

2015 ANNUAL REVIEW

A STEWARDSHIP COMMITMENT



Stewardship of
MIND



Stewardship of
HEART & HANDS



Stewardship of
RELATIONSHIPS



Stewardship of
COMMUNITY



A STEWARDSHIP COMMITMENT 2015

TABLE OF CONTENTS

“Stewardship is the umbrella idea which promises the means of achieving fundamental change in the way we govern our institutions. Stewardship is to hold something in trust for another. Historically, stewardship was a means to protect a kingdom while those rightfully in charge were away, or, more often, to govern for the sake of an underage king. The underage king for us is the next generation.

Stewardship is . . . the willingness to be accountable for the well-being of the larger organization by operating in service, rather than in control, of those around us. Stated simply, it is accountability without control or compliance.”

—Peter Block
Stewardship: Choosing Service Over Self-Interest

Message From the Executive Director	3
Stewardship Is A Partnership Commitment	4
Faces of Stewardship	6
Stewardship of the Mind	6
Stewards of Possibility	8
Stewards of Hospitality	9
Stewardship in the BYU-PSP	10
Looking in the Partnership	11
Stewardship of Access	12
Stewardship of Engaged Learning	14
Stewardship of Community	16
Stewardship of Access	18
Stewardship of Self	20
A Tribute to John Goodlad	22
Thinking About John Goodlad, Robert V. Bullough, Jr.	26
Steven Baugh’s Reflections on John Goodlad	28
John Rosenberg: In Praise of John Goodlad	29
Governing Board	30
Retirement of Steven Baugh	31

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MESSAGE FROM EXECUTIVE DIRECTOR GARY SEASTRAND

THE POWER OF STEWARDSHIP

TWENTY YEARS AGO I WAS INVITED to attend a program sponsored by the Brigham Young University-Public School Partnership. In its initial year, the Associates program was comprised of educators from each of the five partnership school districts along with several professors from BYU. Its two-day sessions immersed participants in thought-provoking readings and profound conversations regarding dimensions of teaching that were grounded in moral purposes for educating the young. At the conclusion of the program, I felt a deep sense of renewal. My participation had enlightened my thinking and stirred a determination to be responsive to the stewardship I felt as an educator. In fact, stewardship of the schools was a significant dimension that was addressed in the Associates.

Many of us are familiar with the power of the term *stewardship*. It denotes a deep responsibility to improve, to help grow, to protect. The connection with schools is obvious. The adults associated with schooling of youth are given an overwhelming trust to do their best, to advocate for students, and to protect a public system that offers so much hope and promise, regardless of student status.

In this Annual Review of the Brigham Young University-Public School Partnership, stewardship is the focus. One of the reasons the Partnership has endured over decades is a shared commitment among partners to the concept of stewardship. Individually and collectively we are dedicated to promoting students' growth and to seeking continuous improvement in our personal assignments.

This publication also pays homage to one of the greatest educational minds of the past century, Dr. John I. Goodlad. Dr. Goodlad was instrumental in the development of the BYU-Public School Partnership over 30 years ago. He guided leaders from BYU and the partner school districts toward structures and ideals that remain significant and relevant to this day. His pioneering work detailed the importance of moral dimensions inherent to educating the young. He and his colleagues identified stewardship of the schools as a moral responsibility. Goodlad passed away in November at the age of 94. His wisdom and clarity will live long after his mortality.

Finally, as the new Director of the Center for the Improvement of Teacher Education and Schooling (CITES), I wish to salute the extraordinary leadership and career of the previous director, Dr. Steven Baugh, who recently retired after a 44-year career in public and higher education. His positive influence will be felt for years. Steve was a friend to many and a respected and admired colleague to all who worked with him. He will be missed. He has been the epitome of a wise and profitable steward.

Gary Seastrand





STEWARDSHIP: A 30-YEAR COMMITMENT

FROM ITS BEGINNINGS, the Brigham Young University-Public School Partnership has been committed to the concept of stewardship. In 1983 it was a steward's sense of responsibility and accountability that prompted Dean Curtis Van Alfen to seek the help of Dr. John Goodlad in improving teacher education at BYU simultaneously with strengthening public education at neighboring school districts (for details on the formation of the Partnership as recounted by John Goodlad, see pages 22-25). Goodlad's idea of a partnership between a university and school districts was enticing because its effectiveness depended on all members feeling responsible for the welfare of the whole.

Public education is a system that involves universities and public schools. Professors of education at the university may not feel part of public school communities unless conducting research in classrooms; similarly classroom teachers may feel like they occupy only their classrooms, isolated from other educators and from students in their school and at the university. Within a partnership, each group assumes a stewardship in relation to others involved in the shared enterprise of educating the next generation.

With a sense of stewardship, participants obligate themselves individually and collectively to the welfare of the larger organization. To exercise responsible stewardship is to see oneself as part of the larger organization with its chosen mission, purposes, and values. In the Brigham Young University-Public School Partnership (BYU-PSP), working together enables all partners to improve the quality of education offered to all students, whether they are students in the public schools who need competent and caring professional educators to teach them or are students at the university preparing to become those significant professionals.

Public schools and universities are distinct in many elements of their culture. Everyday purposes, roles, accountability, resources, and expectations can be very different. The BYU-PSP has operated on the belief that partners working together and feeling responsible and accountable to each other can achieve more together than they can accomplish working separately.

Think of how tightly the concept of stewardship is woven into the basic premises that established the foundation of the BYU-PSP.





For schools to get better, they must have better teachers, among other things.

To prepare better teachers [educators] universities must have access to school settings exhibiting the very best practices.

To assure the best practices, schools must have access to alternative ideas and knowledge.

For universities to have access to exemplary settings and for these settings to become and remain exemplary, the schools and the preparing institutions must enjoy the symbiotic relationships of joining together as equal partners.



Both the university and the public schools have a stake in and responsibility for the improvement of education, providing the best experiences and opportunities for every child.

