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Roles and Relationships in Learning and Teaching: A Case Study of the Development and Worldwide Implementation of a New Religious Curriculum

Melissa Noel Hawkley

A dissertation submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

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July 2014

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ABSTRACT

Roles and Relationships in Learning and Teaching: A Case Study of
the Development and Worldwide Implementation of
a New Religious Curriculum

Melissa Noel Hawkley
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Doctor of Philosophy

This in-depth case study examines perceptions of teacher and learner roles and relationships that were the basis for common understanding in the creation and implementation of the new youth curriculum, *Come, Follow Me: Learning Resources for Youth,* for The Church of Jesus Christ of Latter-day Saints. The assumptions and beliefs of teachers and learners directly influence each other in their perception of their roles and thus, directly influence the type of teaching and learning they engage in. The curriculum was intentionally designed to help members of the Church teach and learn for conversion. Teachers who understand both their role and that of the learners, can invite this type of learning through their teaching. Reciprocity of roles, living what you teach, and principle-based teaching, all contribute to correct perceptions of roles and relationships. Teacher councils—where participants counsel together, look for the good in each other's teaching, practice, and then reflect— help facilitate a climate where teachers risk and try new things, break out of old paradigms of misperceptions of roles and relationships, and move toward an effective teacher role.

Keywords: teacher and learner roles, relationships, reciprocity of roles, principle-based curriculum, teacher councils

ACKNOWLEDGEMENTS

I dedicate this dissertation work to my best friend Isaac Wade Calvert. He always pushed me to the wall with his questions about the role of human teachers and why they are important. Without him pushing me so hard and demanding that I give him answers, I would not have been able to see how roles and relationships being clarified uniquely contributes to the discussion on what constitutes teaching and learning for conversion. I also dedicate this work to Brother Russell T. Osguthorpe who so generously and openly invited me into his world during the creation and implementation of *Come, Follow Me* and *Teaching in the Savior's Way.* I ultimately dedicate this work to my Father in Heaven and his Son Jesus Christ, my Savior and Exemplar. I acknowledge the hand of the Lord in my life and especially in bringing the people into my life He needs me to learn with, counsel together and learn from, and ultimately create together.

I would like to thank the many people who have been influential in helping me get to this point. This work has not been a solo journey and I openly share that in creating this paper, I myself engaged in a counseling together process at the idea creation level, data collection level, and even in the data analysis through many helping me with transcription and organization of the data to make it usable for purposes of this dissertation. I thank my mother, father, sister, brother, and my grandparents for teaching me to love learning and teaching through their example, dedication, creativity, and love. I have been blessed to have phenomenal professors who have sacrificed so much to help me in my life journey. My heart is full of gratitude for all of my teachers in my life who are scattered across the continents. I hope in reading this paper you find yourself reflecting on your own teaching and learning experiences. I invite you to not only remember through reflecting on your own experiences, but to walk forward in faith, trying new

things and reaching out to all those you teach and all those who teach you. Teaching and learning is really about living and becoming. I invite all of us to continue on our paths of becoming more like our Savior and Master Teacher, Jesus Christ, through our teaching and learning.

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Introduction

The design and implementation of education are inherently related. Within educational research, two main branches are the fields of instructional design and teacher education. While each field has its own distinct issues and trends, both focus on the learner and the kind of instruction the learner receives (Cochran-Smith, Feiman-Nemser, McIntyre, & Demers, 2008; Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013). Instructional design primarily focuses on the instruction designed for a learner through a delivery mechanism (Reigeluth, 1999). Teacher education's current focus is on policies and practices in the field and how teachers are to change their culture of teaching to accommodate learner-centered instruction (Cochran-Smith et al., 2008). Principle discussions in both of these fields have tended to emphasize learning as a means to an end of gaining knowledge that can be measured through tests and other types of assessment. Many theorists in these fields consider the roles of teacher and learner as only two of many variables in instruction (Cochran-Smith et al., 2008; Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013), without fully considering the unique agentive roles in which a teacher and learner engage as they relate to one another. The Oxford English Dictionary defines role as "the function performed by someone or something in a particular situation or process" ("Role," 2008).

Theories of learning and instructional design have continued to evolve over the last several decades (see Driscoll, 2005; Jonassen & Land, 2000; Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013). According to Reigeluth, a new, post-industrial paradigm of instructional theory has arisen

> partly in response to different needs in educational and training environments,
>
> partly in response to advances in knowledge about the human brain and learning

> theory, partly in response to a change in educational philosophies and beliefs, and partly in response to advances in information technologies. (1999, p. ix)

In Volume II of *Instructional-Design Theories and Models: A New Paradigm of Instructional Theory*, Reigeluth (1999) provides a sampling of the new methods and also shows the interrelationships among the diverse theories to highlight current issues and trends in instructional design. Among the current issues and trends is a view that the teacher becomes optional in the majority of the theories, with the major focus being on the learners receiving the resources they need to direct their own learning (Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013).

Many of these theories focus on authentic learning that is based on real-life tasks, as the driving force for learning (Merrill, 2002; Reigeluth, 1999; Van Merriënboer & Kirschner, 2001). The general assumption is that such tasks help learners to integrate cognitive, affective, and psychomotor skills necessary for effective task performance. In practice, these instructional approaches include project-based education, the case method, problem-based learning, and competency-based learning. Theoretical models include Brown, Collins, and Newman's (1989) theory of cognitive apprenticeship, Jonassen's (1999) theory of constructive learning environments, Nelson's (1999) theory of collaborative problem solving, and Schank, Berman, and Macpherson's (1999) theory of the goal-based scenario. Even collaborative problem solving, a theory whose title suggests a principle focus on collaboration, still focuses on the acquisition of cognitive skills and the assessment thereof (Nelson, 1999; Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013).

Reigeluth (1999) says that instructional-design theories "describe specific events outside of the learner that facilitate learning rather than describing what goes on inside a learner's head

when learning occurs" (p. 13). According to Reigeluth then, instructional theories describe everything but the learner, and learning theories describe the learner only. In doing so, the field runs the risk of isolating the learner from the instruction and tends not to examine the interactive relationship between teacher and learner. Relationship is defined in the Oxford English Dictionary as "a connection formed between two or more people or groups based on social interactions and mutual goals, interests, or feelings" ("Relationship," 2008). Such a tendency for isolation lends itself to ignoring the roles and relationship of a human teacher and a human learner.

Reigeluth also calls for a shift from passive to active learning and from teacher-directed to student-directed learning. However, this shift is based on a cognitive understanding of what a learner needs to know; therefore the relationship that results from it is between the learner and a delivery method. Such a focus assumes that the delivery method causes learning to happen and as such, the agentive role of the learner can go largely overlooked. Relatively little is said of the part personal relationships play in developing how learners develop a sense of self and who they are becoming in relation to the teacher and to other learners. In addition, in some theories the teacher role has been narrowly defined as a coaching role. In de-emphasizing the teacher role, the learner role is also changed, largely diminishing the relationship between teacher and learner because the emphasis is on self-directed learning (Jonassen, 1999).

In the Handbook of Research on Teacher Education (2008) there exists a similar lack of focus on learners and teachers as moral agents and their relationship to one another. The critical question that the Handbook focuses on is "What do teachers need to know?" (Howard & Aleman, p. 157). In Cochran-Smith and Fries' review of teacher education literature, students are mentioned only slightly and in connection to their achievement scores (2008). Research on

teacher education has shifted from teacher knowledge and learning issues to educational policy issues with a "focus on the outcomes and consequences of teacher education policies and practices" (Cochran-Smith & Fries, 2008, p. 1081). Because of this shift the authors point out that in "many policy-related critiques, much of the research on knowledge and beliefs is not regarded as particularly useful because it does not examine causal questions or make the link to pupil achievement, and thus, it is claimed, has limited implications for policy" (p. 1081).

When students are mentioned in relationship to teachers, the focus is on acquisition of knowledge and performance as assessed through standardized tests. While relationships are not mentioned generally in a teaching situation, Nathanial Gage claims the important relationship is "one between teacher education policies, procedures, and techniques on the one hand, and teaching methods and styles on the other" (Gage, 2008, p. 1140). Again, the problem is defined in knowledge acquisition terms, not in terms of people, who they are as teachers and learners, and who they are becoming as they relate to one another.

Current instructional theory favors acquisition of knowledge through a disembodied delivery mechanism (Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013). Current research on teacher education emphasizes learner-centered teaching (Cochran-Smith et al., 2008). While each of these fields addresses the individual roles of instruction and learner, both largely overlook the dynamics and implications of the teacher-learner relationship and the interactive nature of the roles within that relationship. In addition, these fields do not primarily focus on how understanding those roles and relationships affect both the design and implementation of a curriculum.

I propose to examine these dynamics and their implications for teaching and learning in an in-depth case study of the development and implementation of a new youth curriculum for

The Church of Jesus Christ of Latter-day Saints entitled *Come, Follow Me: Learning Resources for Youth*. In 2009, the Church embarked on an unprecedented effort to design, implement and evaluate an innovative course of study through collaboration by the Young Women's, Young Men's, Sunday School, and Seminary organizations. Not only were these organizations given the assignment of writing proposals for a new youth curriculum, but they were also charged to incorporate better teaching and learning practices in the Church through the design and delivery that would be implemented worldwide.

I propose to examine teacher and learner roles and relationships that were understood in the creation of the curriculum, and purposefully embedded into the curriculum and training for implementation. The roles and relationships were embedded to help teachers improve their teaching and learners improve their learning. By looking specifically at the assumptions and beliefs of teacher and learner roles and relationships of those who developed and implemented *Come, Follow Me*, I will be able to clarify these roles. The assumptions and beliefs of teachers and learners directly influence each other in their perception of their roles and thus, directly influence the type of learning and teaching they engage in.

Research Questions

1. What are the beliefs and assumptions concerning teacher and learner roles and relationships of those who designed the *Come, Follow Me* curriculum?
2. How do these assumptions and beliefs affect the implementation of *Come, Follow Me*?
3. How can instructional materials such as *Come, Follow Me* and *Teaching in the Savior's Way* help teachers and learners change their perceptions of their roles and relationships?
4. What are the implications for gospel instruction, instructional design and teacher education?

Literature Review

Overview

This literature review examines certain discourses within the fields of instructional design and teacher education that attempt to address teacher-learner roles and relationships but fall short in addressing them with implications for holistic teaching and learning. First, a summary is given of how the primary conversations within these fields focus on other aspects of teaching and learning including delivery mechanism, learner-centeredness, and a focus on teaching methods. Second, the literature review examines samples from instructional design that attempt to address teacher-learner roles, but in doing so fundamentally change the role of a teacher, and thus the learners. Third, a sampling of the primary focus in teacher education literature emphasizes learner-centered training, cognitive knowledge and assessment, and methods of teaching. Fourth, the literature review includes fields that do address roles and relationships in a more holistic view of teaching and learning including the fields of sociology, non-formal education, moral education, transformative education, and leadership. Each of these fields, while addressing roles and relationships with holistic implications, still fall short in examining how they influence the design and implementation of a curriculum to invite a change in the perception of roles of teachers and learners, which directly influences their relationship. Topics are explored such as active participation, invitational teaching, trust, respect, and generative dialogue and humility. Although these topics characterize the roles and relationships of teachers and learners in an agentive, holistic conception of teaching, they fall short of explicating implications for designing and implementing a curriculum that embeds them.

Summary

The fields of instructional design and teacher education seldom explicitly look at the relationship between teachers and learners and the roles they assume in the learning- teaching process. Instead, they focus on other aspects of the learning process. For example, instructional design theory focuses on concepts such as cognitive apprenticeship (scaffolding the learning), constructivist learning, flexibly adaptive instructional designs, and collaborative problem solving, to name a few (see Reigeluth, 1999). Teacher education, on the other hand, focuses primarily on methods and particularly learner-centered approaches, which are categorized as constructivist learning techniques (see Cochran-Smith et. al., 2008).

Although both fields have challenged knowledge transmission views of learning where the students' role is to receive the knowledge comprising the curriculum or instruction provided, this view still dominates the understanding of the role of a learner to consume, store, and recall information (Villegas, 2008). This is challenged by constructivist views of learning where what is learned is seen as being "filtered through the learner's frame of reference…and learning is defined as the process by which students construct meaning in response to new ideas and experiences" (Villegas, 2008, p. 554). However, in so doing, learners are said to use their prior knowledge and beliefs—which have been stored in memory as mental structures that are described by cognitive scientists as knowledge frameworks or schemata—to make sense of the new input. This view of learning is still primarily cognitive and does not view the learner or the teacher holistically, as an agent, or the relationship that exists between teachers and learners.

Instructional Design Theory

This portion of the literature review does not attempt to give an exhaustive review of instructional design theory. Rather, a sampling of instructional design theories was chosen to

illustrate theories that attempt to address teacher-learner roles. These representative samples allow the reader to examine theories where the teacher and learner roles are addressed, but the emphasis is on the delivery mechanism, not on the holistic implications of the natural interactions and relationships between teacher and learner. Further, these representative theories call for either a replacement of the teacher role (by the student or a delivery mechanism) or fundamentally changing the role of a teacher (coaching on the sideline, removing the teacher altogether, giving technical support, etc.)

Schwartz, Lin, Brophy, and Bransford's (1999) description of flexibly adaptive instructional designs states that the goal was "to develop and test designs for instruction that are flexibly adaptive rather than totally prescriptive or totally unstructured" (Reigeluth, 1999, p. 189). However, in the actual implementation of the theory, the students interact with computer-based software designed to give the students flexibility. Their flexibility exists in choosing which problem-based challenges to try, which then lead to different open-ended project-based learning, all on the computer. The only interaction they have with the teacher is that the teacher can see the goals they choose to set for themselves. There is also no face-to-face interaction with other learners. This limited interaction restricts the kind of relationship that can exist between teacher and learners. This in turn, alters the roles that each assumes in this new relationship that has been created by the instruction itself.

In Jonassen's (1999) model for designing constructivist learning environments, students are faced with an ill-defined or ill-structured problem, so that they question the problem. From this perspective, some aspects of the problem emerge through their inquiry and thus the problem is defined by the learners. Jonassen explains that "related cases in Constructivist Learning Environments (or CLEs) support learning in at least two ways: by scaffolding student memory

and by enhancing cognitive flexibility" (Reigeluth, 1999, p. 223). In this particular model, the teacher assumes a coaching role where a good coach "motivates learners, analyzes their performances, provides feedback and advice on the performances…" (Reigeluth, 1999, p. 232). Coaching is optional for the learner where the student might press a "How Am I Doing" button. Again, the interaction between teacher and learner is delimited to such a degree in ways that might restrict the roles and relationships that could be shared between teacher and learner.

Nelson's (1999) Collaborative Problem Solving theory talks about the learner role being an alternative student-teacher relationship to the old paradigm where "the instructor is responsible for directing all classroom activities and providing all necessary information and resources" (Reigeluth, 1999, p. 248). Nelson describes how the more the learners become autonomous and self-directed in their own learning, the less need there is for structure from the instructor. In some ways, Nelson sets up a dichotomy in roles of a teacher and learners, discussing the new and old ways. There is no mention of the relationship between teacher and learner, but instead she describes a diminished role of the teacher. In this theory the focus is on self-directed learning and the self-directed learning role that learners assume as they become solely responsible for their own learning. This approach, however, expects the role of the teacher to diminish without specifying an ideal role or ways to encourage an ideal relationship.

