teaching, which means she will be certified to teach a wide range of biology-related subjects. Her minor is dance.

The McKay School of Education (MSE) mentoring program has given Annie a real jump start on her career. Mentored students choose research projects in which to participate and are paid from funds donated to the McKay School. After hearing about MSE mentoring opportunities in one of her classes, Annie chose to participate in a research project that integrates the learning of science and literacy for fifth graders. One of the goals of the project is to help teachers implement a more inquiry-centered curriculum, where students are guided into asking their own questions and finding their own answers. She says with enthusiasm, “The project made me realize how important collaboration is and how important it is to connect with others in your field.”

Annie is fortunate to have three excellent mentors from the Department of Teacher Education: Roni Jo Draper, Leigh Smith, and Kendra Hall. Before the mentoring experience, Annie and her professors didn’t have much of a connection. “I was the one who built imaginary walls between myself and the professors,” says Annie. “The mentoring experience gave me an opportunity to break down the walls, and I found that professors really care about their students. They care about their students’ futures as well as the lives that these students will touch as they become teachers.”

Through mentoring, Annie connected to many new experiences. One of her first assignments was to take and transcribe notes for the project committee. “This was a great experience,” she said, “because I had the chance to hear everything twice and critique my own comments and questions, causing me to reflect and ask more questions.” Reluctant at first to give her own opinion, she learned from her mentors that she had a contribution to make—a different perspective. Mentoring gave her a wide range of experiences and skills—including organizing, writing, researching, testing, and assessing. She learned more about her field and what to expect in a classroom setting. She learned that the collaborative relationship yields a higher-quality product than working solo.

“It’s amazing to see the passion of my mentors as they work,” says Annie. “They want to make a difference. They care deeply about their subject. This is more than a job. They chose to do this, and they’re having fun. They make it enjoyable for me.”

As Annie continues with her mentoring, she is also part of the performing group Kinnect, a group that visits elementary schools to teach fifth graders how to dance. Because of mentoring and its emphasis on connections, Annie plans one day to connect science, literacy, and dance. She now sees things differently. “Connecting opens your mind to many more possibilities.”

—SHAUNA VALENTINE
A BYU education is designed to develop spiritual strength, intellectual capacity, a noble character, and lifelong learning and service. The David O. McKay School of Education (MSE) is in a unique position to provide leadership and offer programs that focus on graduating the well-rounded educator. There has always been a need for noble educators. But the need today is as great—if not greater—than it has ever been. A graduate of the McKay School at BYU is armed not only with facts and skills but also with a spiritual foundation.

Q: What is the Conceptual Framework of the McKay School of Education?

A: It is a statement of the McKay School of Education’s mission and aims, blending academic excellence and moral/ethical character development, which also aligns with the mission of BYU. In June of 2003 Dean Young presented a plan to renovate the McKay School program to improve unity and increase communication among the eight colleges associated with teacher preparation. The culmination of this plan was the creation of the Educator Preparation Program (EPP). The Conceptual Framework was subsequently developed to philosophically guide the EPP and is the foundation for all course work, field experiences, and culminating activities. It is based, in part, on the work of John Goodlad and his Moral Dimensions of Teaching. The dimensions are an integral part of the Conceptual Framework. Other components of the Conceptual Framework include demonstrating academic excellence, acting with social competence, engaging in meaningful collaboration, and working with diverse learners.

Q: What are the Moral Dimensions of Teaching?

A: John I. Goodlad is the founder of the National Network of Educational Renewal, president of the Institute for Educational Inquiry, and a professor emeritus of the University of Washington. In 1990 John Goodlad and Kenneth Sirontnik defined the Moral Dimensions. From the perspective that education is a moral undertaking, MSE adopted Goodlad’s Moral Dimensions of Teaching as part of the foundation for its preparation of all education professionals. They include four comprehensive statements about the responsibilities of educators:

1. **Stewardship**—Educational professionals have a moral obligation to be responsible stewards for the...
well-being of students, their families, and communities. They learn to assume responsibility for the organization and instructional climate of the settings in which they serve and teach, continually striving to improve.