We all have a stake in what happens in our public schools. Stewardship means holding a commitment to the entire learning enterprise, including public schools, universities, and residential communities.

THE PARTNERSHIP COMMITMENT TO STEWARDSHIP IN SCHOOL AND COMMUNITY

The Partnership assists educators in becoming responsible stewards in their schools and communities by dedicating themselves to shared purpose, renewal, and high standards of educator competence and learner performance.



FACES OF STEWARDSHIP

STEWARDSHIP OF THE MIND

DEAN JOHN ROSENBERG of the College of Humanities at BYU has been an active participant in the BYU-PSP for over 20 years. He has contributed much through his support of teacher education across campus and has inspired much thought concerning the moral dimensions that undergird the Partnership work. In particular he has written over the years about the concept of stewardship, helping those in the Partnership more fully embrace the possibilities of being a responsible steward. The following are excerpts from some of Dean Rosenberg's writings.

STEWARDSHIP OF THE MIND

An educated person's first stewardship is the well-being of the mind. Stewardship of the mind defines not just the obligation of the teacher, but the very essence of what it means to be human.

Postulate Seven taken from Goodlad's *Educational Renewal* asks us to reflect on the traits of an educated person. It implies that a teacher who is capable of nurturing, inquiring, and enculturating must be a model of the educated citizen, competent in her discipline, well informed about current issues, reflective about her practices, curious about the world outside her classroom, and discriminatingly open to anything that is new and unfamiliar. In other words, an educated person's first stewardship is the well-being of the mind.

The teacher who is mindful of the stewardship of the mind models discovery. She sees the world as a great book to be explored, writing in the margin as she goes. Paracelsus, a scholar of the German Renaissance, described the whole earth as a book or library "in which the pages are turned with our feet . . . pilgrimly" (as qtd. in Curtius, 1973, p. 321). I love that image of moving from one experience, discipline, place or person to another, reading without boundaries—reverently. Likewise, the intellectual steward recognizes and models for students that the discipline demands discipline, that rigor is the price to be paid for discovery. Before the age of printing, reading also meant copying, so that the reader might make his learning portable. Even after Gutenberg, the Renaissance humanist would not imagine reading without a pen in hand, making copious notes in the book's margin, thereby engaging in an enduring conversation with the author. This is the culture Don Quixote had in mind when he noted, "To become eminent in letters costs time, sleepless nights, hunger, nakedness, dizzy spells, indigestion and other related problems" (Cervantes, 1605/1981, p. 302).





The transcended steward realizes that his discipline—math, or science or language—exists always in relation to other areas of inquiry. He wants to understand connections, like those between Picasso, Africa, war, and Heisenberg. The transcendent steward also understands that relationships must not be hierarchical and need to flow in more than one direction.

The educated citizen resists stereotypes and questions categories. Going beyond “local” thinking means more than just getting outside familiar spaces; it means being adventurous with unfamiliar ideas and paradigms.

Over the last 15 years I have enjoyed the company of many public school teachers who model stewardship of the mind. A teacher from Massachusetts wrote to me,

I have learned that the best way to stay fresh in the field, to get the most and give the most, is to continue my own process of learning and skill development. I have been fortunate enough to partake in travel, classes, seminars, workshops which have helped me change my own curriculum and contribute ideas, methods, and materials to colleagues in the field, and towards the continual growth of world languages in my community.

A teacher in a private school in Vermont affirmed, “I am a true believer that human beings never stop growing intellectually.” My favorite one comes from a seasoned teacher in Tennessee:

In 10 years I will achieve the necessary age to leave the public high school classroom. I want these to be the best teaching years rather than my least effective. I do not want wobbly-arm writing on the board as a legacy. It is my time to study, to explore, and to discover.



Rosenberg, J. (2006). Cervantes’ inn: Literacy, conversation and stewardship of the mind. In P. Wangemann, S. Baugh, & S. Black (Eds.), *The spirit of renewal: A celebration of the moral dimensions of teaching* (pp. 102-115). Provo, Utah: Prologic Press.



FACES OF STEWARDSHIP

STEWARDS OF POSSIBILITY

I RECENTLY TRAVELED TO GUATEMALA with my wife and two daughters where for two weeks we worked in rural schools. We found one *escuelita* centered in a cluster of simple dwellings in the village of Pahuit.

At the school, 150 students sat in straight rows throughout the half-dozen classrooms that were as poorly supplied as the children. I listened to the six-year olds strain to pronounce and remember (and then teach us) new vocabulary in Cakchiquel, the local Mayan language, while in other classes they repeated the same lexical exercise in both Spanish and English. Among the poorest of the poor, these children were learning three languages, a remarkable cognitive achievement for anyone. I couldn't help but compare their goal of tri-lingualism with the less ambitious objectives of other children who are schooled with superior educational resources.

These young descendants of the builders of ancient Mayan cities looked out through gleaming eyes, drew us in with toothy smiles and hugs we hadn't earned—and they moved me. I imagined their potential to be immense; I knew their possibilities were not. By the fourth grade, the majority of these children will be pulled out of school to help their parents on a green checkerboard of small farms. They will not play their game to get ahead, but to stay fed. Stingy possibility will head off eager potential.

Guatemala taught me to think about potential and possibility. Potential resides inside us, surrounded by possibility. We understand life to be “just” when potential and possibility exist in equal measure.

We are stewards of possibility—a people of possibility—who must ensure that our potential expands to fill the space of opportunity that surrounds us. Most of us enjoy a surplus of possibility, and trailing behind that surplus is a moral obligation toward the constrained potential of others. Education is a synonym for possibility.

True education is never solitary; it is an improvised dance between teacher and learner in which roles necessarily and frequently reverse. Seneca gave us the phrase *docendo discimus*—by teaching we learn—reminding us that knowledge is only possessed when given away. As stewards of possibilities, we learn and teach, and we create possibilities for others to learn and teach, in a round of expanding spheres, beginning with ourselves, then our families and neighbors, then extending perhaps all the way to the children of Pahuit.