Teacher Education

Teacher education is a complex field with many different facets. Darling-Hammond describes the direction that she would like to see teacher education go. She states the appropriate direction is "in a democratic context and equates the achievement of the goals preparing teachers who can engage in 'learner-centered' teaching with program excellence" (Ziechner & Conklin, 2008, p. 273). However, others have argued "that preparing teachers to faithfully follow

teaching scripts based on methods that allegedly have been shown by research to promote student learning is a more appropriate path for teacher education than developing teachers' abilities to make decisions about which methods to use with particular students at specific times" (Ziechner & Conklin, 2008, p. 273). In primarily focusing on methods of a teacher, whether scripted or specific to the learning situation, this directive takes the focus away from teacher-learner roles and the relationship that exists between them.

In answering the question "What can (and should) teacher education do?" key concepts were identified by the National Academy of Education's Committee on Teacher Education. The concepts identified fall within several domains of knowledge that are critical for teachers and include:

- knowledge of *learners* and how they learn and develop within social contexts, including knowledge of language development;
- understanding of *curriculum content and goals*, including the subject matter and skills to be taught in light of disciplinary demands, student needs, and the social purposes of education; and
- understanding of and skills for *teaching*, including content pedagogical knowledge and knowledge for teaching diverse learners, as these are informed by an understanding of assessment and of how to manage a productive classroom. (Darling-Hammond, 2008, p. 1320)

According to these statements, the main focus in teacher education curriculum seems to be on prospective teachers having a knowledge of learners and how they learn cognitively. In addition, the focus on understanding of the curriculum content and goals of the curriculum and how the learners will be assessed is of paramount importance.

Finally, skills for teaching are defined as pedagogical knowledge, assessment, and managing a productive classroom. Within its scholarly discourse, teacher education seems to deemphasize the mutual roles of a teacher and learners, as well as the relationship that guides them in the teaching-learning process.

Other Fields That Address Roles and Relationships

Although certain prominent discourses within both instructional design and teacher education literature may take a more mechanistic view of human learning, and thus largely overlook the importance of teacher-learner roles and relationships, there are those who advocate an alternative perspective, emphasizing a more holistic understanding of human teaching and learning. Authors within the fields of non-formal adult education, moral education, transformative education, and leadership address the roles of teachers and learners holistically. They also address how these roles are agentive and how they influence the relationship between teacher and learners or, in the case of leadership, between leader and followers. Here, the focus is on human qualities, characteristics, and the holistic relationship between teacher and learners. Purposes, qualities, vision of students' potential and roles, teacher roles, and the reciprocal process of the teacher and learner roles in action during the learning and teaching process are explored. However, while teacher-learner roles and relationships are explored more holistically in these fields than in those of instructional design and teacher education, these other fields fail to explicitly detail how teacher-learner roles and relationships affect both the design and implementation of a curriculum, as explored in this case study.

Sociology. The teacher role is explored through an ecological perspective in *The Complex Role of the Teacher* (1984). Role is identified as an important part of teacher interactions, "Learning, living, and becoming are continuous and interrelated. 'We cannot be

obliged to be 'what' we are; we must continue making ourselves what we might be'" (Heck & Williams, 1984, p. 1). Heck and Williams discuss perceptions of self, the human qualities of a teacher, and the importance of a caring role. They stop short, however, of exploring how the learner role impacts that relationship.

Conceptions of teaching. Hansen (2001) claims that teaching is a "living practice," that it is not a discreet set of methods, but a changing, human act. In his book *Exploring the Moral Heart of Teaching* (2001) he explains, "Conceptions of teaching have consequences" (p. 1). He continues

> They influence how teachers think about and conduct their work. They shape what researchers investigate. They guide how teacher educators prepare new candidates. They play a role in what students come to expect from their teachers. [and I would add what they come to expect from themselves as learners]…In short, conceptions of what teaching is, and of what it is for, make a difference in educational thought and practice. (p. 1)

The conception of teaching, then, plays a major role in how teaching and learning are viewed and enacted. Although Hansen illustrates the link between perceived roles and the implementation of a curriculum, he does not explicitly examine how these roles and relationships affect the practical design of a curriculum and the way in which it is implemented.

Non-formal adult education. Non-formal adult education acknowledges the relationship between teacher and learner. Dixon (1995) explains, "The practitioners learn from their students through direct questions and dialogue, through humility and willingness to listen and understand, and through serious observation and reflection" (p. 60). Paulo Freire (1985) describes how dialogue is the basis for understanding the relationship between teachers and learners:

> [The educator] can never be a mere memorizer, but a person constantly readjusting his knowledge who calls forth the knowledge of his students…For the educator who experiences the act of knowing together with his students,…dialogue is the sign of the act of knowing. (p. 54-55)

Wildemeersch and Jansen (1992) share a definition of popular education or what is commonly known as community adult education: "Education is a process within the person which helps him to achieve a better understanding of his personal functioning, and a conscious and specific management of opportunities within the social context" (p. 71). Freire (2000) argues that people should not be passive objectives of education, but rather active participants in the learning process. He clarifies that a teacher is a learner and a learner a teacher. He states, "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow" (Freire, 2000, p. 61).

Although non-formal adult education acknowledges the relationship between teacher and learner, there is a need to explore more in-depth how this relationship is enacted through both teachers and learners understanding their individual roles, and how relationships then change based on these roles. By understanding how these roles and relationships are perceived by teachers and learners curriculum design and implementation could be greatly benefited.

Moral education. Purkey and Stanley (1991) describe what they call invitational teaching in their book published by the National Education Association entitled *Invitational Teaching, Learning, and Living*. They address the role of a teacher and discuss the relationship the teacher has with their learners. They also focus on the purpose of teaching and learning that each student will find their best ways of being and becoming. They state

> Invitational teaching specifically addresses the vital role of the teacher in the teaching/learning process…The four basic elements of invitational teaching are *trust, respect, optimism,* and *intentionality.* Teaching is a cooperative, collaborative activity in which process is as important as product. Therefore, a basic ingredient of invitational teaching is a recognition of the interdependence of human beings. Attempting to get students to learn subject matter without involving them in the process is a lost cause…Each student is ultimately responsible for his or her own learning. Each student can learn, each student wants to learn, and when given an optimally inviting environment, each student will learn. Given an optimally inviting world, each student will find his or her own best ways of being and becoming. (p. 16-17)

Recognizing the interdependence between teacher and learners invites the teacher to involve the learners more in their learning process and help them to take responsibility for their learning. However, recognizing this interdependence is not enough alone. This study seeks to further explore the dynamics involved in designing and implementing a curriculum in which interdependence between teacher and learner plays a central role.

Hansen (2001) describes qualities and characteristics of the teacher and learners in the education process. He views the teacher and learners as agents through the acts of thinking and making judgments, which then, leads to their actual conduct:

> Straightforwardness, simplicity, spontaneity, naiveté, open-mindedness, open-heartedness, integrity of purpose, responsibility, and seriousness: these concepts help provide an image of a growing, educated person. Such a person is becoming

> someone who can act in the world rather than merely being acted upon. This implies a person who not only thinks and judges but who also connects or embeds thought and judgment in actual conduct. (p. 60)

It is important to note that both the teacher and learners need to be acting, thinking, and making judgments that lead to their actual conduct.

Hansen (2001) expounds upon the importance of a teacher leading his learners to be enriched in their understanding of themselves, others, and the world around them. He describes what he calls intellectual and moral attention of a teacher:

> Good teaching involves enriching, not impoverishing, students' understandings of self, others, and the world. It means expanding, not contracting, students' knowledge, insight, and interests. It means deepening, not rendering more shallow, students' ways of thinking and feeling. (p. ix)

He boldly declares that good teaching appreciates both human possibility and the constraints that contribute to the teaching and learning being shared among teacher and students. He calls this appreciation for both helping people to realize their human possibilities and to recognize the constraints that exist and not being able to attain to these possibilities alone, "tenacious humility." "Tenacious humility" is experienced on both the part of the teacher and on the part of the learners being involved in the learning process. Through inviting teachers to see students for who they are—"to listen, question, think, and wonder with them" (p. 188) —invites a reciprocity of roles in teacher and learner, while maintaining the "tenacious humility" of the teacher and their role in guiding the teaching and thereby, the learning. Again, Hansen points to a more holistic way of teaching, inviting reciprocity of roles among the teacher and learners. However,

he does not address how these dimensions of reciprocity in teacher-learner roles and relationships can be built into the design and implementation of a curriculum.

Transformative education. Although Sam Crowell and David Reid-Marr (2013) do not talk about role explicitly, they talk about a creative stance where the teacher will "notice those opportune 'spaces' where something unplanned can be allowed to happen" (p. 15). In answer to the question about how to start creating this kind of teaching they answer

> We would start by infusing the students' perspectives and experiences into the content. Co-ownership of the educational experience is an important way to build trust, create conversation, and build community. For us we try to communicate to our students early on that there will be a shift in focus from the curriculum to the learner. Shifting this focus creates opportunities for students to be more engaged and teachers to be more naturally responsive. (p. 127)

The core features of building trust, creating conversation, and building community contribute to a co-ownership of teacher and learner in the learning process. The inter-relatedness of the learner-student role is part of teachers understanding how to invite students to contribute in the learning and clarifying the responsibility of the learners through these invitations. Teachers are essential to help their learners become, understand and commit to the important role they play as learners. Crebbin (2004) explains, "teaching students to be aware of themselves as being involved in the process of learning, to consciously monitor their own progress, and to evaluate the effectiveness of their learning is a giant step away from teaching and learning content" (p. 65). It is not to say that content is not important, but it is only one piece of the puzzle of teaching. The more learners are involved in the process of their learning and evaluating their learning, the more they will be able to learn the content, use it effectively, and enact it. This

study seeks to explore the implications of such claims in the doing of the teaching and learning—to examine what significant part such dynamic teacher-learner relationships and roles can play in curriculum design and implementation.

Herman Harrell Horne (1917) in his book *The Teacher As Artist: An Essay in Education As An Aesthetic Process* describes a teacher as one who is helping his students to grow indefinitely. In speaking of a teacher he states

> He keeps his students open-eyed…he stimulates, he suggests, he exemplifies. His methods are patient and round about….His workshop in mid-process does not seem as tidy as one might expect but his job is the neatest in the end. The children are forever making mistakes as they try themselves out…The artist-teacher is unabashed regardless of the number of visitors who see the incompleteness of each step…Against any imperfection he has left with them he has given them the power to grow forever….The teacher who sets out upon the duty of teaching young men and women the fine art of living, must himself be an artist at living….In addition he must be an artist at transmitting life. (p. xi)

This is an important part of the role relationship in that a teacher is not demanding that their students have the "right" answer. They allow their learners to grow in their learning process. The messiness of the process is inherent in teaching and learning where a teacher is allowed space to learn to become a better teacher and the learners are allowed the space to become better learners. This allows for agency of both teacher and learner to be exercised. Agency is the capacity to act on one's own volition (see OED "Agency," 2008).

This also entails the teacher not controlling the outcomes of the learning process in the sense of knowledge acquisition only. A teacher is looking at himself or herself and his or her

learners as people who are growing and learning together, trying things out, and not just learning knowledge, but enacting that knowledge through their conduct. Teacher-learner roles and relationships need to be examined in real-world examples. This study offers that real-world example to examine the part that teacher-learner relationships and roles play in curriculum design and implementation.

Leadership. Pearce and Conger, in their book *Shared Leadership: Reframing the Hows and Whys of Leadership* (2003), discuss levels of shared leadership. Generative dialogue represents the highest level that can be achieved:

> Generative dialogue is, by definition, shared leadership because its participants are fully engaged with one another and are leading the process. It is a phase that is very similar to the type of interaction relational theorists describe as a fully engaged "spiral of growth," in which mutuality, learning, and the creative activity of the co-creating solutions and shared understandings are shared by the collective …It would require being comfortable with fluidity, especially with fluid power dynamics in which expertise was continually being shifted and redefined to include other perspectives. (p. 40)

They discuss a paradox stating "that *not* representing one's own experience or position actually inhibits mutual growth in connection and limits the possibility of achieving new knowledge and learning" (p. 39). This point describes the need for learners to express themselves in fulfilling mutual growth and learning in a teaching situation. Generative dialogue between teachers and learners and the implications of these roles need to be further examined in the design and implementation of a curriculum.

Northouse (2013), in his book *Leadership: Theory and Practice*, outlines authentic leadership as being "relational, created by leaders and followers together" (p. 254). He further states that authentic leadership "results not from the leader's efforts alone, but also from the response of followers" (p. 254). According to Northouse, (2013) authenticity "emerges from the interactions between leaders and followers. It is a reciprocal process because leaders affect followers and followers affect leaders" (p. 254).

It is important to note his usage of the word "follower." With the aforementioned considerations in mind, it would seem reasonable to assume that followers in a council climate as described above could also play a significant leadership role. The question of how an understanding of these types of relationships among leader and followers, teacher and learners, actually plays out in the design and implementation of a curriculum, could give further insight into the reciprocity of roles.

Hawkley (2013) describes what contributes to an effective council process and compares the relational concept of authentic leadership to effective teaching and learning. She specifically examines the reciprocity of roles in leaders and followers. Unlike how Northouse (2013) describes the role of leader and follower, she suggests that followers also play a leadership role in teaching. The reciprocity of roles includes that the leader understands that a key element of his role includes learning from other council members instead of just leading them. In this same way, teaching and learning can help to illuminate the reciprocity of roles of teacher and learners. Teachers are also learners and learners are also teachers. The teacher role is not abdicated, but clarified to lead the teaching and learning process where all can contribute in a deeper, more meaningful way, inviting both teachers to act and learners to act and not be acted upon as Hansen (2001) describes.

Summary. These alternative views then, see the learners as contributing to the learning and teaching process. Teachers and learners are agents with undefinable potential and capacity to both grow from interacting with others and contributing to others in their learning and teaching. The roles of a teacher and learner are defined in such a way that learning and teaching have the capacity to enlarge and transform individuals' potential and contribute to shared potential.

I seek to clarify the roles of teachers and learners in this light, that the relationships between teacher and learners may be better understood in this relational teaching. This teaching is principle-based, not prescriptive or methods based. I aim to explore the roles of both teachers and learners in an agentive learning and teaching environment that contributes to a more holistic way of teaching and leads to change within the teacher and learner.

While literature on non-formal education, moral education, transformative education, and leadership offer insights into the roles and relationships between teachers and learners that flow out of these roles, these insights have not been applied to the development of a curriculum that intentionally invites the teacher and learner to enact these roles and relationships by the way it is created, presented, and implemented. Likewise, the fields of instructional design and teacher education do not address these issues adequately. This study is designed to address this gap in the literature.

Method

Study Overview

This study was conducted as a qualitative case study (Stake, 2010) of the experiences of people associated with the creation and implementation of *Come, Follow Me*. The creation phase is described and interpreted through the perspective of three key players, the three Auxiliary General Presidents of the Young Women, Young Men, and Sunday School organizations of The Church of Jesus Christ of Latter-day Saints. The implementation phase is described and interpreted through the perspective of one key player, the former Sunday School General President, Brother Russell T. Osguthorpe. Brother Osguthorpe served as the Sunday School General President from the years 2009-2014. Specifically, the relationships and roles of learners and teachers and how these relationships and roles were articulated in the creation of *Come, Follow Me* were explored. Of particular interest was how the roles and relationships were being understood in the implementation phase and what impact this has had on teaching and learning for conversion or "a change in character and nature" ("Conversion," 2008) as the Oxford English Dictionary defines it.

The timeframe of the dissertation study was delimited to the years 2009-2014, in documenting the history of the creation and implementation of *Come, Follow Me: Learning Resources For Youth*. Background historical information from before this time period was used to give context, but a thorough examination and analysis of previous manuals or teaching aids did not fall within the scope of this dissertation.