*Access to Knowledge*—There is a moral obligation to provide all students with access to high-quality learning by providing conditions and environments that enable them to learn and progress to their highest potential.

*Nurturing Pedagogy*—Educational professionals have a moral obligation to commit themselves to the intellectual, social, emotional, and moral growth of all students with an understanding and sensitivity to students’ needs while creating a learning environment that genuinely supports and cultivates their growth and development.

*Enculturation for Democracy*—The skills and knowledge gained through public education should develop a democratic character that embraces the responsibilities of citizenship and deploys learning and knowledge in the service of others. Such character also possesses critical thinking skills, models civility, communicates respectfully, and incorporates problem-solving skills.

**Q** What is meant by “demonstrating academic excellence”?

**A** It means fully understanding the content that one teaches and practices and being committed to ongoing professional development.

**Q** What is meant by “acting with social competence”?

**A** It means being committed to communicating effectively and modeling proper behavior to students. It is being committed to teaching students from diverse backgrounds and students with disabilities with sensitivity and awareness.

**Q** What is meant by “engaging in meaningful collaboration”?

**A** It means that education professionals welcome the support, collaboration, and assistance provided by an array of talented professional colleagues in serving, instructing, and relating to students and their families.

**Q** What does BYU advise when working with diverse learners?

**A** The BYU and MSE aims include

- respect for all others
- emphasis on understanding individual and group differences and adapting interventions and assessment methods as needed
- high-quality instruction with high expectations
- inclusion of stakeholders in decision making
- attention to outcomes, using data to prompt ongoing development

**Notes**


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**Teaching Is a Moral Endeavor**

In the 1990s John Goodlad led the education profession to recognize that the moral aspects of teaching matter in the classroom. Goodlad is perhaps the world’s most well-known advocate of educational renewal. Goodlad joined Kenneth Sirotnik to define the four Moral Dimensions of Teaching from various sources of research. The David O. McKay School of Education teaches the Moral Dimensions of Education as a foundation for teaching scholarship and service. They are:

- Enculturating the young in a social and political democracy
- Providing access to knowledge for all children and youth
- Practicing a nurturing pedagogy (the art and science of teaching)
- Ensuring responsible stewardship of schools

Many researchers assert that education is a “moral endeavor,” placing a unique responsibility for the development and learning of children, youth, and adults on schools and institutions that prepare teachers.
The World Is Our Campus

The BYU Student Teaching Program is the capstone experience in the Teacher Preparation Program. Thousands of student teachers gain valuable experience in Utah schools, but many opt for different challenges in unfamiliar cultures. They graduate from the McKay School of Education with inner-city, multicultural, and/or international teaching experiences.

Judy and Marv Tolman, coordinators of the National/International Student Teaching Program (NISTP), assumed their positions in fall 2005. With backgrounds in education, the Tolmans travel around the world to coordinate the student teaching experience at various sites and work with local supervisors. They also recruit prospective student teachers and conduct culture classes before students depart for their assignments.

Education majors, both elementary and secondary, have the option of doing their student teaching in areas other than the Wasatch Front. The National/International Student Teaching Program (NISTP) offers student teaching for inner-city school experiences in Washington, D.C., and Houston, Texas. International sites are the Mormon Colonies in Mexico and Church-owned schools in Tonga, Fiji, Samoa, Kiribati, and New Zealand.

Students pay their own expenses for travel, room and board, sightseeing, and personal items, but the return is a very rich, growing experience. Students learn to love the people and the area, and they even learn to love the challenges of a school experience that is quite different from that found in Utah. The supervising teachers at the sites are supportive and helpful; often, on the weekends, they become valuable tour guides so the student teachers can really experience the culture of the area they are in. In addition to the growth that happens in the classroom, there are opportunities for involvement at church. At national sites, students attend singles wards. At all the sites the students often teach classes, help with music, provide sacrament meeting talks and musical numbers, and become involved in the ward activities.

The Washington, D.C., site sells itself with its rich historical background, but the students also learn

Student Comments:

“Overall, this experience was all my worst fears come true—but everything that I wanted. It has been one of the most fundamental things that has directed my thinking and made me realize who I am and what I want to contribute to the world.”