Rosenberg, J. (2012, fall). Stewards of possibility. *Humanities at BYU*, pp. 2-3.





FACES OF STEWARDSHIP

STEWARDS OF HOSPITALITY

EDUCATING IS ABIDING; TO EDUCATE IS TO ABIDE WITH.

Education is “an initiation into civilized discourse” in which one strives to cultivate and validate the various voices that comprise the conversation of mankind. Conversation is a partnership. It is a *pedagogy*. It is the voice of leadership when leadership invites rather than insists. Conversation depends on the open arms of hospitality.

Our schools have marked boundaries (on-campus, off-campus) and our classrooms have thresholds (literal ones and ethical ones). How and when we invite and welcome strangers—new teachers, new students, parents, members of the community—to cross our thresholds goes to the heart of moral education. Philosopher Simon Critcherly recently told a BYU audience that the heroes from Greek tragedy all ask the same question, “what shall I do?” That is why classical tragedy is universal, because we ask the same question, and it is a question that I think begins with hospitality because “what shall I do” is really the question of “what shall I do together with you?” I will suggest four possible answers for that question. I cannot take the time to apply each concept to the school setting, but I hope the applications will be apparent.

First, I shall not treat you as an alien. Our schools and communities are populated with “serialized Nobody,” categories of faceless people (immigrants, the poor, the eccentric) who as long as they are faceless cannot be engaged in conversation. Hospitality teaches us that our knowledge matures as we acknowledge others.

Second, I shall be host and guest. Redeeming hospitality requires reciprocity, not in the sense of conditional hospitality (I expect something in return for my welcome), but in the sense that I am willing to become the alien, to cross your threshold, to receive your gift. That is why conversation requires two alternating moves, speaking and hearing, in which we play out the reciprocal roles of host and guest.

Third, I will attend to the space of hospitality. Conversation requires a setting—a time and place for it to develop. It also requires that the space be hospitable.

Fourth, I understand that true hospitality fosters empathy. One of the products of education is discernment that allows us to make good decisions about the company we keep (ideas and the people who have them). But education is abiding: that is, a “being with” in an initial move of openness that makes us available to surprises.



“In Praise of Hospitality,” speech given at the Brigham Young University-Public School Partnership 30th Anniversary Celebration, April 2014, Provo, Utah.



STEWARDSHIP IN THE BYU-PSP

The Center for the Improvement of Teacher Education and Schooling (CITES) is responsible for sustaining and supporting Partnership initiatives. The following examples illustrate the trust and collaboration characterizing use of shared resources held as a stewardship by the university and public school partners, for which CITES provides oversight.

BYU ARTS PARTNERSHIP

The motto, “every child, every art,” continues to motivate the services of the Beverley Taylor Sorenson BYU ARTS Partnership. Over the last nine years our stewardship has been to increase the quality and quantity of instruction for increasing numbers of elementary students in five art forms: music, dance, media, drama, and visual arts. This year our efforts extended to a variety of arts contexts:

- Arts Express Summer Conference for Elementary Educators presented a wide variety of interactive art workshops to over 360 educators: teachers, principals, arts specialists, parents, and others.
- Arts Leadership Academy provided 30 teachers and instructional coaches with in-depth training in arts integration.
- The Arts Bridge program placed 20 BYU students in the classrooms of 25 elementary teachers to co-teach an art form to students.

The BYU ARTS Partnership has the stewardship to support teachers in improving instruction; therefore, presenters and teacher leaders have ongoing conversations about the definition and practice of arts integration. For more information go to education.byu.edu/arts.





POSITIVE BEHAVIOR SUPPORT (PBS)

The stewardship of the BYU Positive Behavior Support (PBS) Initiative involves conducting applied research in schools to help teachers and staff address students' social, emotional, and behavioral needs. Over the past year (2014-2015), we have supported schools in implementing research-supported programs to strengthen students in these stewardship areas: (a) *Strong Kids*, an innovative social-emotional learning curriculum, now functioning in two partnership secondary schools, and (b) *Class-Wide Function-Related Intervention Teams (CW-FIT)*, a positive classroom management program operating currently in five partnership elementary schools. We have also been developing learning analytics software designed to assist school staff in improving students' academic outcomes.

Our stewardship includes sharing the results of our successful programs and methodologies. We have been meeting regularly with representatives from each of the five partnership districts to begin developing a process to allow more schools to be trained in and benefit from the implementation of PBS principles and strategies. We look forward to continuing this work during the coming year. To extend our work beyond the partnership we have published several studies documenting the positive effects of a variety of PBS strategies, including (a) teacher written praise notes, (b) school-wide screening of students to discern risk for emotional and behavioral disorders, and (c) positive instructional leadership practices that have been tied to improved student outcomes. For more information about the BYU PBS Initiative please visit our website at <http://education.byu.edu/pbsi>



PRINCIPALS' ACADEMY

The Principals' Academy has been a major component of professional learning for principals since 2002 when it was developed through the BYU-PSP. Principals are provided an opportunity to meet with a cohort of approximately 30 to study themes relating to school improvement, including current research and confirmed best practice. Each cohort meets for two years, with seven sessions per year.

Collaboration and conversation engage principals in broadening their understanding of high student performance, school culture, change leadership, data use, innovation, intervention strategies, distributed leadership, and professional learning. Additionally principals are given opportunities to interact with leading authors and presenters in educational fields, who offer insight and knowledge in a personalized manner uncommon for most professional learning. Graduates of Principals' Academy evidence the success of the program through the stellar initiatives they bring to their schools.





EXTENSIONS OF STEWARDSHIP

Numerous examples of stewardship within our Partnership can be easily recognized in the daily activities that take place in schools, university classrooms, board rooms, laboratories, and other meeting spaces. The range of responsibilities and commitments felt by individuals and organizations participating in the Brigham Young University-Public School Partnership are reflected in the experiences that follow.