Brother Osguthorpe, as the Sunday School General President had the responsibility for helping to improve teaching and learning in the Church and in the home on a global level. In 2009, the Church embarked on an unprecedented effort to design, implement and evaluate a new

youth curriculum through collaboration by the Young Women's, Young Men's, and Sunday School organizations. Seminary and Institute personnel who are responsible for other youth programs were also consulted and involved in the process as well. Not only were they given the assignment of writing proposals for a new youth curriculum, but also to incorporate better teaching and learning in the Church through the new youth curriculum that would be created and implemented worldwide.

Pre-pilots of the new curriculum were conducted in 2010 and 2012, which played a formative role in the creation of the curriculum. The first phase of implementation of a full pilot was done in 44 Stakes (functions like a diocese) in Idaho, Colorado, and California and was initiated on July 1, 2012. Just a few short months later, the decision was made in September 2012 to implement the new youth curriculum worldwide in all units of the Church January 1, 2013. For the first time in the history of Church materials, the new youth curriculum was written for online distribution. This unprecedented collaboration among multiple organizations to complete such a monumental task was multifaceted and represented multiple stakeholders.

Data Gathering

Data gathering included interviews, participant observation, and analysis of artifacts. I conducted over one-hundred twenty-five interviews with the key informant over a twenty-four-month period. For the purposes of this study, I selected interviews that were representative of data responding to the research question. I used purposive criterion sampling using the criteria of data that discussed the roles and relationships of teachers and learners. I listened to the audio recordings and analyzed all of the interview notes (125 interviews) highlighting and flagging key topics for partial transcription. I then used this data to create a research table that summarized key themes from each interview. (See Appendix A) When I reached satiation on a particular

topic, I then moved on. I also included other historical information from the data to give context for the reader in understanding the development and implementation of *Come, Follow Me*. The sample of 25 interviews selected for a full transcript analysis were comprised of interviews conducted at the beginning, middle, and end of the study period of twenty-four months. These were selected based on representative stories and principles that were illustrated in these particular interviews.

Stake (2010) describes the type of interviewing that I conducted with the purpose of "obtaining unique information or interpretation held by the person interviewed" (p. 95). It is a more conversational interviewing that is tailored to the individual person, in this case, Brother Osguthorpe. Stake (2010) clarifies that the interviewer can "ask probing questions to clarify and refine the information and interpretation" (p. 95). At times I left the questions more open-ended and allowed for narrative to be shared and explored by both myself and the interviewee.

I kept detailed field notes that captured the words and ideas being shared, what I observed and asked further questions about, and what I was thinking about during and after interviews. This process is described by Williams (2011) as keeping both descriptive and reflective field notes. Spradley (1979) describes an open phenomenological approach to learning from the interviewee:

> I want to understand the world from your point of view. I want to know what you know in the way you know it. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand? (p. 34)

Spradley further clarifies what he calls the grand tour and the mini tour. The grand tour allows you to get an overview of the topic and then burrow deeper into certain aspects through the mini tours. Kvale (1996) notes that "the research interview is an interpersonal situation, a conversation between two partners about a theme of mutual interest. It is a specific form of human interaction in which knowledge evolves through a dialogue" (p. 125).

This dialogue was on-going, as I conducted multiple interviews based on what was shared. I did not leave the analysis for the end but simultaneously gathered and analyzed the data to inform further interviews as described above in Spradley's grand and mini tours methodology.

Part of the dialogue was clarified and better understood through analysis of artifacts in the form of talks, documents, and Church News articles that key informants had written or been involved with. I used these artifacts to clarify background information and to go deeper into certain areas of interest that emerged during interviews (the mini tours).

Participant observation also informed further analyses as I observed key players' interactions with other participants, such as when leading the meeting with the Sunday School Presidents for the pre-pilot class *Teaching in the Savior's Way: Improving Gospel Learning and Teaching*. As a participant observer, I had the opportunity to have an insider's perspective not only observing key player's interactions but also observing all who participated in the pre-pilot classes *Teaching in the Savior's Way: Improving Gospel Learning and Teaching*. I took detailed notes, both descriptive and reflective, asked questions afterward and debriefed with teachers, Sunday School Presidents, and class members. I also attended the classes teachers taught—Sunday School Gospel Doctrine, Young Women, Youth Sunday School, and Relief Society—so I could follow their progression in understanding and teaching in the Savior's way.

Analysis of Data

The data were analyzed throughout the project, using qualitative case study analysis processes such as identifying episodes and then, selecting patches from those episodes for further analysis and triangulation as outlined by Stake (2010). First, I looked for and wrote memos about domains, patterns, connections, and themes while I conducted the interviews, made observations, and reviewed artifacts. Based on what I learned from these initial analyses, I refined my questions for use during subsequent data collection activities.

Second, I selected some representative stories (Clandinin & Connelly, 2000; Pinnegar & Hamilton, 2009) from key informant interviews, my observations, and my review of artifacts about the creation and implementation processes related to relationships and roles of teacher and learner and then wrote them to illustrate experiences of both those who helped to create *Come, Follow Me* and those who are implementing and teaching *Come, Follow Me* throughout the world. This allows for the reader to have a kind of vicarious experience similar to the one I had as I peered into the experiences of key players and teachers and learners throughout the world through the reflections of the key informant. I also selected representative stories from my own observations and interpretation of the experiences I engaged in.

Third, I looked for and wrote summaries of key themes that addressed the study questions listed earlier, as well as any new questions that came up while doing the study. I used Stake's case study analysis suggestions to guide me in "looking closely at the patches of collected data, analyzing them and putting the parts together, [perhaps] in different ways than before (synthesizing)" (Stake, 2010, p. 113). I searched for connections, patterns, and themes by looking at contrasts and similarities among the data (Bednar, 2007; Spradley, 1979). I used Stake, Spradley and Bednar to formulate my own way of looking at breadth, depth, and creating

a searchable field. I opted to not use software for organizing the data into groups and codes. For me, I found that tangible documents that I could highlight and color code were more useful to see the key themes. I organized the data into three main categories: Creation of *Come, Follow Me*, Roles and Relationships, and Counseling Together to Improve Teaching. Within each of these main categories, I organized the data into themes and sub-themes. I created tables to help me see the data organized. I then used this data to further refine the themes I would include in the study. The tables helped me decide how to present the data, create figures to help lead the reader in understanding the results, and summarize key findings. (See Appendix B)

Fourth, I expanded my study of literature that seemed most relevant to the emerging themes and expanded my synthesis of themes that came out of the case to include insights from various interpretive frameworks in the literature and to critique the literature in light of what participants experienced. For each theme, I went to the literature and asked, what does the literature say more about the patterns and themes that are coming out of the data? Also, I explored what the patterns and the themes from the data suggested about possible gaps in the literature. Finally, I summarized the narratives, themes, and discussion of data in light of the research questions and purposes and offered recommendations to overcome some of the challenges that emerged.

Trustworthiness Standards

I adhered to the procedures of qualitative inquiry standards outlined in Williams' 2011 book *Qualitative Inquiry in Daily Life: Exploring Qualitative Thought.* I describe in detail how I adhered to the four criteria of trustworthiness of the study—credibility, confirmability, dependability, and transferability. I also describe the additional criteria of the study, including meaningfulness and ethical treatment of informants that I employed in the study.

Credibility. I ensured credibility by adhering to such techniques as clarifying researcher bias, member checking, peer debriefing, triangulation, progressive subjectivity checks, persistent observation, prolonged engagement, negative-case analysis, and review of transcripts.

Clarifying researcher bias. Clarifying researcher bias entailed revealing my background, perspectives, and theoretical orientation both at the beginning of the study and throughout the study.

Member checking. I ensured member checking by asking the main key informant, Brother Osguthorpe, to review interview transcripts, analyses, and summaries throughout the project to confirm, expand upon, and collaboratively create descriptions and interpretations of his experiences.

Peer debriefing. Peer debriefing included a process of me conducting the interviews and writing my initial impressions through reflective notes beside the descriptive notes. Then through the transcription process, I further clarified both sets of field notes—descriptive and reflective, which resulted in further questions for subsequent interviews. I consulted with all the members of my committee, Dr. Osguthorpe, Dr. Richards, Dr. Williams, Dr. Jaccard, and Dr. Richardson, as well as Dr. Joan Dixon Heckel (who taught as adjunct faculty at BYU and has her doctorate in international curriculum development) and obtained their critiques of my literature review, data collection and analysis activities. I further consulted with Isaac Calvert, Susan Gong, and Jacque Johnson as fellow colleagues and PhD and Master candidates in my program.

Triangulation. Triangulation was important for me in verifying the findings through the gathering of data from multiple sources. Triangulation of data for this study included the gathering of data from multiple interviews, artifacts (talks, documents), and participant observation.

Progressive subjectivity checks. Progressive subjectivity checks were essential in the design of this study because the nature of it required fluidity and flexibility. In the process of gathering and analyzing the data, I expected that new, fresh perspectives would emerge and that adapting the research questions would become necessary. I anticipated that in my peer debriefing with my committee that a lot of what was insightful, new, or unexpected, would surface and it did. Thus, it was vital that I regularly recorded my thoughts and impressions as I conducted the study and that I engaged in conversation with all members of my committee to help clarify the research questions.

Persistent observation. Persistent observation involved becoming familiar with the data that was gathered, so that I could have a clear direction of where I was going. I utilized persistent observation through conducting multiple interviews and then used the interviews to clarify themes that emerged throughout the study that could be explored in depth.

Prolonged engagement. Prolonged engagement in this study was achieved through conducting over 125 interviews over a period of two years. In addition to the interviews conducted, I engaged in participant observation by participating in planning meetings, classes taught on teaching and learning, attending the pre-pilot tests of *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* with actual learners and teachers, and participating in teacher councils with the Sunday School Presidents who implemented the pre-pilots. These were all recorded and documented over the two-year period.

Negative case analysis. I used negative case analysis to refine conclusions and add to the credibility of these conclusions by identifying instances that seemed outside of the norm of the patterns and themes that emerged. When I identified these cases, they were then analyzed to see how the themes should be modified to take these instances into account.

Transcript review. A transcript review included going back to audio recordings of the interviews and checking them against the transcripts and field notes. By looking for contradictory information in this process, I was able to verify the credibility of my conclusions.

Confirmability and dependability. Confirmability and dependability were addressed by me keeping an audit trail journal that I have available for peer review. I also consulted my audit trail journal in the research process to help me refine results and conclusions. The literature review I conducted added to the confirmability of the study by allowing me to either confirm what I found in the literature or disconfirm it. This way I was able to see similarities and contrasts and discuss them in light of the findings.

Transferability. I offer the findings of this study as a base of knowledge to inform future qualitative studies. In order to facilitate the transferability of the research, I used thick, rich description.

Thick, rich description. Thick, rich description allows the reader to interpret the data through clear reporting of details of both context and time. The more context I gave, the thicker and more concrete description of participants' experiences could help the reader to know if what was being described applied to them. An example is where I ask the reader at the end of the results section to see if they can identify the principles themselves of effective teacher and learner roles through me sharing a culminating narrative story. My hope is that the reader not only understands what happened in the case I observed, but that they themselves go through an introspective reflection process on how understanding roles of teachers and learners can improve their own teaching and learning. Through these rich descriptions (Stake, 2010) of the study, readers are then better positioned to evaluate the usefulness of the study for their particular time and place.

Ethical treatment. Ethical treatment of participants was ensured by use of informed consent, as stipulated by the International Review Board approval process at BYU. The key informants gave permission for their real names to be used. When illustrating negative examples, I either omitted names or disguised them for confidentiality.

Description of the Case

Background

This case comprises a qualitative study of the development and implementation of *Come, Follow Me* and the *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* course that was pre-piloted to support teachers who would be teaching in this way. This study focuses on the attitudes, beliefs, assumptions and experiences of key players who were involved in creating *Come, Follow Me* and the vision and purpose for which they created it. Specifically, it is important to understand the context in which *Come, Follow Me* came about to give the reader greater clarity of the central place that roles and relationships played in the creation of the materials.

Come, Follow Me

Come, Follow Me is impacting millions on a global scale. A First Presidency letter sent to all Wards and Stakes stated "the new curriculum integrates basic gospel doctrines, as well as principles for teaching in the Savior's way that are also being introduced into the seminary curriculum. The focus is on strengthening and building faith, conversion, and testimony, using the most current teachings of the General Authorities and general auxiliary presidencies" (Retrieved May 13, 2014, https://www.lds.org/pages/new-youth-curriculum/announcement?lang=eng). The new curriculum was released online in 23 languages as *Come, Follow Me: Learning Resources For Youth.*

In the "Welcome Letter" of *Teaching the Gospel in the Savior's Way: A Guide to Come, Follow Me: Resources for Youth* the First Presidency writes "To Beloved Parents, Teachers, Advisers, and Leaders of Youth, 'You are called by the Lord to help youth become converted to the gospel'" (p. 2). In the *Church Handbook of Instruction Book 2: Administering the Church*

under Chapter 5, entitled the "Work of Salvation in the Ward and Stake," the role of Church members is outlined as follows:

> Members of the Church of Jesus Christ are sent forth "to labor in his vineyard for the salvation of the souls of men" (D&C 138:56). This work of salvation includes member missionary work, convert retention, activation of less-active members, temple and family history work, and *teaching the gospel*. The bishopric directs this work in the ward, assisted by other members of the ward council. Although the bishop retains ultimate responsibility in these areas, the ward mission leader coordinates member missionary work, the high priests group leader coordinates temple and family history work, and *the Sunday School president assists other ward leaders in improving gospel learning and teaching.* [emphasis added] (The Church of Jesus Christ of Latter-day Saints, 2010, para. 1-2)

Teaching the gospel is an integral part of laboring for the salvation of souls. Improving gospel learning and teaching is of central focus to accomplish the work of salvation individually and as a Church.

In discussing how teaching and learning are the heart of *Come, Follow Me*, Matthew O. Richardson, former Second Counselor in the Sunday School General Presidency, explains that, "Conversion is not something that can be simply imparted or given to another person, for it is the product of the learner's efforts and free-willed agency" (Richardson, 2013, p. 37). *Teaching, No Greater Call*, a Church resource book for teacher improvement states, "Knowing that individuals are responsible to learn the gospel, we may ask, What is the role of teachers? It is to help individuals take responsibility for learning the gospel—to awaken in them the desire to study, understand, and live the gospel and show them how to do so" (p. 61).

At the heart of *Come, Follow Me* from the beginning was a unified focus on personal conversion in the youth of the Church. Most adult members of the Church are acquainted with a young person who has left the Church. This is of great concern for every parent and every leader and teacher of youth. Many of us have known a family member or close friend who has strayed from the Church and whose conversion was not deep in the doctrines and principles of the gospel. Richardson (2013) states, "while conversion may have been the intended outcome for every gospel curriculum in the past, the actual focus of the lessons was mostly on imparting gospel knowledge" (p. 35). Russell T. Osguthorpe, Sunday School General President said of designing the new curriculum, "We wanted to teach for conversion and not just for increasing their understanding of doctrine. If we just increase knowledge, then that's not enough. It's harder for the youth to go out and live it unless they become converted to it" (Morgenegg, 2012, p. 10).

With personal conversion as the focus the learning outlines in *Come, Follow Me* are specifically designed to "provide opportunities for young men, young women, and their teachers to learn and teach the doctrines together and to strengthen one another in living them" (Richardson, 2013, p. 37). David L. Beck, Young Men General President, said that "the committee understood early on that classrooms and lives would be transformed if the youth were empowered" (Beck, 2012). Conversion requires that both the teacher and the learner act upon the doctrines of Christ or in other words, exercise his or her agency. As a result, it was determined that every learning outline would "engage the youth in learning, teaching, discovering and sharing the gospel" which are all acts of agency.