“I am really stronger because I was forced to push my limits. I didn’t have a whole lot of safety nets; I had to rely on myself a lot.”

the worth of souls as they teach children of different nationalities from middle- to lower-income families.

Houston doesn’t have the same flare and drawing card as Washington, D.C., but the Aldine School District in northern Houston with which BYU works offers an A-plus experience for student teachers. The district level has a very dedicated department just for student teachers that (1) accepts them from 27 universities outside Texas; (2) uses only their best teachers as mentor teachers; (3) conducts excellent weekly seminars for the student teachers; (4) goes out of its way to make the student teaching experience a great success for each individual; and (5) offers nearly every student teacher a job at a very inviting salary.

The Mexico experience is a little bit of heaven on earth. The schools in Colonia Juarez are at the base of Temple Hill with a beautiful view of the temple. Student teachers board with a Spanish member family and live within walking distance of the schools.

In the South Pacific student teachers are supervised by missionary couples who are retired educators. All classes are taught in English. The student body largely comprises members of the Church. In Fiji the student teachers live in Suva, a fairly large city, renting apartments that are recommended by local Church members and teaching at the LDS primary or secondary school. In Tonga the student teachers are housed on the school campus and teach at Liahona High School.

— BY JUDY AND MARV TOLMAN

Comments About the Program:

An educator in Washington, D.C., commented that student teachers wouldn’t put themselves in the situation of an urban setting if they didn’t have a genuine interest in the people.

Teachers at host schools have the impression that BYU picks only the top of the class, because all the student teachers are so prepared.
ALLIANCES FOR THE STRENGTH OF YOUTH

The David O. McKay School of Education announced the formation of the Alliances for the Strength of Youth initiative in the fall of 2005. All faculty members are invited to contribute.

**Purposes of the Alliances**

- Promote academic success among children and youth
- Promote the social, emotional, and moral development of children and youth
- Support and link faculty members for interdisciplinary collaborations
- Enhance high-quality education, interventions, and research

**Benefits of the Alliances**

- Promotion of interventions for children and youth. Through collaboration, the Alliance will produce high-quality interventions and scholarship in response to Elder Henry B. Eyring’s invitation to the faculty to tackle the “tough questions” facing children and youth and to “conduct research of consequence.”
- Professional development and interdisciplinary collaboration. Members can benefit from one another's expertise.
- The enlargement of the scope/consequence of work conducted in the McKay School Education. Teams of scholars across departments and partnership schools can address more difficult and consequential questions that result in a wider impact for children and youth.
- Increased access to resources for financial support for major research and educational interventions through collaborations.
- Invitations to national scholars to assist as mentors in the research.
- Shared information and resources—for example, sharing databases, training research assistants, and collaborating on generating products.

**Examples of Existing Collaborations**

- Peaceable Schools
- Speech/Language and Social/Emotional Ties
- ARC or the Achievement in Reading and Content Learning project

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**Keep Up with the Changes**

**McKay News**

The McKay School of Education’s Electronic Newsletter

Six Issues a Year

http://education.byu.edu/news/index.html

Keep connected between issues of McKay Today Magazine.

- Spotlights on students, faculty, and alumni
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- Current events
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**Suggestions for McKay Today Magazine**

Contact us at mckaytoday@byu.edu

Visit the McKay School of Education Web site http://education.byu.edu
McKay Today Magazine was created to inform you of the latest college happenings, apprise you of faculty research, and strengthen your ties to BYU and the McKay School.

BYU education graduates become an army of educators throughout the nation and the world. There are many stories to be told, and you are invited to help tell some of them. We want to know where you are, what you’re doing, and what your BYU education degree has meant to you. We’re also looking for your words of wisdom.

Please take time to update your personal information on the card provided. Also take this opportunity to tell us what you would like to see in future issues of McKay Today Magazine. We look forward to your input.

BYU EMERITUS
Ron Bingham

“There isn’t enough time to do all I want to do,” states Ron Bingham. His active, involved life continues even after retirement.