MUSIC IMMERSION

Steven Oliverson

Principal, Provost Elementary, Provo School District

Students at Provost Elementary School have an enhanced opportunity to participate in instrumental music. Researchers studying the links between active music participation and the brain have found that early instrumental training for children results in several distinct benefits. Here are just a few of them:

- Improved executive brain function
- Sharper cognitive functions
- Superior reading ability
- Improved emotional outlook
- Higher GPA

A background in instrumental music has also been found to be a significant predictor of higher IQ in early adulthood.

Instrumental music training is also a wonderful opportunity for teaching students how to become active participants in their own learning, they become accustomed to accepting feedback and become good cooperative learners.





STEWARDSHIP OF ACCESS

Early instrumental music training also helps children develop character traits that are just as important as any purely “academic” outcome. Self-discipline, persistence, resilience, and creativity are important life skills that children may learn through an appropriate musical training regime.

At Provost we have found that with participation in music, students’ artistic and personal expression can flourish, and many children’s social skills improve. Additionally we found that those who receive enriched instrumental music training take school more seriously, and participation of their parents is greater.

The opportunity to benefit from instrumental music training is extended to ALL Provost students K-6. If research findings about the benefits of instrumental music training are true, then it is the students in categories of “greatest academic risk” who could benefit the most. If not for our program, few students at our Title-I school would have ever touched a violin, have a piano lesson, or learn for themselves the benefits and struggles of daily practice.

Music brings us all together; it is not just an opportunity for the privileged few. At Provost, music means enrichment for all. As educators, our job is to provide every student access, which means giving all students a clear pathway and the confidence they need to go to college. Students learn violin, cello, piano, guitar, flute, and composition. More than this, they learn to try, cooperate, support, and not give up—traits that extend to any academic or life pursuit.





STEWARDSHIP OF ENGAGED LEARNING

Jonathan J. Wisco
Associate Professor, BYU
Department of Physiology and Developmental Biology

ANATOMY ACADEMY AND STEWARDSHIP

According to the Centers for Disease Control and Prevention (CDC), obesity in children and adolescents has nearly tripled in the last 30 years. In an effort to combat this trend, the CDC is encouraging communities to adopt policies and enact system and environmental initiatives focused on obesity prevention in at-risk populations. Responding to this challenge, undergraduate pre-professional and graduate professional students (mentors) in the fields of medicine, dentistry, nursing, allied health sciences, public health, public policy, and education in the Greater Salt Lake City area and in Southern California, Northern California, and Central Florida participate in Anatomy Academy. This program teaches anatomy, physiology, and nutrition to 4th-6th grade students across 40 different classrooms in 18 elementary schools, promoting healthy lifestyles and inspiring kids to pursue higher education, especially in the sciences.

Anatomy Academy is designed to supplement elementary school physical education curricula with interactive hands-on learning experiences, with the ultimate goal of engaging elementary-age students with immediately applicable biological concepts, nurturing their scientific curiosity, and encouraging them to pursue higher education—helping them develop healthy habits along the way. Mentors teach students in small groups, providing opportunities to work closely together in an engaged-learning environment. The Anatomy Academy curriculum educates children about their bodies, emphasizing the importance of gaining and maintaining a healthy lifestyle. Inside the classroom, they learn with anatomical models and hands-on activities. Outside the classroom, concepts are reinforced with a physical component as mentors and students engage together in kinesthetic activities.

Anatomy Academy has united students and faculty from Brigham Young University, Utah Valley University, University of Utah School of Medicine, David Geffen School of Medicine at UCLA, San Francisco State University, and Valencia College to engage the communities of Salt Lake City, UT; Los Angeles, CA; San Francisco, CA; and Orlando, FL in the common purpose of providing a quality educational experience that raises awareness for living a healthy lifestyle. One mentor said,

This experience has made me into a better person because I am now more aware of how fortunate I am to be able to receive a quality education. It has made me feel that I have to give back to my community and help the children of underserved communities, not only because they deserve it, but also because our future resides within them.



Another mentor commented,

Working as a mentor taught me the trials and tribulations that an educator faces on a daily basis. There were times when I thought I had the lesson plan well thought out, had all my material in order, and was ready to go only to find out about a change of plans. Teaching itself is a very dynamic process, and I learned that I could be a pretty flexible and resourceful individual. Anatomy Academy taught me about patience, compassion, and empathy. In the beginning, I felt like an educator to the students. I was the teacher, and they were the students. Toward the end of the Academy, the mentor-mentee relationship was more established. It was less me just lecturing them, but I was able to relate to them and have them share with me their stories, what they thought about school and their goals for the future. I became a supporter in their futures and wanted to impart my experiences and anything I wished I had known at their age to them.

For more information on Anatomy Academy, please view our video at <http://youtu.be/r6bN073FGOs>, along with a recent BYU feature of the program at <http://education.byu.edu/news/2013/07/15/the-science-of-hands-on-learning/>. Visit our Facebook page at <https://www.facebook.com/AnatomyAcademy>.





STEWARDSHIP IN THE SCHOOL AND COMMUNITY

FAMILY LITERACY IN THE ALPINE SCHOOL DISTRICT

Jeri Merkley
Secondary Specialist, Alpine School District

“My mom comes with me, and she is learning English, just like me!” exclaimed José, who attends the Childcare Center at Alpine School District’s Family Literacy Center for Families of English Language Learners.

In 2008 the Alternative Language Services Department of Alpine School District created a literacy center for families of English Learners with funds awarded from a Legislative Formula Grant. The center’s purposes are (a) to promote English fluency and family literacy, (b) to facilitate an understanding of Utah’s education system, and (c) to increase parent participation in student learning.



The Alpine School District Family Literacy Center (FLC) operates on Tuesday, Wednesday and Thursday evenings. Today, 60 adults are enrolled in one of three leveled English acquisition classes, and 15 adults attend a computer literacy class. These patrons come from Mexico, Central and South America, Eastern Europe and Asia. In addition, 35 children attend the Childcare Center, which has become a teaching-learning platform for preschoolers and K-6 students. Older students who attend with their parents are invited to the computer lab to complete homework assignments or to gather information for research projects.