In the Tongan language there is one word, "ako" for both teaching and learning. When talking about teaching for conversion, learning for conversion is also implied. It is like a coin,

with both sides, the heads and the tails make up the coin. When talking about teaching in the Savior's way, learning and teaching in the Savior's way both contribute to the process of teaching for conversion.

Teaching Aids

Kevin Whitehead (2009), in his historical analysis of teaching aids for Sunday School teachers, points out that from the formation of the Sunday School program there has always been a focus on effective gospel teaching, which has included: "student participation," (p. 93), "spiritual preparation" (p. 120) of the teachers, "love" (p 121), "honest discussion," (p. 125), having learners "take greater responsibility in studying, inquiring, and participating," (p. 125), and "teaching by the Spirit" (p. 151). He states that, "Although many of the guiding principles found in the teaching aids have not changed, the clarity by which they are explained has" (p. 178). He concludes, "that there is a need for further study on how helpful a given teaching aid is" (p. 204) to teachers and how "to get these materials into a format that" can be more "widely utilized by the general membership of the church" (p. 204). Although his thesis provides a thorough analysis of the teaching aids, he does not address the question of relationships and roles of teacher and learners being understood by teachers and members of the Church and if it impacts them in improving their teaching and learning. His analysis stops in 2009 before the new curriculum was introduced; and as a historical analysis, he relies heavily on text, and not on data gathered on how the teaching aids were received and used.

Another gap that exists is that prior to 2013 the Sunday School teaching aids were distributed to members primarily through a separate Sunday School class for adults and the ways in which to try to improve teaching and learning were not embedded in the curriculum itself. There was also no focus on improving gospel learning made explicit in the layout of the curricula

prior to 2013. Rather, the youth Sunday School, Young Men, and Young Women curricula were primarily formatted using knowledge and behavioral objectives, with the emphasis on the teacher preparing and delivering his or her lesson content to the students.

Previous Curricula

A thesis entitled *Doctrinal and Historical Analysis of Young Women's Education in the Church of Jesus Christ of Latter-day Saints* (2009) written by Andrea Erickson focuses primarily on an analysis of the young women curriculum and the central doctrines being taught in different historical periods. Erickson also conducts a thorough analysis of the most current curriculum (which was 35 years old) before *Come, Follow Me.* In addition to this analysis, she includes the *Resource Guide* template that was created to provide teachers with more current talks by the Church leaders and incorporated teaching methods. She then makes recommendations of which doctrines and topics should be included in future curriculum. Erickson analyzes the existing curriculum within the framework used by the Church Curriculum Department before 2009, utilizing frequency graphs of how often scriptures are used in the lessons to support the doctrine. This analysis does not explicitly discuss roles and relationships of teachers and learners and how to help change perceptions of those roles and relationships through embedding them into the design and implementation of the curriculum.

The Perfect Curricular Storm

Matthew O. Richardson in his article *Come, Follow Me: Learning Resources for Youth* that was published in the *Religious Educator* in 2013 outlines historical events leading to the climate for what he references as "a 'perfect storm'—an event where many diverse factors converge at a precise moment in time to create an outcome of unusual and unprecedented magnitude" (Richardson, 2013, p. 24). His article summarizes key events leading up to and

coinciding with the development and implementation of *Come, Follow Me*. He gives a synopsis of the key components of *Come, Follow Me* including "A Concentrated Focus on Conversion" and "Teaching and Learning: The Heart of *Come, Follow Me* as two examples. His article is a great resource to draw upon to supplement the historical accounts that I've collected through my interviews.

Additional Documentation of *Come, Follow Me*

Lee Perry, a board member of the Sunday School General Presidency, presented at the Symposium for the new Center for Learning and Teaching at BYU-Hawaii at the end of February 2014. He showed timelines and graphs as well as principles and processes that went into the development and implementation of *Come, Follow Me*. Camey Hadlock and Jason McDonald wrote an article entitled "Design-Driven Innovation as Seen in a Worldwide, Values-Based Curriculum" that has been submitted for publication in the journal *Educational Technology*. Their focus is on instructional design and utilizing design-driven innovation, a relatively new design approach, that "can give instructional designers additional tools to shape the meaning they and others have about instruction and learning" (p. 1, in press). They use the development of *Come, Follow Me* as their example of design-driven innovation and the benefits to both teachers and learners that this type of design lends itself to. They don't mention the name *Come, Follow Me* in the article but they were part of the design team that created the learning outlines. They conducted interviews with teachers of the new curriculum and shared their results regarding to what extent teachers see that they are co-designing the curriculum and even some see their students as further co-designers of the curriculum (p. 10, in press). They address perceptions of teachers and learners in this new co-designer role as the learning outlines are implemented. The data they presented is useful in understanding from a design point of

view, how designers need to expand their understanding of roles and relationships of teachers and learners to embed those roles into the curriculum itself.

Results

The results will be organized into three main sections that aim to answer the research questions. The sections are as follows: Creation of *Come, Follow Me*, Perceptions of Teacher and Learner Roles and Relationships, and Improving Teaching and Learning in the Savior's Way. First, I will give a brief history of the genesis of *Come, Follow* Me and the assumptions and beliefs of teacher and learner roles and relationships of those who created it. Second, I will introduce Tables 1 and 2 with themes of effective and ineffective teacher and learner roles and relationships. I will then introduce Figure 3 "Types of learning based on roles and relationships" that illustrates perceptions of effective and ineffective teacher and learner roles and how they influence teaching and learning relationships. Representative stories of those implementing *Come, Follow Me* will help the reader understand the perceptions of teacher and learner roles and relationships in each of the four quadrants of Figure 3. I will also introduce Figure 2 "Teacher learner reciprocity of roles" to show effective roles and relationship being understood between teacher and learner. Finally, in the third section, I introduce Figure 5 "Changing perceptions of roles through an effective teacher, an expanded version of Figure 3, to illustrate how perceptions of roles can change through teachers helping each other to move from ineffective to effective roles and relationships, thus leading to improved teaching and learning. Then, in turn these teachers can help their learners move from ineffective to effective roles, ultimately leading to teaching and learning for conversion.

Creation of *Come, Follow Me*

In this section, the results center on Research Question #1: What are the beliefs and assumptions concerning teacher and learner roles and relationships of those who designed the *Come, Follow Me* curriculum? Prior to the creation of *Come, Follow Me*, many efforts had gone

into developing new Young Women and Young Men curricula. However, those efforts when presented were met with a "No, not yet" response from the leaders of the Church. This statement was prophetic. As those who led the Young Men and Young Women participated in council in this miraculous creation process, it became clear to them that the Lord had something else in mind.

The Sunday School, Young Women, Young Men, and Seminaries and Institutes were unified in purpose: to develop a curriculum that as its focus would have teaching and learning for conversion for the youth of the Church. The scriptures and words of the living prophets guided those who were involved in the creation of *Come, Follow Me*. Specifically, they searched and studied the scriptures to understand what teaching in the Savior's way entailed. The innovation of making the curriculum available online allowed for the focus of the learning to be centered around the doctrine found in the scriptures and in recent General Conference talks that could be updated every six months. Just as they had experienced in counseling together, teaching one another, and learning from each other in the creation process, they desired the same experience to occur in individual classes and in individuals themselves ultimately. Sister Elaine S. Dalton reflects on the genesis of the curriculum:

> I think it's amazing that we got to the place during our time as a Presidency where this could actually be launched technologically so that it could be kept updated; so that we could have the current words of the prophets. One of the very first meetings in 2008 that we had as a Presidency (Sister Cook, Sister Dibb, and I) with the First Presidency, we talked about continuing to pursue a Young Women curriculum that was relevant and that was based on revelation. And I remember that President Eyring said, 'that in the day and time that we are living

> in, youth are going to have to be riveted on the words, the current words of prophets, seers, and revelators.' That became one of the guiding lights for us as we started to think, 'how can the youth be riveted on current prophetic words?' Because of course, we all know, that we are going to have to follow our prophet because 'he knows the way.' And so, as we embarked on this journey seeking inspiration and revelation, there were a lot of things that came to us that were so simple that it was almost absurd. Because I think we have a tendency to complicate things and that simplicity of what came to us, came straight from the scriptures. (personal communication, April 21, 2014)

The Young Women Presidency realized that with the curriculum they had that the "youth were more acted upon than they were engaged in their own learning" (E. Dalton, personal communication, April 21, 2014). They began to work on a completely different curriculum that was so simple. They said, "As we studied and went to the Temple, we realized how the Savior teaches us and how He taught us in the New Testament while He was on the earth. We studied His life. We went to the Lord's University, the Temple, we prayed, and we observed how we were taught in the Temple" (E. Dalton, personal communication, April 21, 2014).

Sister Dalton, when asked how *Come, Follow Me* came about shares a pivotal point where the Young Men, Sunday School, and Seminary and Institutes were invited to collaborate together. She states

> I remember when we first presented the idea that the Holy Ghost would be the teacher and that we would teach in the Savior's way, that we would teach Gospel doctrine—the why of the gospel, and that we would engage the agency of the learners. We were told that we were on the right track and that we should work

> with the Young Men, Sunday School, and Seminary and Institutes and come to unity on this point. I remember thinking, you've got to be kidding because that was a huge assignment. But, that turned out to be so prophetic and so possible because things that look impossible are so possible with the Lord's work. And so that began a journey of cooperative unity and discussion and sharing and compromise and learning that really, I think, produced in the end a better product than any one entity could have produced alone because counseling together always does that, especially when you are led by prophets. (personal communication, April 21, 2014)

It is through this prophetic counsel that they came together with a unified purpose to create a curriculum that would teach for conversion. The creation was a process where "line upon line" the Lord's will was being revealed. It took sweat and a lot of work, compromise, and humility to learn from one another, listen to one another, and be unified in goal and purpose.

One important principle that the Auxiliary leaders followed was that of counseling together. Through counseling together, they were actually modeling learning and teaching in the Savior's way. In essence, they were modeling what the potential can be for each class that is taught using the *Come, Follow Me* learning outlines. Understanding the roles and relationships of those who participated in the creation of *Come, Follow Me*, helps to better understand the expansion of roles that they engaged in. A teacher's role was expanded to being a learner and the learner's role was expanded to include teaching others. Principles that guided in the creation process included revelation through counseling together, unity, and learning, teaching, and discovering truth together.

Perceptions of effective teacher and learner roles invites engaged teaching and learning or teaching and learning for conversion. What does this look like, this counseling together, this expansion of roles? What are the components that went into the learning outlines that help to clarify these roles in a classroom setting?

Revelation through counseling together. In discussing the process of receiving revelation through counseling together, Brother Osguthorpe shares how it is a collective effort:

> It takes the whole group to figure out what the prophets are really requesting. Their job is to provide vision, and the rest of us have to figure out how to meet that vision. That's certainly what happened with the youth curriculum. Over and over again we would take something to him (Elder Hales) and he would say, no, this is not it. Sometimes, that was a moment of frustration, but then that led to people going back and saying ok, we've got to regroup, we've got to rethink, we've got to go over this again. What we thought might work is not feeling good to the ones we sustain as prophets, seers, and revelators, so we've got to go back and figure this out again. Then, obviously when it started to feel good, everybody felt good, and then you have this feeling of unity and this feeling of progress, really. We are working our way to an endpoint. You know the endpoint. Well, you keep working on it. Just like the Brother of Jared, you bring me a proposal and the Lord will confirm or disconfirm. We will keep getting there as we move forward. And that's how it happens in the Church, confirm or disconfirm, until it is feeling like this is what the Lord needs to happen. Then, things move forward. (personal communication, November 30, 2012)

This collective effort in a council to come to an end result that is unified in purpose and direction works best when people really know each other. Trust is there among those in the council, and when trust exists, sharing ideas— even brand new ones— can be met with increased understanding and mutual learning.

Two examples illustrate this point. In talking about councils as effective learning and teaching experiences Brother Osguthorpe shares a particular moment that will always remain ingrained in his memory. He states

> One little magical moment for me happened when I was in a meeting of the youth curriculum development. We were with Brother Beck, Sister Dalton, and myself and some people from the Curriculum Department with Elder Pieper. At one point Sister Dalton said, (I had never heard it this way; it hit me over the head) 'Our curriculum doesn't really need to be developed. We've already got it. It's the scriptures and the words of the living prophets. If we just stick with those, we don't have to translate anything.' Now at that moment I thought, 'wow.' What she was saying was that the words of the living prophets we are going to use would be primarily words that were spoken last month or six months ago and not twenty-three, forty-five or a hundred years ago. We're going to the most current words that our leaders are saying now. We're not going to date ourselves or date the curriculum by sticking it in a period of time like the old printed manuals. (personal communication, March 1, 2013)

Sister Dalton describes the process that she experienced in General Conference when the inspiration came to her. She explains

> That happened early on. I was sitting in General Conference. I was sitting there listening to one of the talks and the feeling just came upon me so strongly because I had gone with a question in mind, as we all do, how can we do this new curriculum? How can we hasten the young women's spiritual progression? And the feeling came 'Elaine, you don't have to write the new curriculum. Your curriculum is already written, correlated, and translated.' And when that came, that was the most peaceful, most exhilarating thing. It was clear that they needed the words of these prophets, seers, and revelators. It was written and translated, and all we had to do was figure out a way to get that to the Church. (personal communication, April 21, 2014)

This experience helped the members of the council to experience being of one mind and one heart, unified in their steps forward with the curriculum development. Brother Osguthorpe describes the importance of knowing where people are in their understanding or evaluation of the situation. He states, "To get unity around something, you need to have expressed evaluative judgment to see where people stand. You can't get unity unless you know how somebody feels about it" (personal communication, March 25, 2013). To illustrate how counseling together mirrors what is possible in a class when the teacher is teaching in the Savior's way, the following quote illustrates feelings of inclusion, trust, energy, excitement, and new learning and growth that leads to change. Brother Osguthorpe reflects on how he feels being a part of the council process:

> This is perhaps one of my favorite places to be in my life. This meeting is just a place where we learn and grow and share in ways that are so magnificent. There was Julie Beck and Elaine Dalton and I. I learned things from these people I

> value so much. There's something about what happens in a council. If you're learning from someone you don't know, you can still learn a lot. A stranger can teach you marvelous things. But when you know someone, you see them every week, like a ward council, and you've known each other, when they speak under revelation, when they're inspired to speak, their words mean more. In that council there is a closeness. (personal communication, December 7, 2012)

This closeness creates a space for the Spirit to teach as they learned and taught one another. The same thing can happen in a *Come, Follow Me* class where through the teacher and learners knowing each other, the Spirit is invited to teach where they "understand one another, and both are edified and rejoice together" (D&C 50:22).

Unity. Elder Hales had been involved thirty years before in trying to improve the youth curriculum. He rejoiced that it had finally come in such a unified way. His direction, support, vision, and guidance was invaluable as the team worked in unity that allowed for revelation and new insights to be given. The unity that existed between the Sunday School, Young Women, Young Men, and Seminary and Institutes was there from the onset. Brother Osguthorpe reflects

> It actually seemed with youth curriculum that the brethren were kind of surprised that we had unity from the onset. We didn't start out trying to go different directions. When Brother Beck mentioned what he wanted, and was hoping for for the young men, it was almost identical to what Sister Dalton wanted and identical to what I wanted. So it wasn't that we all had to get in a room and hammer things out and convince each other. No, no, no, no, no. We always wanted what was coming with the youth curriculum. So each time we would meet, they would say, are you seeing it together? Are you united? Have you

> talked with the seminary? The seminary is very amenable; very open, very helpful, very cooperative in every way. We don't have any isolationism. We just don't have it. We are totally enjoying working together. We don't avoid the collaboration at all. We welcome it, we are excited about it. We're not afraid that some other organization is going to take over and take us in a different direction. (personal communication, December 6, 2012)

This unity allowed for miracles to happen. Brother Osguthorpe refers to the unity that they experienced over those years of councils as becoming one. He references John 17, the Lord's intercessory prayer "where He's saying that we may be one as He is. That I in thou and thou in me, that all may be made perfect in one" (personal communication, December 6, 2012). He goes on to explain that unity doesn't mean that they are each envisioning everything exactly the same, but that "unity is focused on what everyone is trying to do, what the Lord would have them do in this particular case (personal communication, December 6, 2012). Brother Osguthorpe expounds, "When there is that kind of unity, miracles will come. I had never seen it on this scale before. The greatest personal lesson of the youth curriculum endeavor is that we were unified in that this wasn't just creating outlines for people to use, but a change in the way that we went about helping people learn the gospel. It wouldn't matter what age" (personal communication, December 6, 2012).