Bingham grew up in Marriott, Utah, with five sisters. He and his wife, Marjean, are the parents of four daughters and 10 grandchildren. He loves spending time with extended family in the outdoors, especially in an area near the headwaters of the Weber River.

With degrees from Weber College, Utah State University, and Penn State University, he began his professional career as an English teacher before moving on to the position of admissions director at Penn State. He joined BYU in 1971 and enjoyed teaching and guiding large numbers of graduate students through their programs. Later, in administration, he found satisfaction in improving the quality of programs that lead to national accreditation. He participated in recruiting, hiring, and supporting a dedicated faculty. He was one of the founding members of the Association of Mormon Counselors and Psychotherapists (AMCAP), an organization that has grown to nearly 1,000 members worldwide. Bingham served in many capacities, including president of state, regional, and national counseling associations, and chaired a legislative committee that obtained licensure for Utah counselors. He has maintained a limited private counseling practice during all of his professional life. He retired from BYU in 2003 after 32 years of service.

Bingham served an LDS mission in New Zealand and has been in nine bishoprics. He sat on the Provo School Board for eight years—four years as president. He currently chairs the McKay School of Education (MSE) Faculty Emeritus Committee and serves on the MSE Alumni Board and on his stake high council.

ALUMNI
Gaye Gibb, Class of 1982

Since graduation, Gaye Gibb has worked at Westridge Elementary in the Provo School District as a teacher, facilitator, and principal. In 2003 she earned her MEd, and she is currently working on a PhD at BYU. Gibb states, “The McKay School of Education has had a profound effect on my life. The professors I have worked with at BYU have changed my life for the better. They have been models of excellence and mentored me in my profession.” She says there have been many noble educators in her life. Two that stand out in her mind are Max Berryessa and Marie Tuttle. They had a great influence on her teaching style as well as on her career.
Virginia Johnson, Class of 1961
Virginia Johnson’s teaching career started in an elementary school in her hometown of Portland, Oregon. She taught in Los Angeles and in Germany and returned to California to live in San Francisco and teach in Redwood City. Always planning to return to San Francisco, she reentered BYU to earn her master’s degree. Virginia shifted gears and worked as a counselor on the secondary level before earning her PhD. During her 40 years in education, spent primarily in Utah, she worked half of the time in teaching/counseling and the other half in administration, concluding her career as assistant superintendent in Alpine School District. As a retiree she is a temple worker, part-time BYU professor, part-time missionary, Gospel Doctrine teacher, and chair of the McKay School Alumni Board.

Richard C. Nielsen, Class of 1990
Richard Nielsen has been connected with elementary education since graduating from BYU. After teaching four years, he enrolled in the BYU Leadership Preparation Program (LPP) and eventually became an elementary principal in the Nebo School District. Since 2004 he has served as Nebo School District director of elementary education. He says, “It is an honor and privilege to be a member of the public education community and serve in a capacity that has a profound impact on individual children and their enculturation in a democratic society.” He and his wife, Karen, are the parents of five children. He is currently a bishop and a member of the MSE Alumni Board.

David G. Stoddard, Class of 1979
Graduating in zoology, David Stoddard began his teaching career in the San Juan (Utah) School District as a biology teacher and basketball coach. He has spent his life in education in one capacity or another. While teaching science in middle school, he earned a master’s degree. He went from teaching into administration—first as an assistant principal and then as a principal at both Jordan and Riverton high schools. In 2002 he was appointed an area executive director for the Jordan School District. He shares these words of wisdom: “Experience is something you get right after you needed it!” David Stoddard and wife, Denise, are the parents of two boys. David is also a member of the MSE Alumni Board.

Friends of Education

Nadine [Deanie] Wimmer
Nadine Wimmer currently coanchors the number-one-rated Eyewitness News at 10 as well as Eyewitness News Live at Five for KSL-TV in Utah. She has worked as producer, reporter, and reporter/anchor. Other positions she has held at KSL include education specialist, political specialist, and weekend anchor.