A literacy center coordinator and nine additional personnel staff the FLC. These personnel endeavor to become American cultural brokers. We don't ask our patrons to check their cultural or linguistic identities at the door of the center; we prefer to recognize and encourage the funds of knowledge that our patrons bring to our education settings.

We encourage parent participation in the individual schools where our patrons' children are enrolled. Additionally, a community of care and support has been developed among the FLC patrons. For the past three years the FLC has sponsored a community garden where patrons and their children plant, water, weed and harvest. Each December the FLC holds a potluck tostada bar and each class showcases a talent. Every May the school year culminates with a completion ceremony and representatives from the English classes are selected to deliver "commencement" speeches in English.

Our data show that patrons progress to the next level of English acquisition approximately every two years. Parent participation in family literacy and engagement with schools are notably increased.

Stewardship in the school and community is a commitment exemplified in the Alpine School District Family Literacy Center as we support families to become well-informed participants in their childrens' schools and to engage more fully in civic life.





STEWARDSHIP OF ACCESS

MUSINGS ON THE MISSION OF THE BYU MUSEUM OF ART

Janalee Emmer
Head of Education, Museum Of Art, BYU

Recently the *Night at the Museum* movies have been extremely popular, with the third installation released last year. The premise of these films is that at night, when only the security guard is around, the objects inside the museum come to life. Naturally, hilarity and hijinks ensue when objects, figurines, and artworks from all different eras and regions begin to interact. As a museum professional, I can let you in on a secret that Hollywood won't tell you—the objects in museums don't need locked doors, darkened hallways, and empty galleries to come to life. What really brings the objects within museums to life are visitors; museums needs YOU. You educators bring the museum to life when you come with your classes and explore exhibitions with a spirit of curiosity and learning. Nothing makes me happier than to see our galleries filled with classroom visitors and animated conversations about art, culture, and life.

As a museum of art on BYU campus, we see our stewardship as serving the needs of our university community and our local community as well. We want to be welcoming and available to students and community members of all ages and backgrounds. As Dean John Rosenberg has so eloquently stated, hospitality is an essential element in allowing

people of different perspectives to communicate freely and effectively. At the MOA we hope that all visitors feel welcome and comfortable so that the museum becomes a space of open dialogue and conversation.

Many artworks tell stories. They help us find new viewpoints on history, make sense of our world, and broaden our perspectives. The arts enable us to imagine a new future and also connect with our past—occasionally at the same time. Whether participating on a guided tour, attending a lecture, or wandering the galleries individually, we are welcomed and encouraged to experience the power of the arts at the MOA.





MUSEUM HOURS

Monday, Tuesday, Saturday: 10-6 pm
Wednesday, Thursday, Friday: 10-9 pm
Sunday: Closed

CURRENT EXHIBITIONS AT THE MOA

- *Folding Paper: The Infinite Possibilities of Origami* (on view through June 20, 2015)
- *Deco Japan: Shaping Art and Culture 1920-1945* (on view through July 18, 2015)
- *Loving Devotion: Visions of Vishnu* (through March 21, 2015)
- *Kim Schoenstadt: Block Plan Series: Provo* (on view through April 18, 2015)
- *Shaping America: Selected Works for the Permanent Collection* (on view through 2018)
- *In Word & Deed: Five Centuries of Religious Art from the Permanent Collection* (ongoing)



To schedule K-12 tours, please email moa_schoolfamily@byu.edu or call 801-422-1140. We are happy to plan your school tour according to your needs!

For further information, see our website: moa.byu.edu





STEWARDSHIP OF SELF

Brett McNelly

Associate Professor, College of Humanities, BYU

WHY BE AN ACTIVE PARTICIPANT IN THE BYU-PUBLIC SCHOOL PARTNERSHIP?

Almost 10 years ago, my daughter Tess started kindergarten. Tess is the third of five children. My wife and I had watched her older brother and sister take that monumental step of beginning school, just as we've watched her younger siblings take the same step. But Tess's first day was different and especially traumatic, for her and her mother.

You see, Tess has always been a bit shy and timid, much more so than her siblings; her birthday is in May, so she had just barely turned five when she started school; and compared to most five-year-olds she was tiny. (My wife and I sometimes called her Cindy-Lou Who given her golden blonde hair and miniature stature.) In the days leading up to the start of school, my wife worried herself to tears. I, on the other hand, handled the situation with the sensitivity possessed by most fathers. I kept telling my wife that she and Tess would just have to cowgirl up and deal with it.

Naturally Tess's mom not I accompanied her to school that first day. After walking Tess to her desk, my wife gently and reluctantly deposited her cargo. But as she prepared to leave, Tess grabbed her mother's hand and looked up as her big hazel eyes swelled with tears and pleaded, "Momma, don't leave me." Fighting back the tears herself, my wife gave Tess one last kiss, reassuring her that she would OK, and sprinted for the door. Before she reached the hallway, she was a blubbering mess herself. Ms. Mellor, Tess's teacher, met my wife in the hallway, as she's probably done with countless traumatized moms in the past, and said, "Tess will be fine . . . and I'll check up on you later."

Both Tess and my wife survived that first day and the entire year, and Ms. Mellor is a big reason why. Ms. Mellor taught all of our kids, and at the risk of sounding like an insurance salesman, both my wife and I knew that Tess was in good hands. Paradoxically, my wife and I have been the ones reassuring Ms. Mellor at the end of the school year when





we've picked our kids up for the last time from Ms. Mellor's class. On that last day it's been Ms. Mellor who has been in tears.