Brother Osguthorpe further explains, "some people think that unity means that there is never any disagreement. We had strong disagreements at times; very honest and very lively disagreements at times. That didn't mean that we weren't unified in our goal" (personal communication, December 6, 2012). Ultimately, as Richardson (2013) in his article *Come, Follow Me: Learning Resources for Youth* describes that "all involved would agree that the way

this curriculum was developed was very different from past efforts, and most would indicate that "the unity of the group" empowered them to see new methods and possibilities" (p. 33). He further states, "Elaine S. Dalton felt that the product of the group's unity was the ability to be fully directed by the Spirit and revelation. 'What happened was it was more a spiritual experience where the Holy Ghost just taught us a completely different way of doing something,' she said. 'I don't think that could have happened if we hadn't had the unity that we felt'" (Richardson, 2013, p. 33).

Learning, teaching, and discovering truth together that leads to change. The unity that characterized the creation process of *Come, Follow Me* was focused on helping to teach and learn for conversion. Brother Osguthorpe states, "Doctrine not lived is nothing. The purpose of gospel instruction is to lead to change" (personal communication, November 30, 2012). When asked what learning means, Brother Osguthorpe responded, "Some kind of change takes place inside you, either how you see something or how you act, but some kind of change" (personal communication, April 9, 2013). Elder Packer has taught, "True doctrine understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior" (Packer, 1986, p. 20). In speaking to this principle of understanding of the doctrine, Elder Bednar states

> Our tendency as members of the Church is to focus on applications. But as we learn to ask ourselves, 'What doctrines and principles, if understood, would help with this challenge?' we come to realize that the answers always are in the doctrines and principles of the gospel. Given that true doctrine, understood, changes attitudes and behavior, then: What doctrines and principles, if

> understood, would help me or you to live more consistently what we know is true? (Bednar, 2012, p. xv)

Teaching for conversion, then, is to inspire people to live the doctrine and support each other in living it. Brother David L. Beck, the Young Men General President shares the following inviting teachers to teach in the Savior's way, "make sure you're living these doctrines and living the gospel fully in your life. *Come, Follow Me* is the name of the curriculum, but it's also a charge to teachers to invite your students to follow you" (Beck, 2012, Part 2).

Brother Osguthorpe was asked the question: "If you could help teachers in the Church with just one idea, what would it be?" He responds

> The big idea would be to help people. The purpose of Sunday instruction is to inspire people to live the doctrine. The purpose of Sunday instruction is not to deliver content. We have content in our hands. We can look at content all the time. And when a Gospel Doctrine teacher complains that the students don't read the lesson before they come, this may sound funny, but why should they read it, because the teacher gives every word of the lesson during the class. So, why would they? There's no reason to look at the content. The content is going to be delivered to them on a silver platter. So, if I could do anything I would try to help people say, "Doctrine not lived is worthless. So, help people live the doctrine during every day of the week. This is what we are after on Sunday, not to deliver content (personal communication, November 30, 2012).

One way that invites living of the doctrine daily is through inviting the youth to act outside of class. There had been concern that the youth would think that the youth curriculum

was too much like school because of inviting the youth to act during the week being compared to giving them homework. However, after the program had been implemented in the pilot, the youth were saying things like, "What I love most is the learning. It doesn't stop just at Sunday School. You carry on throughout the week and your teacher gives you an assignment and you need to come prepared for the next Sunday" (personal communication, December 6, 2012). Brother Osguthorpe goes on to explain more about this invitation to action and how the youth are being invited to live the gospel. He states

> What this young person loved most is that it's not called homework. It's called an invitation to action. It's an invitation to live the gospel. So if you're teaching about meaningful prayers, the invitation is, during this week, do you think you can accept my challenge to have more meaningful prayers? And next week when we come back, we can talk about how our prayers are more meaningful. Do you think you can do that? The learners say, yes! We can do that. We're doing something in our class. This is what some young people say they love most about it. (personal communication, December 6, 2012)

Another one of the youth shared, "Once you get going on these lessons, it's so easy to get people and the rest of the quorum members involved who really are teaching. At the end of every class, whoever has been teaching the lesson will give us a challenge. So throughout the week we have that challenge to become better" (R. Osguthorpe, personal communication, December 6, 2012).

In describing how the Sunday School, Young Men, and Young Women learning outlines have different choices of learning activities, Brother Osguthorpe shares, "There are so many choices of learning activities. There has been great, great care to try and keep the learning activities in each of the organizations unique" (personal communication, December 6, 2012). All

of the design of the learning outlines is for the purpose of trying to help the youth live what they are learning and teaching one another. Brother Osguthorpe explains further

> The reason we are doing youth curriculum is to keep more youth active in the Church. We don't want to lose one of them. When you ask someone to go home and have more meaningful prayers, I don't think that request will cause them to leave the Church. It's going to help them increase their faith and have a better chance of staying active in the Church because they're living the gospel during the week, rather than just coming on Sunday. (personal communication, December 6, 2012)

One of the most important concepts of the youth curriculum for the teacher to be prepared to teach in the Savior's way is to "Prepare Spiritually." In a Mormon Channel broadcast that Brother Osguthorpe, Sister Dalton, and Brother Beck talk about the purposes of *Come, Follow Me* they discuss what this means for the teacher and the expanded role that the teacher has of being a learner. Brother Osguthorpe shares

> In the Mormon Channel broadcast one of my favorite things about this whole adventure is that in each lesson, it says to the teacher, (say the lesson is on meaningful prayer), now this week before teaching this lesson, try to increase the meaning of your own prayers. If you're going to make this real, experience the lesson before you teach it. The lesson is not about a lot of content. It's not about covering these talks and all these words. The lesson is about helping your prayers become more meaningful. You live the lesson before you teach it. Then you can speak from experience and say, this week, let me tell you what I did. Then the adult grows in strength and the learners see the adult as a fellow learner;

> somebody who's trying to improve their own life. This is why youth curriculum is so, so different. It's not, I'm going to go deliver this piece of content to these kids. It's called teaching and learning for conversion. (personal communication, December 6, 2012)

Sister Dalton shares her insights on how important it is for the teacher to think about how they can be spiritually prepared so that the Holy Ghost can guide them in their teaching. She states

> Primarily we have been brought up to rely on the lesson instead of on the Holy Ghost. The Lord, in making this change, is empowering us. I think for some they are not secure enough or want to do things so right that they will rely on the printed word rather than letting themselves rely on the Spirit. We're all going to be doing this more and more and we're going to have to learn how to trust and listen to and rely on the Spirit. So, the spiritual preparation for the teacher is critical. It's based on the principle that was taught by President Packer. He said preparation itself is more important than the preparation of a lesson. What this is going to do is help those who are leading these learning experiences become more spiritually aware and in tune. It's precisely the instruction concisely given in the scriptures, which is 'treasure up in your minds continually the words of life, and it shall be given you in the very hour' (D&C 84:85). So this principle of preparing spiritually is not just for the teacher, but it's for the learner as well. A teacher is also a learner. We are all learners—so treasure it up and focus on the questions your youth are having. We don't need to give them our questions. We could say what questions do you have about the Holy Ghost? We don't dismiss their

> questions. We help them understand the doctrine that will change their actions. This is President Packer, and also Elder Bednar—and it will change everything. Even a leader asking a question, that's their question. We have to invite the youth to ask hard questions and be secure enough as a leader in the fact that we have been called by God by priesthood power and will be given the inspiration we need, and be secure enough to say that is a great question, and you know what? I have no clue what the answer is. I bet you that if we study this as a class, we study prophetic words, we look at the scriptures and we discuss this and share our own personal experiences in what we're learning, we'll find an answer because the Holy Ghost will tell us. We're told in 2 Nephi the scriptures will tell you all things you should do and the Holy Ghost will show you. (See 2 Nephi 32: 3, 5) When they have the experience of learning in that way, it's such deep learning. The learning you learn by the Spirit stays with you forever. We are all learning and I think that's part of the magnificence of this new curriculum. It's every bit as much for the leader and her learning as it is for the young woman. That's always been a very high priority. How do we develop the teacher as a learning facilitator? She is as much a part of this process as the young woman is. It's a very complete picture. (personal communication, April 21, 2014)

Brother Osguthorpe clarifies what the component "Prepare Yourself Spiritually" entails in the curriculum. He states, "The preparing spiritually part has to do with who you are as an individual and your relationship with Heavenly Father, the Holy Ghost, and the Savior. That is very different than going through a list of references or resources" (personal communication, April 21, 2014). He also shares, "Teaching happens every time we try to strengthen someone

else. 'And when thou art converted, strengthen thy brethren [and sisters]'" (Luke 22:32). (BYU Idaho Devotional, March 18, 2014).

For a teacher, the focus of *Come, Follow Me* is to teach for conversion. Brother Beck explains, "We've invited those who teach and those who learn… [to] share their stories. And it is edifying when someone tells their story" (Beck, 2012, Part 2). This means that the youth teach one another in class and share with and teach others outside their class as part of their growth and conversion. *Come, Follow Me* helps the teacher to know better how to fulfill his or her calling of being a teacher of youth. The roles of teachers and learners are embedded in the curriculum itself and in the training materials that accompanied implementation. Teaching for conversion includes "loving the youth," "deciding what to teach," "making a plan," and helping them learn, letting them teach." See overview below in Figure 1.



Love the youth

Know them. Pray about them.

Ponder their needs.



Decide what to teach

Review monthly doctrinal topics and available outlines.

Seek the guidance of the Holy Ghost.

Counsel with leaders, youth, and parents.



Make a plan

Pray for inspiration.

Think about the youth and their experiences and circumstances.

Study the resources and select activities.



Help them learn, let them teach

Engage the youth.

Adapt your plan according to needs.

Invite action and application.

Figure 1. Overview of *Come, Follow Me.*

The *Come, Follow Me* learning outlines have the following components: "Prepare Yourself Spiritually," "Make Connections or Share Experiences," "Learn Together," and "Invite to Act or Live What You Are Learning." See Fig. 2 below for a template of the learning outline.

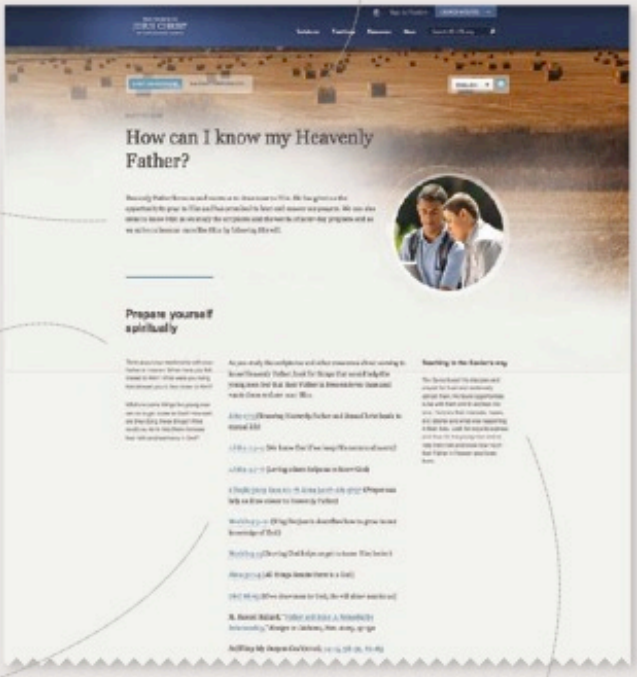
USING THE LEARNING OUTLINE

Select an outline

Leaders and teachers select outlines, based on the interests and needs of the youth. What is relevant to their lives? What does Heavenly Father want them to discover today?

Review the doctrine

Read brief summaries of doctrine and principles taught in this outline.



Prepare mind and heart

Prayerfully consider how the doctrine and principles apply in your life and the lives of the youth.

Study updated resources

Find the most recent and relevant youth messages from the living prophets, or use other approved Church resources.

Teach like the Savior

Consider how the Savior teaches, and model your teaching after Him.



Figure 2. Template of *Come, Follow Me* learning outline.

The design of the curriculum itself and the lessons being called learning outlines reflects the assumptions and beliefs of those who helped create *Come, Follow Me* about the role of a teacher, the role of a learner, and the relationship between teacher and learner. The Presidency members and board members of the three organizations as well as dedicated staff worked together to create a new youth curriculum that would help the youth to not only know the gospel, but live it daily in their lives. Brother Osguthorpe states: "We want to teach people to learn, teach, and live the doctrine. It's the living. You learn the doctrine, because you can't teach it until you learn it. Then you teach it so that you really get it down deep inside. Then you live it so it changes you. It's living that changes you. It's not just knowing it" (personal communication, July 9, 2013). He also shares, "Gospel learning, like most of learning in life, is learned in the doing. That's why the doing is the becoming" (personal communication, July 9, 2013). To invite people to engage in teaching and learning for conversion, perceptions of teacher and learner roles and relationships need to be clarified and examined through actual teaching of the curriculum as it has been implemented.

Perceptions of Teacher and Learner Roles and Relationships

In this section, the results focus on Research Question #2: How do these assumptions and beliefs affect the implementation of *Come, Follow Me*? Brother Osguthorpe states, "Learner and teacher roles are right at the core" (personal communication, May 16, 2013). The purpose of developing relationships and the purpose of understanding roles is so that gospel learning can be enhanced. In gospel learning where the teacher understands his or her role and that of the learners, the Spirit is present as they engage in teaching and learning for conversion. Brother Osguthorpe shares, "When the Spirit is present in a council or a class, the time goes so fast"

(personal communication, May 21, 2013). What is it that is happening on the part of the teacher and the learners to invite this kind of learning?

I compiled two tables and created themes that represent both effective and ineffective teacher and learner roles and relationships. These tables are broken down into themes that are specific for each role—both teacher and learner—and then the relationship that exists between them in either effective or ineffective teaching and learning. (For a more complete detailed description with quotes for each of these six categories see Appendix B, Tables 1-6.)