“I had so many good teachers growing up in the Salt Lake Valley. But the teachers that instilled a love of learning from day one have been my parents. I remember them helping me read before I went to kindergarten. They built family traditions around school. For example, my mom would take us to the school during the summer as soon as they posted class assignments so we could see who our new teacher would be.

“Then, on the first day of class, my dad would walk us to elementary school. Later, in junior high and high school, he would drive us and our friends in his vintage limousine. My parents would take me and my five brothers and sisters out for pizza that first night to talk about how it went.

“Over the years they attended countless singing programs, award dinners, and performances. It’s that kind of support and enthusiasm that taught us education was a priority.”
DEPARTMENTS AND CURRENT RESEARCH

TEACHER EDUCATION
Chair: Winston M. Egan

RECENT RESEARCH OF KENDRA HALL
Kendra M. Hall, assistant professor in the Department of Teacher Education, is doing research on effective instructional programs for teaching young children to comprehend informational or expository texts. Nationally, children’s reading scores decline dramatically starting about the fourth grade. Researchers correlate this with the students’ need to read and understand expository texts more each year of schooling. By the sixth grade more than 75 percent of student reading involves nonnarrative texts. Additionally, children’s use of expository text extends far beyond the walls of the classroom. For example, almost 96 percent of Internet content is expository text. Thus students must be taught to read information text early in their schooling.

Though research has been done on the integration of content and literacy instruction at secondary levels, little is known about integrating instruction in the elementary grades. Early childhood educators have traditionally operated under the charge to teach children how to read. They organize their day with a 90-minute literacy block, leaving little time to teach content areas such as science and social studies. Hall is exploring the integration of content learning into the traditional elementary literacy block before the fourth grade.

Hall’s instructional programs focus on several key literacy strategies, including text structure awareness; text features such as headings, captions, graphics, etc.; text tools like the index and table of contents; and vocabulary. Results from two of her studies show that when content and literacy instruction are integrated, children’s comprehension of informational text improves. Hall’s research will be disseminated and possibly have an impact on students’ reading skills on a national level.

INSTRUCTIONAL PSYCHOLOGY AND TECHNOLOGY
Chair: Andrew Gibbons

RECENT RESEARCH OF RICHARD SUDWEEKS
Dr. Richard Sudweeks, professor in the Department of Instructional Psychology and Technology (IP&T), is currently engaged in a two-year study on the reliability of concept maps as a means of assessing students’ understanding of taught concepts.

For more than 25 years, concept mapping, a form of graphic organizer, has been used in instruction to help students connect new concepts to previous knowledge. Scholars claim that concept maps could also be useful as a means of assessing to what extent students are able to organize their knowledge of specific concepts into meaningful structure that permits them to “see a bigger picture.” Speaking figuratively, Dr. Sudweeks explains that students often become so preoccupied with studying specific trees (individual concepts) in a forest that they fail to glimpse the forest itself (the organizing principle).

According to Dr. Sudweeks, concept maps have potential for revealing gaps in students’ knowledge about organizing principles. However, because concept maps are open-ended and are heavily dependent upon students’ prior knowledge, students in the same class usually produce very diverse maps. Consequently there are numerous problems associated with attempts to correctly score maps and use the scores as a reliable indication of what students do or do not understand.

Dr. Gary Booth, a professor of integrative biology in the College of Biology and Agriculture, was already using concept mapping as an instructional tool in his freshman biology class. Thus, as part of this project, Dr. Sudweeks and two of his graduate students have joined Dr. Booth in a collaborative effort to use concept maps for assessment purposes. They are investigating the validity of concept maps by correlating the concept map scores against student-generated essays and structured interviews.

COMMUNICATION DISORDERS
Formerly: Audiology and Speech-Language Pathology
Chair: David McPherson

RECENT RESEARCH OF RICHARD HARRIS
For the past 16 years, Richard Harris, professor in the Department of Communication Disorders, has been developing digitally recorded word lists in several languages for use in the evaluation of hearing for speech. To date there are finished recordings in English, Spanish, Brazilian Portuguese, Polish, Russian, Korean, Japanese, Turkish, French, and Mandarin (Beijing accent). Additional materials are currently being developed in Vietnamese, Cantonese, Mandarin (Taiwan accent), and Arabic. These materials allow audiologists around the world to assess speech communication ability for individuals. Each of these projects has involved collaboration with graduate students and clinical application with patients.
and undergraduate students at Brigham Young University and faculty and students from universities around the world.