So what do Ms. Mellor and my daughter Tess have to do with my involvement with the Center for the Improvement of Teacher Education and Schooling and my sense of stewardship? While stewardship certainly involves the responsible management and use of resources, such as time, talents, and money, it is an ethic that defines attitudes and behaviors as well as relationships. I doubt that anywhere in Ms. Mellor's job description would you find a statement like this: "Kindergarten teachers are expected to console and nurture distressed and traumatized students and their mothers." I likewise doubt that this is the sort of thing for which Ms. Mellor will be rewarded, at least with respect to her salary or professional advancement. And yet Ms. Mellor models essential, if not formally articulated, attributes we all should take with us into the classroom. And I suspect she does so because of a moral commitment she feels toward her students, their parents, and public education generally. We might call it compassion, benevolence, charity or even love—things that folks in higher education aren't always comfortable talking about. But stewardship includes, perhaps is largely defined by, the things we do because it's the morally and ethically right thing to do, the human thing to do. It's a way of asserting ourselves in ways that transcend the self by recognizing what we can do with our time and talents for another human being and for our communities, and having the conviction and commitment to do it.

Why be an active player in the BYU-Public School Partnership? I routinely wrestle with this question, both in my own mind and in conversations with curious and befuddled colleagues. This isn't the kind of work that normally "counts" in annual productivity reports and promotion files, and it isn't something that fits my job description. I'm not in the school of education; I'm not even a professor of English education. At the end of the day, I'm just someone who cares about public schooling and have found a way through my CITES experience to, hopefully, improve, if only in small ways, teaching and learning in our public schools and to perpetuate our democratic values and way of life. I'd like to think that I do this work not because it "counts," but because it matters—like checking up on a distressed kindergartner and her mother on the first day of school.





A TRIBUTE TO JOHN GOODLAD

CONSUMMATE STEWARD, TEACHER, MENTOR, AND FRIEND



GOODLAD'S FIRST YEAR:
A HISTORY WITH THE BYU-PSP

Dr. John Goodlad had announced his retirement as Dean of the UCLA Graduate School of Education in 1983. Dr. Curtis Van Alfen, then Dean of the BYU College of Education was familiar with Goodlad's efforts to establish partnerships between universities and the public schools.

SPRING 1983



The following pages in John Goodlad's own words capture his involvement in the preparation and formalization of the Brigham Young University-Public School Partnership (BYU-PSP) during 1983-84. We honor Dr. Goodlad's contribution to the formation of the partnership along with his continuous support over the past 30 years. John passed away in November 2014 at the age of 94.

ON A SPRING MORNING IN 1983, my long-term assistant, Ann Edwards, and I quickly scanned the day's schedule, as was our custom. My eyes stopped on an afternoon clump of 30-minute appointments. "No," Ann replied to my query, "I don't know why Dean Van Alfen is coming to see you." It was rare for her not to know such things.

HE AND I WERE 15 or 20 minutes into the 30 before his purpose became apparent. I immediately asked Ann to rearrange the next two or three appointments because, obviously, the 30 minutes scheduled for Dean Van Alfen would not suffice. With my resignation as dean to take effect on June 30 of that year, Curtis Van Alfen and others had hatched a plan for use of my time: come to BYU for a year—or perhaps two—as Distinguished Visiting Professor of Education.

Wisely Dean Van Alfen pursued the professional attractions first: a large, private university seeking first-rate status; a college of education on the threshold of significant change; a resolve to link the college and university with surrounding school districts; a sincere identification with my ideas, particularly those coming out of "A Study of Schooling."



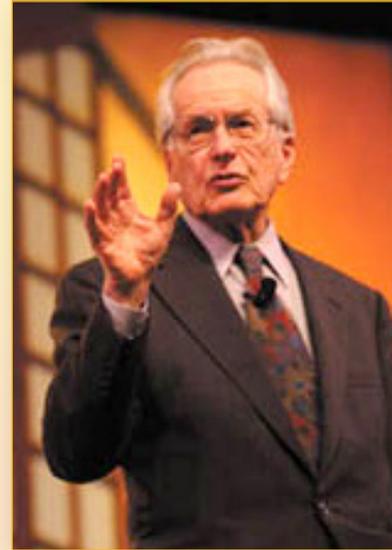
THE CHARGE TO ME WAS TWOFOLD: (1) stimulate and interact with the faculty as we determined our course for the future; (2) help them develop an ever closer and more effective relationship with the surrounding schools.



FALL 1983

VIRTUALLY ALL of the questions I had anticipated surfaced during our first two weeks in residence. The idea of a closer working relationship with surrounding schools was viewed by some as one more burden added to too many already borne. The prospect of reducing the number of students served in the cause of greater quality was received in some quarters with considerable skepticism.

ONLY YOU CAN SUPPLY figure and ground depicting what occurred between mid-October and late March, when we returned for a three-week period. During two brief intervening visits, I became aware of considerable momentum, especially regarding the cultivation of linkages with the schools. Meetings with clusters of faculty members on these occasions were stimulating, as always, but I sometimes had difficulty relating them to a shared sense of direction. The overriding politeness was still there, but with a noticeable difference. My views still were not being challenged but a few arguments about the difficulties of implementation were proffered. My nerve ending picked up the implicit question, not fully and perhaps not even widely shared: “Why change when we’re doing so well now?” The cycles in processes of change usually are rather clear and predictable.





A TRIBUTE TO JOHN GOODLAD

THE PARTNERSHIP IS CREATED



MARCH 1984



SOMETHING OF MORE IMPORTANCE in the setting was different this time. Attention during our visit was focused primarily on relations with schools and on firming up a partnership. The idea of equal but different partners was embryonic, having not yet surfaced either conceptually or organizationally, although the ground had been magnificently prepared.