Table 1

Perceptions of Effective Teacher, Learner Roles and Relationship Themes

Effective Teacher	Effective Learner	Effective Relationship
Flexibility Within Structure	Feeling Valued	Love and Unity
Validating and Valuing the Learner	Youth are Capable Learners and Teachers	Counseling Together
Evaluative Judgment and Discernment	The Lesson is Inside the Learner	Making Room for the Spirit
Looking at Gifts and Strengths of Learners	Agency	Building on Each Other's Comments
Listening	Love and Unity	Teacher Enthusiasm
Empowering the Learner	Edification	Conversation
Teacher and Learner Agency	Discovery	Expansion of Roles
Setting the Stage	Taking Action	Individual Application
Perspective Taking	Asking Your Own Questions	Trust
Seeing Potential		Conversion
Invite Discovery of Truth		Invitations to Act
It's Ok to Make Mistakes		Teacher and Learner Agency
Facilitate Conversion		
Invite Sharing, Don't Force Participation		
Teaching by the Spirit		
Prepare Spiritually		
Humility		
New Paradigm of Teaching		
Inviting Questions		
Character		

Table 2

Perceptions of Ineffective Teacher, Learner Roles and Relationship Themes

Ineffective Teacher Role	Ineffective Learner Role	Ineffective Relationship
Misunderstanding of Participation	Dominator	Passive Learners
Too Much Focus on Content	Teacher Preaching	Not Prepared
Authority	No Participation	Teacher is Not a Learner
No Room For the Spirit	No Opportunities for Action	No Conversation
Asking Poor Questions	No Counseling Together	Focus on Content
Not connecting with Students	Annoyer	Teacher Resists Change
Control	Disempowerment	No Counseling Together
Follow Up	No Contribution	
Stand and Deliver		
No Invitations		

The themes in the tables are broken down by individual teacher learner roles. I created a figure that shows these roles and relationships in context to one another making it easier for the reader to understand the roles and relationships that exist in each type of teaching and learning that I examine. In Figure 3, "Types of learning based on roles and relationships," I illustrate perceptions of effective and ineffective teacher and learner roles and how they influence teaching and learning relationships. Representative stories of those implementing *Come, Follow Me* will help the reader understand the perceptions of teacher and learner roles and relationships in each of the four quadrants of the Figure. The four quadrants are 1) Teaching and Learning for Conversion 2) Content Delivery 3) Learning to Learn and 4) Role Confusion.

The hope is to show how the principles of "Teaching in the Savior's Way" contribute to perceptions of effective roles and relationships and engaged learning. By illustrating the opposite perceptions of ineffective roles and relationships, my hope is to show how

misperceptions of teacher and learner roles contribute to less effective types of teaching and learning. These include a more limited kind of learning process through content delivery being the focus of the teacher, a potential for learning process on the side of the teacher to invite learners to learn how to learn when a learner does not understand his or her role, and where very little learning occurs because there is role confusion on both the part of the teacher and the learner.

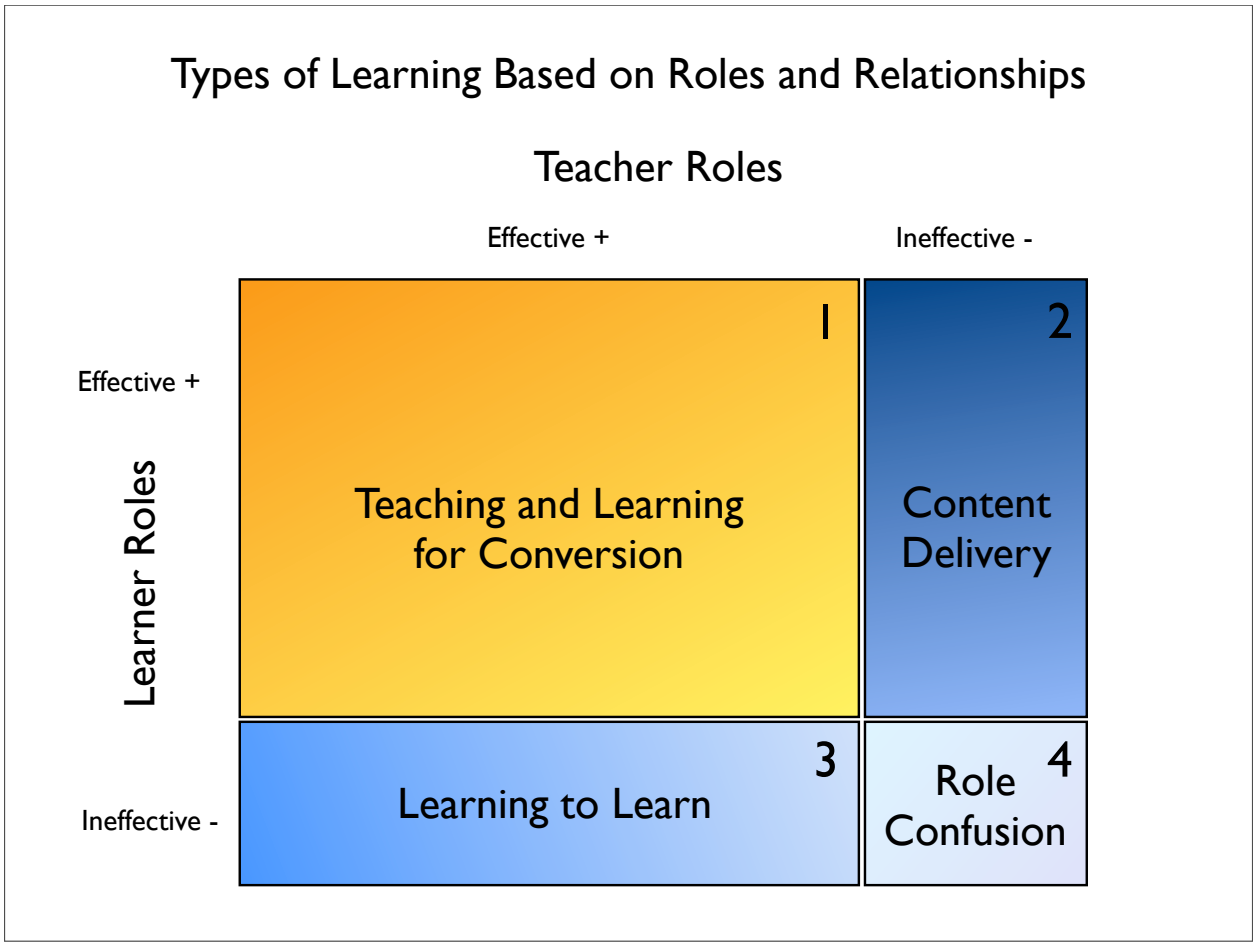


Figure 3. Types of learning based on roles and relationships.

The most interesting component of Figure 3 is that when teachers perceive their role and the role of the learners correctly, then teachers have the power to invite this type of engaged learning for conversion. The teacher is the most important part of the process. When their role

is understood correctly in light of the kind of learning they can invite, then teaching and learning for conversion can occur. Not only is the type of learning based on perceptions of effective teacher and learner roles, the relationships that are created are based on perceptions of effective teacher and learner roles, which in turn affects the desire to learn for both the teacher and the learner. As we can see in the Figure, desire for learning increases as the teacher role is correctly perceived by the teacher, who can then invite engaged learning in himself or herself and the learners. The opposite is true also. When teachers misperceive their role and that of the learners, desire for learning decreases on the part of the teacher and the learners.

Quadrant 1: Teaching and learning for conversion. The teacher's role is paramount. When a teacher understands his or her role and that of the learners, then teaching and learning for conversion can happen. Brother Osguthorpe shares, "We want to talk about the importance of gospel learning and teaching in the Church, all the while elevating the importance of gospel learning. If everybody understands that our job as a Bishop or parent or whatever it is, is to help people learn, the whole world would change" (personal communication, February 20, 2014). Perceptions of effective teacher and learner roles and relationships will help the reader better understand "Teaching and Learning for Conversion" in Quadrant 1.

Teachers who understand that their role is to invite transformative learning see the potential of their learners to be teachers. The roles of both teacher and learners are expanded and reciprocity of roles allows for a teacher to also be a learner and a learner to be a teacher without forfeiting individual unique roles. It is within their individual unique roles that the expansion or reciprocal nature of roles can occur. Figure 4 "Teacher learner reciprocity of roles" illustrates this principle.

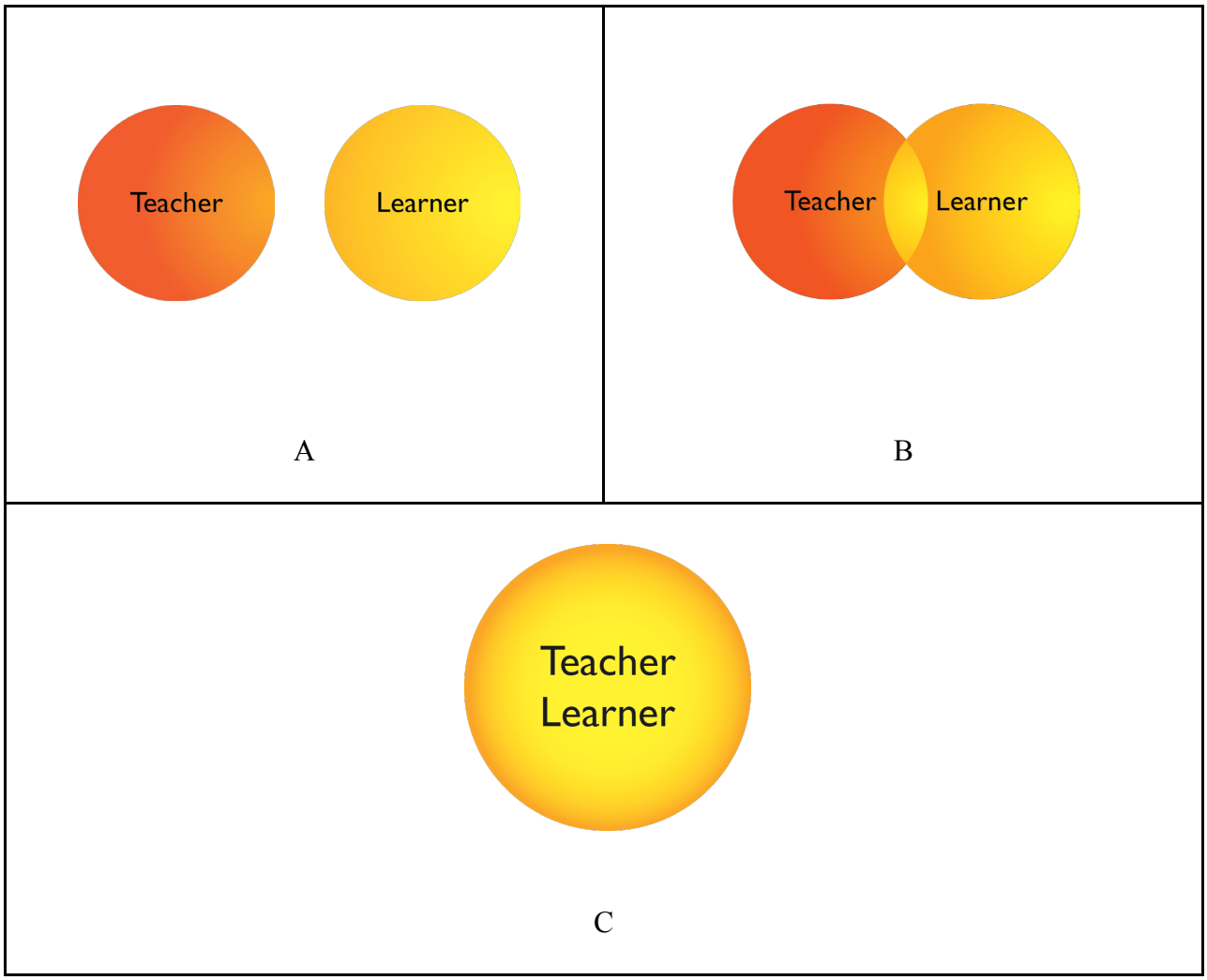


Figure 4. Teacher learner reciprocity of roles.

The following example illustrates how in teaching *Come, Follow Me*, the teacher understands his learners and their challenges. He invites them to help one another through preparing to teach others and invites the young men to act in a way that is relevant to them. Brother Osguthorpe relates,

> I watched Rich teach the youth curriculum in one of the pilot stakes. The lesson was on fasting and prayer. Rich opened by sharing a scripture with his priests in Alma 5: 45-46 and shared his thoughts and testimony about prayer and fasting. Then he asked, 'When was the last time that you fasted with a purpose?' One of

the young men shared that he had not gotten very good grades and that at the beginning of the school year, he had fasted and prayed that he might do better this year and that he was starting to do better. Others shared their experiences and one of the young men said that he had not really fasted in a very long time. The other young men told him that that was okay, and that he could start fasting the next Sunday. Then, Rich invited them to choose a companion and shared that they would go teach the law of the fast to the High Priests Quorum and to the Elders Quorum. The young men said, 'right now?' He said, 'yes.' (Two of the priests had helped teach in Sharing Time in Primary the previous week.) They said how should we teach them? And then Rich went to the whiteboard and said, 'Well, what is the key doctrine?' and they said, 'the law of the fast.' He asked them next, 'After you explain the doctrine, then what are you going to do?' They said, 'Well, we are going to invite them to act on the doctrine.' And then Rich said, 'And then what are you going to do?' And they said, 'We are going to testify of promised blessings.' So Rich wrote on the board key doctrine, invite to action, and promised blessings. They searched for scriptures on prayer and fasting and prepared to teach. Then one companionship of priests taught the elders in the Elders Quorum and the other companionship of priests taught the High Priests in their Quorum. The other priests remained in the class and taught each other. Then, when the other two companionships had returned, they discussed what they had learned about teaching. One of the companionships who had taught the High Priests shared that teaching was harder than it looked. They discussed how they could keep improving their teaching. Then, Rich ended with testifying of the

> power of fasting and expressed how much he cares about each of them and worries about them. He said, 'Next week is Fast Sunday, will you each fast with a purpose this coming Fast Sunday? Will you pray that your own testimony will be strengthened? I will fast with each of you next Sunday that our testimonies can be strengthened.' (personal communication, September 24, 2012)

In this example, the teacher allows for flexibility within structure. The structure is the law of the fast. He opens it up for discussion by asking a question that relates the law of the fast or the doctrine to the learners' experience. He validates them as fellow learners and values their experiences. He allows for the flexibility where fellow class members can build on each other's comments. He also can then tailor the learning activities to the needs of his learners. He listens carefully to where the students are at in their understanding, so that the invitation he extends in discovering truth for themselves is relevant. He invites them to ask their own questions through reflecting on the last time that they fasted with a purpose and what they experienced. He invites them to search the scriptures and prepare to teach about the law of the fast to other people who are older than they are. He invites them to participate but doesn't force them to. He also helps them prepare to teach, but doesn't give them a certain way that is prescribed. He shows that he trusts them and believes in them to prepare their own teaching. He also gives them time to come back and share how their teaching experience went and share some of the challenges they faced in their teaching. He lets them taste what it is like to teach in the Savior's way. Finally, he invites them to fast with a purpose to strengthen their own testimonies and expresses his love for each of them as he shares that he will fast with them.

This teacher understands that the lesson is inside the learner. Brother Osguthorpe shares, "The lesson is inside the learner, but it is the responsibility of a teacher to facilitate the learning.

It is the responsibility of teachers to help learners draw out what already lies inside them. Rather than just lecturing to a class, teachers must help others start a fire of desire to learn more" (Holman, 2013, p. 10).