For each language list, Dr. Harris, his staff, and student researchers identified appropriate male and female talkers using a standard dialect, identified familiar words to be evaluated, made digital recordings and edited lists of words, and established normative performance for each word. Each language was included on a clinical compact disc. Instructions for routine audiometric tests are also recorded in each language. The final materials are produced on compact disc and made available to professionals around the world for clinical and research evaluation of speech communication abilities.

Professor Harris is currently working with an audiologist at the Mayo Clinic in Rochester, Minnesota, to develop materials in additional languages. One of the most rewarding components of this research, he says, is mentoring undergraduate and graduate students in the research process. For each of the foreign language speech audiometry projects, there are two graduate and two undergraduate students working with Dr. Harris. Undergraduate students working on the project can often extend their work into a master’s thesis.

COUNSELING PSYCHOLOGY AND SPECIAL EDUCATION
Chair: Mary Anne Prater

RECENT RESEARCH OF GORDON GIBB
Gordon Gibb, associate professor in the Department of Counseling Psychology and Special Education, is studying roadblocks that prevent effective reading instruction in grades K–3. His current research centers on exploring views and beliefs with no foundation in research or student achievement and how these views and beliefs inhibit the use of proven reading methods.

Currently, false perceptions include

- teachers should teach in ways they enjoy
- reading materials for young children should align with what teachers like to read
- teaching is a showcase for teacher creativity
- teachers are successful when most of their students are doing well, as opposed to when all students are learning

Gibb is now synthesizing research that shows negative correlation between teacher-centered views and student achievement. Preliminary findings suggest that good instruction is defined by student achievement rather than by teacher enjoyment; that appropriate reading materials must match the needs of young learners; and that teacher creativity often interferes with proven practice. Indications are that student-centered classrooms require teachers to use methods that require more-than-average teacher effort and are typified by precise teacher modeling; clear and logical communication; high levels of student engagement; accurate feedback to shape learning; high rates of positive reinforcement; practice opportunities; and student use of reading and language arts skills in a wide range of applications. Research shows that students at all achievement levels make greater learning gains when these elements are in place.

Gibb hopes that further analyses and dissemination of his work will motivate teachers to ignore cyclical fads and unproven theories in favor of proven practices.

EDUCATIONAL LEADERSHIP AND FOUNDATIONS
Chair: LeGrand A. Richards

RECENT RESEARCH OF JOE MATTHEWS AND ELLEN WILLIAMS
Joe Matthews and Ellen Williams, codirectors of the full-time Leadership Preparation Program (LPP) in the Department of Educational Leadership and Foundations, have been studying the effects of placing students in cohorts and the students’ related progress toward functioning in professional learning communities.

Learning communities engage teachers both formally and informally in ongoing study and constant practice of instructional methods. Research shows schools that function as learning communities improve student learning. Based on this research, Matthews and Williams believe developing within school leaders the capacity and skills to facilitate the development of learning communities is an important element in preservice leader preparation.

BYU graduates approximately 1,000 teachers each year through the BYU Educator Preparation Program. The EPP includes the following BYU colleges:

- David O. McKay School of Education
- College of Fine Arts and Communications
- College of Biology and Agriculture
- College of Physical and Mathematical Sciences
- College of Health and Human Performance
- College of Humanities
- College of Family, Home, and Social Sciences
- Ira A. Fulton College of Engineering and Technology
The Brigham Young University–Public School Partnership is facilitated by the David O. McKay School of Education and directed by a governing board consisting of the McKay School dean, partner school superintendents, and the Partnership executive director. The Partnership can be described by the following points:

- Includes 22 years of operation and growth
- Directs more than 40 combined projects through the Center for the Improvement of Teacher Education and Schooling (CITES)
- Provides a diverse learning lab for preparing future educators
- Represents approximately 7,000 teachers—more than a quarter of Utah’s teaching force
- Represents Jordan, Alpine, Nebo, Provo, and Wasatch school districts
- Educates almost 175,000 students, or one-third of Utah’s school-aged children

The cohort concept, which groups students through the entire LPP master’s program, provides the opportunity for students to participate in the type of collegiality and group processes that models the creation of learning communities in schools. Three characteristics common to learning communities are present in each LPP cohort—common purpose, social interactions, and individual and group development.