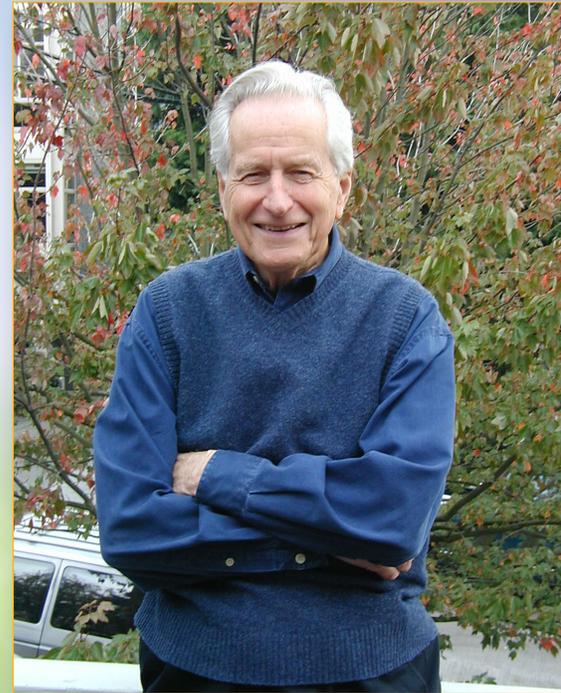
A PARADIGM SHIFT OCCURRED when the concept of self-interest was invoked in the context of symbiosis. *Symbiosis* is the coming together of two unlike organisms for the satisfaction of mutual self-interests. With mutual self-interests in mind, we redesigned the agenda. The deans and chairs would shift their attention from details of the Partnership to an exploration of how the university's self-interests might be met through it. The superintendents would be invited to do the same from their perspective.



APRIL 14, 1984

ON THURSDAY, the two groups [college administrators and district superintendents] met on neutral turf—a conference room in the Excelsior Hotel. I reported the results of the previous sessions. The two lists of self-interests, derived separately, overlapped in about a half-dozen instances: teacher education, administrator preparation, curriculum improvement, “key” schools, to name just four. We had an initial agenda for the Partnership, it appeared.

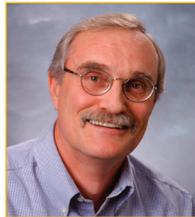
THE STRUCTURE OF THE PARTNERSHIP fell quickly into place and was approved unanimously. There would be, for example, a Governing Board made up of the five superintendents, the dean of the College of Education, and a non-voting executive secretary. Task forces on several of the mutual self-interests comprised of representatives from both the university and the schools were authorized. Members of the Governing Board agreed to monthly meetings with the understanding that more frequent meetings at the outset probably would be necessary.





JOHN GOODLAD'S INFLUENCE AND CONTRIBUTION

THINKING ABOUT JOHN GOODLAD



A PERSONAL TRIBUTE WRITTEN BY
DR. ROBERT V. BULLOUGH, JR.

*Dr. Bullough is Professor of Teacher Education
and a researcher within CITES*

AS A GRADUATE STUDENT I attended my first large professional conference in March, 1975. ASCD met in New Orleans that year. The keynote speaker was John Goodlad. My chair and I joined hundreds of other educators in an immense ballroom to listen to Professor Goodlad speak of the “chronic measurement disease,” a plague that was already afflicting education. He reminded his audience that what really matters is the quality of life lived within schools, and that we needed to resist accepting standardized test results as the basis for making judgments of educational worth. As he spoke, he dropped hints of what later would become his fully developed argument for the simultaneous renewal of teacher education and schooling. Listening then, I had no idea how profoundly this man would come to shape my own thinking about education, nor could I anticipate that nearly a quarter of a century later, after I came to work in a center of pedagogy inspired by his educational vision, would I be fortunate enough to come to know the man behind the ideas.

For his audience members, listening to John Goodlad speak meant being prepared to expand their reading lists. John was a serious reader, whose mind moved easily across fields and disciplinary boundaries. He was also a serious teacher, one with the ability to inspire others to join with him in his intellectual journeying. As an educator and scholar, he worked in the space of middle range theory, where big ideas meet lived experience and both the ideas and living change as they meet. Theory arises from practice and finds its value in returning to and enriching practice.

Perhaps as a matter of tenacity, but certainly with inner faith and deep commitment, his social sensibilities were democratic through and through. For John, as for Dewey, democracy was and always remained a theory of education. There was no talking about public education without also talking about democracy, with its central concern for enhancing the quality of each individual's life and for enriching the communities within which lives are shaped and meaning made.

As a leader, John's vision for education and for educators was expansive and inspiring even while his prescience of the dangers lurking ahead was disarming. He was, for instance, among a very few national educational leaders who early anticipated harm coming to public education from the founding of the US Department of Education just





as he saw danger lurking in hidden and wrong-headed assumptions about educational change embedded in the discourse of school *reform* and *restructuring*. *Renewal* is ever so much more life affirming.

Personally, I benefitted from John's generosity. He wrote the foreword to *Stories of the Eight-Year Study* (Kridel & Bullough, 2007). There he wrote:

Even though I have read a good deal and written a little about the Progressive Education Association, [the book] served as a primer on the subject, ridding me of myths, misunderstandings, and false premises... I was barely into the introduction when I began to realize that I was in for a provocative, humbling intellectual journey. For me, the most significant learning about this near-motheaten landmark educational enterprise is its contemporary relevance.

John was generous.

Romances with Schools (2004), John's educational memoir, was published just a decade ago. It is a beautiful book, portraying a "life of education." In *Romances*, John wrote: "Unlike reform or projects, renewal is never finished. Projects and reform begin to deteriorate the moment pronounced 'done'" (p. 191).

"Changing schools is a little like reducing weight. Weight taken off slowly by changes in diet and regular exercise tends to stay off. Weight taken off quickly by short-term, quick-reduction fads tends to come back. If you skip the time-consuming process of involving the people who have a stake in a school, the first-level changes quickly attained fade, often strengthening the hold of the deep structure that continues to prevail" (p. 223).

"Change often emerges as a reaction to excess, and clearly today's school reform era is a quintessential model of excess . . . perhaps [it is] a harbinger of better things to come" (p. 297).

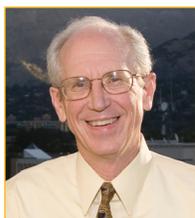
"Asked sometimes in interviews to recall some of the most fortuitous events or decisions in my life, the answer has been 'the roads not taken'" (p. 259). John was wise. A statesman. In an age of educational hucksters, we are unlikely to see his kind again. Yet, as always, the work of education remains. We are born, we die. In between is education.