The next example illustrates how the teacher is also a learner. This kind of learning can happen when a teacher shows humility in learning from his or her students and invites them to share what is inside them. Brother Osguthorpe shares an experience he had at BYU-Idaho observing President Clark, BYU-Idaho's President:

> We went to President Clark's class. He teaches a class on Teachings of the Living Prophets. It was some of the best teaching I've ever seen. If you want to see how to teach a Gospel Doctrine class, or a *Come Follow Me* class, or a Melchizedek Priesthood class, he was doing it. They had read some talks. These talks were on trials and adversity. He started out by saying, 'I would like to hear some of your impressions about what you've read and what it means to you.' He writes on the board—actually on four white boards. He would say things like, 'Okay, so what we've really been talking about now is the universality of trials and adversity, and how we all experience them. So now you're getting into the whys. Now let's write down the why's. What about how do we deal with trials and adversity? Are you thinking about that too in your lives? When trials and adversity come, what do you do?' Out of the fifty or so people that were in that class, I think thirty-eight of them participated. It just flowed. He would write something on the board, and he'd say, 'Wait a minute. What's the word you used?' One student said, 'Oh, you don't have to use my word.' And he replied, 'No, I want to use your word. I liked your word. What was it though? I can't

> remember.' And she said, 'Oh, I said this.' And he said, 'Yeah, I like that word! Now, do you believe that? Now that I've written it on the board, do you really believe that? Tell us why you believe that.'…He gave us a few minutes at the end of class. I said, 'Do you know what you've experienced here? In this class, you're experiencing the best teaching I could ever find in any place in the world. Whose words are those on the board?' And they said, 'They're our words.' And I said, 'They're all your words. They're not his words. They're your words.' This was an incredible demonstration of how the lesson is inside the learner. He made it explicit. His job was to pull it out and put it up there so everybody could look at it and say, 'Wow, I've never thought about it like that before.' (personal communication, March 21, 2014)

The humility of the teacher to learn from his or her students helps them to feel validated and that their contributions are valuable not only to fellow class members, but also to their teacher. This horizontal relationship of learning from each other rather than a hierarchical one where the teacher has all the knowledge and is disseminating it to the learners, invites the learners to share the lesson that is inside each of them. Brother Osguthorpe shares that this horizontal relationship is found in the Book of Mormon when the priests teach the people. Alma 1:26 states, "…the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength." Brother Osguthorpe explains, "The teacher values the learner. The teacher is no better than the learner. This breeds more creativity, more openness, a closer searching for truth. When people feel that their opinion is really valued, they are more eager to express it. If they don't feel valued, they stop sharing. They close off and

that's when things go bad. You can't move forward" (personal communication, March 14, 2013). He further clarifies, "What we need to do when we come together [in a class] is counsel with one another about how we are going to take that principle of the gospel and better our lives" (Holman, 2013, p. 10).

In reflecting upon the experience he had in President Clark's class with the girl who felt that she could open up and share a personal experience and then sum it up with a word that had a lot of meaning to her, Brother Osguthorpe asks, "In this kind of teaching and learning, why is trust such an important key?" (personal communication, March 21, 2014) He answers his question by sharing what this girl said when he asked her to reflect upon her experience in the class:

> If you don't trust each other, you don't share personal things about your life. So there's got to be this trust. She said, 'It's important that we learn to trust each other, and we learn to trust the teacher, and we all trust one another. Otherwise, we're not likely to share personal experiences.' She talked about how when this kind of teaching happens, when it's opened up to everybody, and they start to open up themselves to the group, then they're more likely to talk about things that really matter to them and that are important rather than trying to answer questions. (personal communication, March 21, 2014)

Trust is built in a class when a teacher listens to his or her learners. This can encourage learners to build on each other's comments and invite both learners and teachers to see things in a new way. Brother Osguthorpe shares, "Another phrase for real listening is "perspective taking" to see things through another's perspective, or really trying to listen to another view. Wonderful things

happen; to feel what they feel and see what they see and we are bothered by what they are bothered by" (personal communication, February 19, 2013).

In a *Come, Follow Me* teaching methods video, the teacher shows that she really cares about the girls in her class. She listens carefully to what they share and asks them to expound upon their answers. She makes room for the Spirit to teach and then, the girls build on each other's comments. This example demonstrates how the purpose of gospel instruction is to "speak one with another concerning the welfare of their souls" (see Moroni 6:5). The teacher understands that he or she is an agent and that his or her learners are agents also. Brother Osguthorpe shares, "When you don't act upon the learner, they will find ways to act" (personal communication, November 11, 2013). Because the teacher is open to learning from her learners and seeing things from their perspective, a rich definition of what reading the scriptures with your heart means to one of the girls flows out naturally. This then leads to another girl building on this girl's comment. I've included the transcript of the video or you can watch the video here:

> Inviting to Act: Setting Goals
>
> [Banner] Look for how this teacher helps these young women to set a personal goal to act on what they are learning.
>
> Teacher: Are any of us perfect in our scripture study? [Shaking of the head.] Right. I know that we're not because we're not going to be perfect right now, but I want to think of how we can be better. We've talked a lot about the scriptures today, the importance of them in our lives. So, on the flip-side of your paper, on the cute side, I want you to write a challenge for yourself, at least one or two things you can do this very week that is going to help you enhance your scripture study. In other words, how are you going to make the scriptures more important

to you this week? And then if anyone feels comfortable sharing one of the things they've written down, I'd love to hear that after this. [writing down goals] Would anyone like to share one of their goals this week? Something that they're going to challenge themselves to do? Natalie.

Natalie: I just put like, read with your heart.

Teacher: So, how can you read them with your heart? What can you do differently?

Natalie: Like just read them and then kind of ponder them afterwards.

Teacher: Thank you. Abby.

Abby: Mine kind of goes along with Natalie's. I said, let the scriptures speak to you. So, I just need to make some time for myself to actually ponder and let the scriptures speak to me.

Teacher: Great. So, we've heard the word ponder a couple times. Who can expound on the word ponder? What does it mean to ponder the scriptures?

Young woman: Put ourselves in the story and so you can really see the point of view of those people and so you can think about it a lot easier.

[Banner] Question: How can you invite the youth to set personal goals to act on what they are learning?

[Banner] Did you notice?

The teacher encouraged the youth to make their own goals.

She gave them an opportunity to share their goals.

She asked questions to help them think about their goal.

(Retrieved May 10, 2014 https://www.lds.org/youth/learn/learning-teaching-ideas/method-videos?lang=eng#video=inviting-to-act-setting-goals)

Brother Osguthorpe discusses what we can learn about teaching in the Savior's way watching this example:

> The teacher is a learner also. She asks, 'So, how can you read them with your heart?' The teacher asks a clarifying question to all the learners. She values their contributions. She says: 'So, we've heard the word ponder a couple times. Who can expound on the word ponder? What does it mean to ponder the scriptures?' This invites another young woman to build off the other two young women's comments. She says, 'Put ourselves in the story and so you can really see the point of view of those people and you can think about it a lot easier.' The teacher invites a discussion by saying, 'Oh, you've used the word ponder. Let's talk about that. What do you mean by that? Oh, what a wonderful refreshing definition that no dictionary would give. But actually it's probably better than a dictionary definition particularly for a 15-year old girl. It's her life and its relevant to what she is experiencing. When that learner speaks, they are not just helping the teacher, they are also reinforcing their own belief, their own feeling, their own knowledge. Now they've got to articulate it. By articulating it, they themselves learn from what they say. When these moments happen, the Spirit is teaching her and she can recognize it. You can see it happening. That's why for me personally, its challenging or frustrating to see how difficult it is for a lot of teachers and learners to see this. (personal communication, April 21, 2014)

This teacher made a space for the Spirit to teach which led the girls and the teacher to build on each other's comments. In articulating her thought, this young woman learned what she believes reading the scriptures with her heart means to her. This teacher believes in these girls and she shows her confidence in them. By the invitations she makes it is evident that she believes they have much to share from their own experiences and invites them to learn from one another as they teach one another. Brother Osguthorpe speaks to this principle. He states, "It's not just about loving your students. It's seeing them as having great potential and believing in them to help them become more than they are" (personal communication, January 14, 2013). The teacher leads the class discerning how much space to provide for the flexibility within the structure of the doctrine. This allows the girls to learn from one another. Brother Osguthorpe compares making space for the Spirit to building a fire and leaving space between the logs. He is referring to a poem entitled "Fire" by Judy Brown (Intrator & Scribner, 2003, p. 89):

> What makes a fire burn is space between the logs, a breathing space. Too much of a big thing, too many logs packed in too tight, can douse the flames almost as surely as a pail of water would. So building fires requires attention to the spaces in between as much as to the wood. When we are able to build open spaces in the same way we can learn to pile on the logs, then we can come to see how it is fuel and absence of the fuel together that make fire possible. We only need to lay a log lightly from time to time. A fire grows simply because the space is there with openings, in which the flame that knows just how it wants to burn can find its way. I think that's an exquisite thing. Recently when I've trained I've said, 'Brothers and sisters, you've got to make space for the Spirit. If you're trying to dump content all the time, there's no space for the Spirit to come in. If you're

> reading and plowing through verses and plowing through quotes there's no space almost. You kind of squished it out. So make space for the Spirit to come in.' And this is what this is saying. Then the fire can burn, which is what this teacher did. (personal communication, September 5, 2013)

Edification of both teacher and learner is the goal in teaching and learning for conversion. Doctrine and Covenants 50: 22 states, "Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together." Brother Osguthorpe shares in a BYU Idaho Devotional talk, "This is how we edify each other—we build up another's soul. To edify literally means to build up, to lift one another…Teaching happens every time we try to strengthen someone else. Any time we learn something new, we have an obligation to teach it to someone else" (BYU Idaho Devotional, March 18, 2014).

A teacher loving those he or she teaches means putting the needs of the learners first. Brother Osguthorpe shares, "It's not a task to love those you teach; it's a way of being" (personal communication, March 1, 2013). People have wondered, well, how do I do that? Brother Osguthorpe goes on to explain, "You put the needs of the learners first. You discover together. You invite them to seek. While you're inviting them to seek, you're going to be listening to them. As you listen to them the Spirit is going to help you know what to say. This is helping them know how to do this" (personal communication, March 1, 2013). Putting the needs of the learners first includes that you show them you have confidence in them that they can act in their role. As a teacher who is also a learner it takes humility to invite the learners to act in their role, which is also to teach at times. A teacher's role is never abdicated, only expanded to being a learner inviting a learner to act, to teach and share, and to not be acted upon. (see 2 Nephi 2:26) Doctrine and Covenants 88:122 states "Appoint among yourselves a teacher, and let not all be

spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man [or woman] may have an equal privilege." A teacher who teaches in the Savior's way invites everyone to contribute and participate in an environment of love, trust, and acceptance. The teacher, as well as the learners, help each other by building one another up. This is how the Savior taught.

Quadrant 2: Content delivery. When a teacher's role is misperceived to be solely an imparter of knowledge to the learners, then a limited type of learning occurs. Brother Osguthorpe explains, "In gospel teaching, reflection-in-action is really when we are drawing upon the Spirit. We don't need to draw upon the Spirit to deliver a pre-planned lesson. When it's all pre-planned, we could have the Power Point do it by itself with a tape recorder. It could be all animated, and we would not even need to show up to teach the lesson" (personal communication, July 23, 2013). This kind of teaching can lead to a learner's frustration due to the load of content they are receiving. When a learner understands his or her role is not to be only a receiver of information, but to participate meaningfully in a way that can lead to conversion and change, it can stifle the learning. Teachers who believe their role is only to deliver content misunderstand their role. Misperceptions of role can be influenced by misperceptions of authority, control, and misunderstanding of participation. When a teacher perceives his or her role is only to cover a lot of content, invitations to encourage application are often minimized. These misperceptions of a teacher's role lead too often to a focus on disseminating content and not connecting with the learners. Another misperception of a teacher's role is "winging it" and not being prepared.

Quadrant 2 helps to illustrate when a teachers misperceive their role with a learner assuming the correct role. Teachers who misperceive their role as the bearer of knowledge who needs to deliver the message to the learners can feel frustrated when they don't get to cover all the content they prepared. Brother Osguthorpe speaks about this role misperception stemming from a misunderstanding of what the goal of gospel instruction is. He states

> It may be that a teacher in a class says, 'It's my role to impart knowledge to my students, to impart the truths of the gospel. I'm the one who has the truths. They're the ones who need to learn the truths. They're learners. I'm the teacher. I need to give it to them.' And when they get this role in their minds, then, of course, there can never be enough time in the class to impart all that knowledge, so they just go racing through a lot of content. Maybe the role confusion comes from the misunderstanding of the goal in the first place. So what is the goal of Gospel Doctrine class, for example? What is the goal of Priesthood or Relief Society? This isn't stated very clearly. It's stated in handbooks, but the handbook is written to the leaders about what the goal is. Members may not think about what the goal is for Gospel Doctrine class. But the scriptures, to me, seem to be pretty clear. Scriptures say, 'And when they were together, they did talk one with another about the welfare of their souls.' And in D&C, 'And all were edified of all that everyone might have an equal privilege.' Well, that doesn't sound like a teacher pontificating for 40 minutes and people just sitting there listening. This scripture in D&C where it says, 'And they did speak one with another often, and they did call upon the name of the Lord.' All of them—all of them were calling upon the name of the Lord. All of them were speaking one with another. That

> doesn't sound like one teacher up there all the time. And certainly D&C 88:122 does not sound like a teacher talking all the time at all. It sounds like everyone needs to have a privilege of contributing. So this is a problem. The goal is misunderstood. We don't understand the goal of this meeting. The goal of the meeting is not to just impart knowledge. The goal of the meeting—when we come together—is for each of us to be edified by the Spirit of God, in a sense, through each other. And so that changes the nature of what a class looks like and feels like, and what people do when they go to this class. So it made me think that maybe we need to go back one step further and help people rethink the goal. One reason they have a problem with the goal is because of our manuals. It's not because of the scriptures. But then we give these manuals to them and say, tell this story and then show this, then do that…there goes the whole time and nobody ever said a word except the teacher. I wish we could find a way to help people rethink the goal of why they're meeting. Because if people come together and say, I came here to help you and you came here to help me with our own progress in the gospel throughout the week—we've got a week ahead of us. Our reason for being together is to edify one another, to build up each other. Edify means to build up the soul. Our purpose to be together is to build up each other's souls so that we can withstand the challenges that come to us and solve the problems that we face. (personal communication, January 31, 2014)

This misunderstanding of the purpose of gospel instruction leads to misunderstanding of participation.

Misunderstanding of participation can lead to both the teacher being disengaged and the learner being disengaged. When the teacher isn't engaged in the learning process, it is very difficult to engage the learners. Brother Osguthorpe shares, "I remember the story of when a teacher asked a student to read a lot of verses. There were no comments afterwards. The lesson went downhill because the teacher wasn't engaged" (personal communication, February 20, 2014). Brother Osguthorpe explains

> This is what teachers may not understand yet. They think they are getting participation, but some types of participation are not *real* participation at all. The teacher invites a student to read a quote, and in the teacher's view, that is participation. Teachers see their role as inviting learners to do something, but they don't think about how they will invite learners to apply the principle in their lives. It all comes back to roles again. Teachers may see their role as preparing a lot of content. I came away from an experience recently thinking, could we encourage teachers to prepare less content? Could we just cut back on the content delivery? Cut it in half so there's room for the learners to do something. It filled up the time, but I don't think it achieved what the teacher was trying to do. (personal communication, May 16, 2013)

Elder Bednar clarifies, "We're not just making this discussion groups, we're not employing the kinds of methodologies that are used in education in all parts of the world. That's not what this is about. It is about moral agency, it's about acting and not being acted upon. The plan of happiness is so that we can learn from our own experience. And so to the degree that we are both providing gospel truth and then inviting people to act upon it, then that's the complete range of teaching. Not just standing and talking" (*Teaching, No Greater Call Video Series,* Episode

15, The Mormon Channel). Brother Osguthorpe shares an example where a teacher knows what the purpose of *Come, Follow Me* is and so she invites participation. The participation though does not help the learners to act on what they know or help them lead to change. He shares

> I went to another class where the teacher was trying to get everyone involved. She gave everyone a slip of paper to read. Then she asked a question, so she thought that she was involving everyone. It was a story about the prophet Ezra Taft Benson—the miracle that running water became for his mother. After the story, the teacher asked, how does this apply to your mother? No one could respond. That was frustrating for the teacher. Teachers wonder why learners have difficulty responding. Sometimes it's because when you invite them to respond about something that is difficult, they don't know what to say. (personal communication, May 16, 2013)

Agentive acts allow for the Spirit to teach the learners. Brother Osguthorpe states, "There is no need for edification when you are spewing out facts (either as a learner or as a teacher). You don't need the spirit to do that. You can't help the learners' needs without spiritual intervention" (personal communication, March 11, 2013). If the focus of the teacher is on the content, then it is harder for him or her to focus on individuals and where they are in their understanding. Brother Osguthorpe shares, "It's back to the role thing. It's a way of being. If you understand who you are as a teacher, you will not want to just pour information in their heads. You will want them to actively seek" (personal communication, May 21, 2013). Brother Osguthorpe explains, "We've got to make space for the Spirit. If you're plowing through quotes, there's no space. Make space for the Spirit to come in" (personal communication, September 5, 2013).