A 27-item survey instrument is used to assess the differences in which students from cohort and noncohort LPP groups perceive they develop into a professional learning community. Each survey question represented one element of a learning community: common mission, democratic leadership, high levels of trust, interdependent culture, collaborative teaming, and commitment to academic success through data-based decisions.

Results of this study revealed that students in cohort groups developed at significantly higher levels across four of the six elements of learning communities. Matthews and Williams believe that training future administrators to develop learning communities will ultimately lead to increased student achievement in affected schools.

**CENTER FOR THE IMPROVEMENT OF TEACHER EDUCATION AND SCHOOLING**

Director: Steven Baugh

**RECENT RESEARCH OF BARBARA LAWRENCE**

Dr. Barbara Lawrence, associate director of assessment for the Center for the Improvement of Teacher Education and Schooling, has particular interest in developing effective assessment instruments and the subsequent use of collected data to improve programs. As director she participated heavily in the design and development of BYU’s Educator Preparation Program (EPP) Assessment System.

Besides helping to develop the Clinical Practice Assessment System (CPAS), a clinical practice observation process, Lawrence worked with MSE faculty to revise and refine the Teacher Work Sample (TWS) as a capstone assignment for all teacher candidates. In addition, multiple assignments and assessments for preclinical elementary education classes and assessments to measure student dispositions were developed. Lawrence continues to be involved in training faculty to use these instruments and validate and interpret the results.

A final piece of the process of creating the EPP Assessment System was implementing a means of gathering, analyzing, and distributing the generated data. The EPP executive committee, with the approval of the University Council on Teacher Education (UCOTE), approved the adoption of the LiveText computer program for this purpose. LiveText is a Web-based program that allows students to create and submit assignments and instructors to grade and return the assignments all within one software program. In addition, all assignments and grades can be captured for data gathering and analysis purposes. Dr. Lawrence participated in the original input of materials into the LiveText system and continues to be involved in system support and data harvest.

LiveText data and the instruments used to collect the data are constantly analyzed to determine the effectiveness of the EPP. The wealth of data generated by this system will become a great means of showing the success of national teacher education programs in general as well as at BYU. Additionally, it will provide a wealth of information that will facilitate refinement of the EPP, ultimately ensuring that teacher candidates coming from BYU will be prepared to provide a quality education for each of their students.

**The David O. McKay School of Education**

- Serves approximately 1,500 students
- Employs more than 90 faculty, 16 clinical faculty associates, and seven district liaisons
- Offers more than 20 programs, including:
  a. six BS elementary education programs
  b. six master of education programs
  c. three EdD education programs
  d. three PhD education programs
  e. several endorsement programs, including literacy and ELL
- Supports all secondary-education major programs on campus

**These numbers do not include secondary teaching major programs**
SCHOOL NEWS

SCHOOL NOTES

PROFILES

| Breanne Bell, a special education and counseling student, received the 2005 Council for Exceptional Children Outstanding Undergraduate Student Member of the Year Award. Bell served as president of BYU’s Student Council for Exceptional Children in 2004. |

| Kelli Price, a graduate student in the Department of Counseling Psychology and Special Education, received the 2005 Utah Counseling Intern of the Year Award. |

| Dr. Michael Tunnell, a teacher education professor, received the 2004 Book of the Year Award in the children/youth category from the Utah Center for the Book. The award-winning book is entitled Wishing Moon. |

| Lindsey Metcalf, an early childhood education student and BYU volleyball and track and field star, was named the 2005 Mountain West Conference Female Scholar-Athlete of the Year. |