JOHN GOODLAD'S INFLUENCE AND CONTRIBUTION

REFLECTIONS ON JOHN GOODLAD



WRITTEN BY DR. STEVEN C. BAUGH

Dr. Baugh recently retired as Executive Director of the BYU-PSP and Director of CITES.

I FIRST MET JOHN IN 1993. It was at the first session of a week-long Leaders Associates experience. I was immediately impressed with the man. He was obviously very well read, highly articulate, and passionate about the purposes of public schooling. I learned from John that for our youth gaining the education necessary to earn a living is not sufficient; education to learn how to live in a democracy is at least as important, if not more so. For a school superintendent in the midst of a constant barrage of criticism of U. S. public schools this was manna from heaven. While most rhetoric from government, business, and education “reformers” served only to bash public schools, John spoke strongly in their defense. And it was not that he felt they were perfect, far from it, but they were the best chance we had to enculturate the young in a social, political democracy and to strengthen our citizenry to keep our democracy vibrant.



John will be remembered as one of the greatest educators of 20th century, but I will remember him, not only for his significant ideas and his advocacy for education, but for his humanity. He was a kind, sensitive, modest man. With his prominence, enhanced by the power of his speaking and writing, he could have easily ignored the “little” people. He did not. In conversation he made you feel important to him, never beneath him. He inspired all of us to be better thinkers and actors, to renew our schools, to have more courage, and to never lose hope for a better community. I am so very grateful to John for this.

I miss John Goodlad. I believe his legacy will live on. It will live on because of the power of his ideas and because of hundreds of people who have been inspired by those ideas and by his superb example. I will be forever grateful to him, personally and professionally.

JOHN GOODLAD'S INFLUENCE AND CONTRIBUTION IN PRAISE OF JOHN GOODLAD



A TRIBUTE FROM JOHN ROSENBERG

*Dr. Rosenberg serves as dean of
the College of Humanities.*

FOR JOHN GOODLAD A NAME WAS A DOOR. He learned names quickly and solidly, and once he learned he wanted to know what was behind them. Perhaps because he developed his craft in a one-room school, teaching was always about the student, the whole student, not just the student of English or math doing battle with whatever the hour's subject happened to be, but the student in all her potential: vocational, civic and moral. He modeled what I call the syntax of teaching. He didn't teach math to students; he taught students math: Students always were the direct object of his professing.

John entered my door in Seattle in the mid-nineties. Eighteen of us had gathered from various parts of the country: principals, superintendents, a board member, experienced public school teachers, and me—a teacher of literature from Spain. Over the next year we would spend 20 days together. Over the next several years I repeated that experience twice—50-60 days in Seattle with John and Associates. I was completely, disconcertingly and wondrously out of my element. Their experiences differed from mine, their problems differed from mine and even the acronyms they lobbed like tennis balls from one end of the table to the other were unfamiliar and strange. I was an alien in a foreign culture.

Within the first 15 minutes of our initial meeting John knew my name (and everyone else's) and began expressing interest in what was behind those names. From the beginning I knew that he saw my

alienage as a gift to the group—that what I knew and even what I didn't know would be valued and necessary ingredients in the conversations that would follow.

And John was a master of conversation. In our first encounter he brought us to conversation around the obituary Josiah Auspitz wrote in memory of political philosopher Michael Oakeshott. John modeled Oakeshott's idea of education as an initiation into the human conversation and of conversation as the way people of good will interacted with each other democratically. People engage in conversation because what is truly conversational is enjoyable, *and because they have something serious to say*. John always had something serious to say.

Because he read. Without borders. For Goodlad a teacher was not just a master of a discipline, but the model of an educated citizen whose interests range broadly and who reads to learn new ways of seeing the world, not just to confirm the familiar ways. Each summer John and his wife packed their suitcases with unread books and headed to a favorite Mexican beach to read them. For John recreation was re-creation.

The history of educational reform is a history of educational fads. All of John's programmatic interventions were driven by immutable moral commitments: healthy civic societies need well-educated citizens; access to knowledge is a right not a marker of privilege; pedagogy is not delivery of information but cultivation of potential; and as stewards we are responsible for the excellence of our own offering for ensuring that the gifts of others have a place to flourish.

John was a friend whose company I miss. But it is his enduring ideas exemplified by his living that have made a difference across the multiple landscapes of my life.



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A WELL-LOVED STEWARD MOVES ON

RETIREMENT OF STEVEN BAUGH

A TRIBUTE BY DR. BARRY NEWBOLD



Nothing seems more certain in our lives than change. The nature of life is that it is in perpetual motion. The days come and they go. Seasons come; seasons go. The years come; and they go.

People come as well, and people go. Days, seasons, and years are more easily tucked away than people, especially those who have been a significant force for good in our lives. We don't "tuck away" good people, we treasure them forever in our memory. For 44 years, Steven Baugh has created lasting memories for his colleagues and friends. From Steve, a word of encouragement, a smile, a handshake, a philosophical discussion, a piece of advice, an observation, or a story made a lasting impression.

At a retirement gathering for Steve last summer, colleagues and friends affectionately spoke of him as insightful, wise, caring, sensitive, engaging, visionary, loyal, fun, and kind. His modesty, even slight embarrassment, was obvious as people spoke of him. No matter. Steven Baugh has touched each of our lives in profound ways over the years through his service in education as a public school teacher, principal, superintendent, university professor, and director of the Center for the Improvement of Teacher Education and Schooling. Any accolades about his life and influence are well deserved.

Steve is not a man of pretense, but a man of principle. Countless times he has shared his views on the foundation of principle not personal opinion. He loves helping others be successful and being able to take something good and make it better—much better, always giving the credit to others.

Time won't dim the memory of a man like Steven Baugh. His influence sinks too deep into our hearts and souls. Like many memories, he may become even better with time, although that seems impossible to imagine. To know him in "real life" is a rich blessing. To honor his accomplishments and associations is a privilege. We all wish him well. We miss his daily companionship through which we have all become better people.



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