| The McKay School of Education received the 2004 LiveText Educational Excellence Award. LiveText is an Internet-based data assessment program that the McKay School and the BYU Educator Preparation Program used to completely restructure and improve its data collection and analysis process. |

| BYU’s Best Buddies chapter was presented with an Outstanding Chapter Award at the Best Buddies International 16th Annual Student Leadership Conference. BYU was one of 27 recipients chosen out of more than 800 chapters worldwide. Michelle Marchant, a counseling psychology and special education professor, has served as Best Buddies Faculty Advisor since 2000. |

| Former chair of the IP&T Department, Dr. Vance Randall is in Washington, D.C., serving a one-year legislative fellowship assisting Senator Orrin Hatch in his recent assignment to the Health, Education, Labor, and Pensions Committee. |

| Dr. LeGrand (Buddy) Richards has been appointed chair of the Department of Educational Leadership and Foundations. Dr. Richards’ educational experiences have taken him from BYU to Germany, researching the philosophies and foundations of the education profession. |

| Richard Sudweeks, associate professor in the Department of Instructional Psychology and Technology, is participating in a $1 million grant project awarded by the Institute of Education Sciences in the U.S. Department of Education. The three-year project will study teachers’ knowledge of reading and writing instruction. |

| Kathy Pierce, department secretary for the Department of Communications Disorders, received a 2005 President’s Appreciation Award. President’s Appreciation Award recipients are chosen from among BYU employees and nominated by their peers. |

| MSE celebrated the 20th anniversary of its BYU–Public School Partnership. The anniversary celebration included promotion of the Center for the Improvement of Teacher Education and Schooling (CITES), a formal gala, and a lecture series. |

Alumni Board

Virginia Johnson is directing the activities of the newly organized McKay School of Education (MSE) Alumni Board. Its members are meeting regularly to develop activities and initiatives that further three purposes:

1. What can MSE do for alumni?
2. How will the alumni board and MSE build relationships with alumni?
3. How will the alumni board communicate MSE’s three goals to alumni? These goals are (a) strengthening children and youth, (b) preparing noble educators, and (c) extending the benefits of research and creative works. Watch your mailbox for invitations and announcements of new alumni activities.

On my father's 80th birthday, at a family gathering, a newspaper reporter approached Father and asked, “What is your formula for success?”

Without hesitation, Father answered, “Do the nearest job at hand and do it well.”

On another occasion, in Huntsville, I had just finished raking a field of hay. While I was unhooking the horses, Father arrived from his duties in Salt Lake. He immediately rehooked up the horses, climbed on the rake, and proceeded to gather the minimal strands of alfalfa I had left on the field. My pride was pricked, but it was a great lesson. “If you are going to do the job, do it well.”

—Dr. Edward McKay

My father’s talks, written or delivered, have always been an inspiration to me, but the one I remember best and probably cherish most was the two-minute talk he prepared for me about 1930. After complaining to Mother about my assignment, she consolled me by saying, “Maybe your father will help you.” Not only did he help me, he set about to write the entire talk. The subject? Kindness.

“I can’t give a long talk like this,” I argued upon seeing the completed piece. “It doesn’t even sound like me.”

Mother said to memorize it, and then it would soon be “like me.”

“I can’t memorize all of this,” I protested.

Well, I could, and I did. To this day I can give that talk word for word. Upon reflection, there were several lessons I learned from that experience. One was Father’s kindness to a young speechmaker. Another, the virtues of memorizing. The third, lifelong memories that kindness is a principle to be practiced among all God’s creatures. My father’s noble character shone through in his willingness to find time to guide his small son through what was to the boy a critical period and to lay a foundation for individual success.

—Robert McKay

DAVID O. MCKAY—Noble Educator
at School, at Church, and in the Home
David O. McKay understood the importance of educating children at a young age and reaching out to them as individuals. His son Robert McKay remembers, “Following my compliment on one of his general conference addresses, my father responded, ‘If you liked it, that’s what counts. To him, my opinion, as his child, really mattered.’"