This focus on content stems from a widely believed role misperception among members of the Church. Brother Osguthorpe states

> The reason we don't talk about the roles of a teacher and a learner is because it is assumed that everybody knows. The teacher is supposed to be up there explaining information, and the learner is supposed to be taking it in. We have an iron-clad, very narrow concept of the role of a teacher. That's why we don't talk about it, it's already understood. It's like what's the role of a mail carrier? To carry the mail. What's the role of a teacher? To deliver the message. And so, it's not worth talking about. When everyone goes into a Gospel Doctrine class, everyone knows that the teacher has a responsibility to direct that whole experience. They are the director, and to turn any of that directing to anyone else is an abdication of their responsibility. I think that's why no one talks about it—that's just my hunch why people don't really feel that it needs to be addressed, because everybody understands that the teacher's role is to deliver, the learner's role is to receive.
>
> Melissa: Where did that come from though?
>
> Brother Osguthorpe: This is an interesting question. I still think that people don't admit this, but I actually think it comes from the world. And it comes from examples. (personal communication, April 21, 2014)

Teachers who believe their role is to deliver content create a hierarchical relationship between themselves and the learners. Brother Osguthorpe describes that a teacher could be thinking, "Isn't it my responsibility to tell the learners what they need to know?" (personal communication, April 18, 2013). This also contributes to the teacher not seeing themselves as a

learner. Brother Osguthorpe sums up this concept by stating that teachers will say, "'I invite you" rather then 'I invite us'" (personal communication, March 10, 2014). The stand-and-deliver mentality touches every aspect of learning and teaching. A new teacher could be thinking, "Do I know enough and do I have enough in my head to deliver?" Brother Osguthorpe states, "This is about as inappropriate a role conception as you can have. It is not your role to and pour content into peoples' heads" (personal communication, May 17, 2013). Guess what's in my head questions also arise from this mentality. Brother Osguthorpe speaks about asking poor questions. He states, "If someone were to go astray, they will stay with lecture. They think they are teaching correctly because they are asking guess what's in my head questions" (personal communication, July 10, 2013).

If teachers think of teaching as "talking and telling," then they most often lecture. Brother Osguthorpe shares, "Don't lecture. Don't take the whole time talking yourself" (personal communication, October 31, 2013). "Lecture mode means a body of information from teacher to learner. One point a writer took from a talk given by President Monson, was the following: 'The calling of lecturer does not exist in the Church. The lecturer simply transmits knowledge. A teacher invites learners to learn, in part by teaching one another'" (personal communication, March 7, 2013). The focus on the content leads a teacher to dump information into the learners' heads. There is also a misbelief about "I'm not going to be able to meet the needs of every learner, so I'll just deliver the content." Brother Osguthorpe explains

> What happens with so many teachers is they say, "I can't meet the needs of every learner so I will just meet the needs of the content. The content is precious. It's sacred scripture. So, I will just deliver the content and let different learners take what they will. That's one approach. It's not a horrible approach because they

> are holding close to the scriptures. But, if they never think about what the people in front of them are learning, then I don't think they are doing their job as a teacher. If they are only thinking about the scriptures and the content of those scriptures, then what they do usually is cover too much, too superficially, and often times are not helping the learners learn. (personal communication, November 30, 2012)

It is very difficult for teachers to connect with their students if the focus is on content delivery. In talking about teachers not being connected with their students, Brother Osguthorpe explains, "Any experienced teacher can read cues. Inexperienced teachers don't read cues. They often don't know what's happening. Teachers don't know what's happening because they aren't reading the people in their class. They're not connected with them. They're connected with the content. They're not connected with the students" (personal communication, September 5, 2013). If teachers are not connected with their learners, it is very difficult to build trust. Brother Osguthorpe comments about the inter-relationship between trust and agency. He shares

> Trust is an interesting outgrowth of agency, which I hadn't really thought of much before. If a learner thinks that the teacher holds all the cards, then, as a learner I'm not going to say too much because it may not be what the teacher wants to hear. I may not be saying the right answer. So I'm going to hold back. Or the student knows exactly what the teacher wants and I'll give every correct answer. But that doesn't take any trust either. (personal communication, February 14, 2014)

When trust does not exist between a teacher and learner, then it is very difficult for the learners to want to share or build on what each other is saying. Brother Osguthorpe shares, "No one is

being asked to create, invent, or counsel together" (personal communication, May 17, 2013). He shares an example of how many members of the Church are missing this rich, full experience of learning. He states after visiting a class, "On Sunday, not one learner built on what another person said. Comments were always a follow up on what was read. The gospel is so rich, wonderful and full. The gospel is this overflowing kind of thing, where we can receive more knowledge and more insights. But that isn't what was happening" (personal communication, March 3, 2014). Another teacher he observed was exhausted from her experience trying to get all the content in. He reflects on this experience:

> It is like delivering content in a wheelbarrow. It's dumped on us. As a teacher you see your role as an obligation to make sure that you read those verses. That's your role. If that's what you think your role is, then you must make sure that learners expose themselves in the class to those verses. You've got to do it then. That's your role as a teacher. The relationship to the learner is one in which the learners are helping you deliver your content. They're reading the lesson for you or they're reading the quotes. If they make a comment, then, as in this case, she would say, 'excellent comment. Now, you read this verse.' There is no chance for a learner to build on somebody else's comment or on something the teacher said. There is little chance for edification if you can't build on a comment. The teacher had so much content to get in. She kept looking at the clock. It was an exhausting experience for the teacher. The manual reinforces us in teaching a book (a collection of stories and events), not doctrines. This is an historical misperception. (personal communication, March 10, 2014)

Although learners want to act in their role, they can't very easily because the teacher is focused on content delivery. Teachers see themselves as the authority on the subject and control the class delivery of content, leaving less room for the Spirit to direct, teach, or inspire. This misperception of a teacher role and relationship to the learners leads to little edification and passive learning on the part of the learners. If a teacher wants to direct and control the class, the teaching is too structured to allow for agency on the part of the teacher and the learners. Without acting, very little teaching and learning for conversion can happen.

Quadrant 3: Learning to learn. A teacher who understands his or her role can help a learner learn to act in a more effective learner role. The teacher has the power to invite this type of learning on the part of the learner. Learners who do not understand their role include dominators, annoyers, and those who may be shy or just not have experienced being asked to contribute to the learning process before. They may not yet have been invited to teach others because what they do not perceive that they have anything valuable to contribute. A teacher who understands his or her learners' roles can invite them to become a part of the learning process.

Quadrant 3 addresses when learners misperceive their role with a teacher assuming the correct role. When learners misperceive their role, it can inhibit teaching and learning for conversion. If a learner does not have the desire to learn or contribute in an appropriate manner, what can be done? Teachers who understand their role and that of the learners can do a variety of things to help their learners better understand their role. For example, if a teacher has a dominator in the class, the first thing the teacher can do is acknowledge that this person is confused about role. Brother Osguthorpe shares

> The dominator has role confusion. Are they trying to convince someone of something? What do we do with a dominator? Maybe the first thing to try is to

> understand why the person wants to dominate. Do they feel unattended to? Are they eager to just have people recognize them as human beings, and they don't get that recognition so when they come to a class, they start to just take over? There's something going on there. When somebody inappropriately takes ten minutes to make a ten-second comment, they might want people to say, 'wow, you really do know the gospel. You are a good person.' They want that and they're not getting it, so they are using inappropriate ways. It's like a child. When a child misbehaves, and you say, 'why are you doing that,' they say, 'I want your attention. I'll just misbehave until I get it.' Even if it's negative attention and negative behavior, it's better than no attention. That's not too different from the adult or teenager dominator (personal communication, April 23, 2014).

Teachers who have a dominator in their class could talk outside of class with that individual. This teacher could get to know this individual and talk about what things are going on in their life, what they're interested in, how they feel in the class with the other learners, etc. Brother Osguthorpe shares, "If people don't feel they are contributing—they might wither and die" (March 1, 2013). Teachers who understand their role in inviting meaningful contributions by all learners, can help even the hardest of learners to better understand their role and start contributing.

Another type of learner who misunderstands his or her role is that of an annoyer in a class. A *Come, Follow Me* Sunday School teacher who teaches 16-year olds shared a challenge she was facing with one of her kids with Brother Osguthorpe. He relates

> She shared with me, "I've got this one guy in there who has a problem. He won't sit down. He stands up in the corner and kind of bugs everybody. He is either looking around or doing something just to bug people. So, what do I do?" She decided to talk with him outside of class and said to him, "We've got to come to a meeting of the minds. How are we going to have a great time together?" Three weeks later she shared that they were doing a lot better. (personal communication, March 14, 2014)

When a teacher helps learners to recognize how they are now able to change and contribute to the whole experience of learning in a class, they will want to do better. Brother Osguthorpe explains, "Are you seeing things in your learners that are getting better? Let's see together, look together, and talk about what we are doing together to improve our learning and teaching" (March 14, 2014). Some learners will need to change their behavior in a group. Brother Osguthorpe states, "In some cases, somebody could try listening more and talking less or listening more intently so that they understand one another. It's about coming to understand one another. This understanding each other, resolves most challenges" (personal communication, April 23, 2014). In talking about how to help teachers to deal with these tougher learners, Brother Osguthorpe gives the suggestion to try something new every week. He states

> So, when you've got somebody like that, it just kind of captures you as a teacher. You say, "What am I going to do?" What am I trying new each week to improve? I wish that we could help teachers feel like teaching is an experiment. We're just experimenting. We're trying to do better. So if you hold onto these old ways, it's really not helpful. . .look at the Savior and how he taught. He didn't teach the woman at the well like he did Lazarus. It was completely

> different. He taught different people. Or Nicodemus – they're all different. Because the Savior adjusted to the person, to the situation, so he was always using different ways of communicating. (personal communication, November 7, 2013)

Teachers who understand that their role is to adjust to their learners so that they can reach them, know the learners' needs, and draw on their strengths, can help the learners to rise up to their potential. Learners who are shy or who are not used to this type of teaching and learning for conversion, also need to be believed in and helped to contribute in ways they feel comfortable. If teachers focus not only on learners' needs, but also on learners' strengths, then the teacher's spiritual preparation, creating the learning outlines, and invitations will be tailored to those strengths.

Sometimes teachers will need to see the potential of what their learners are capable of. An example illustrates this with a teacher sharing a part of a General Conference talk given by Brother Randall Ridd, a counselor in the Young Men General Presidency, about how you can't focus on two things at once. The teacher wanted his youth to understand that if they were looking at their cell phones, that they wouldn't be able to be engaged during class. Brother Osguthorpe relates the experience through the lens of the teacher understanding the youth, helping them to see what they are capable of and expecting it of them. He shares

> My role is to understand you as a human being. We say that we need to understand people's needs, but it's more than that. It's way more than that. It's understanding what's motivating your behavior in a class. Or for example, if you're always on your cell phone, you can't participate. This teacher shared that he used Randall Ridd's talk in his class. He said, 'We read the part where he

> said, 'Remember young people (it was in Priesthood session). Remember young men, you cannot focus on two things at once, which means that you cannot be on your telephone and also participate in the same way in class. He said, 'we read that little quote and everybody got their phones and whoosh—right in their pockets. It worked like a gem. (personal communication, April 23, 2014)

Teachers believing in their learners' potential involves looking for the good or seeing the potential good in their possible actions to invite teaching and learning for conversion. The more we look for the good, the more good we will find. Teachers who understand their role and relationship and that of the learners, can lift, inspire, and invite learning in the Savior's way.

Quadrant 4: Role confusion. When both teachers and learners misperceive their roles and relationship, it inhibits learning. Teachers who perceive their role to be the disseminator of information to passive recipient learners do not try to change the way a class is going when the learners do not respond positively. They allow the learners to be bored and disengaged. These teachers view themselves as the authority on the subject and view the learners as having nothing to contribute. When learners are treated this way, they most often endure the class, disengaged and disinterested. There are many other roles that are not effective for a teacher. For example, teachers might see themselves as a dictator, or trying to control a learner against their will, or being an entertainer.

Quadrant 4 illustrates misperceptions of both teacher and learner roles and relationships. Teachers who view themselves as the authority on the subject are virtually saying to the learners, "I will preach to you and you will listen." Brother Osguthorpe shares that when teachers are primarily concerned with covering the material they are saying, "We have so much to cover. We have so many scriptures to cover. So, please no comments." He goes on to explain, "You

coddle learners when you say I'm doing all the work. The teacher is communicating to the learners—I know everything. You have nothing to contribute. You're not that smart" (personal communication, February 20, 2014). Learners who have this communicated to them don't engage in learning that leads to change. They also feel disempowered and that they don't have anything to contribute. They wonder, "When is this going to be over?"

An example illustrates what the teacher perceives his role to be and what the teacher perceives the role of his learners to be. Brother Osguthorpe relates

> I was in another country, and one of the adults and the teacher did nearly all of the talking. The adult member (bless his heart, he knows about *Come, Follow Me)* afterwards said, 'Oh, I talked too much.' The young people started like this (looking at the floor), then like this (leaning down), and then they go like this (drooped heads, totally disengaged). I thought, how can you as a teacher just look at the top of their heads? Don't you want to get them to do something? Would you have them move their body and get out of that disengaged stance that they're in? (personal communication, March 14, 2014)

Another form of role confusion is when teachers preach to their learners. A lot of the time, teachers want control and to make sure that everyone knows they are in charge, exert power over their learners. Teachers who portray themselves in this way, also say to the learners, "I am here to preach to you and you are here to listen to my wisdom and insight." Brother Osguthorpe shares an example where the teacher slips into this way of teaching many times throughout the class. He shares

> The teacher had this kind of 'I'm in charge here and things are going to go my way' kind of attitude. Most people would look at this class and say, 'Wow, this

guy is a terrific teacher because he is just so grounded, so solid.' But he slipped into this several times. I noticed this in other countries too —teachers slip into this preaching thing. 'Young men, make sure that when you're this age, when you turn 18, you… – And that does not work. This happened in one of the classes with an assistant advisor. He must have taken ten minutes. He just went off. He just couldn't stop talking. And the longer he talked, the more the kids drooped. You know, there's a physical drooping. You can see it.

Melissa: How come the leaders don't catch that?

Brother Osguthorpe: I think because that's what they expect.

Melissa: That they're going to droop?

Brother Osguthorpe: Yeah, and that youth just droop because they've seen it happen other times.

Melissa: But if you and I ever had a youth droop, immediately we would ….

Brother Osguthorpe: Change! We would do something. We would change the way we are teaching.

Melissa: We'd take them outside. We'd do whatever it takes!

Brother Osguthorpe: I think the learners would long for the lesson to go somewhere. From my perspective, the lesson could go there within 2-3 minutes. (personal communication, March 10, 2014)

The learners are hindered in their progress when teachers misperceive their own role, the role of the learners and the relationship between them. Little learning occurs when role confusion exists. Brother Osguthorpe shares of one experience, "I can't imagine that there was any learning happening there. He didn't even ask a question" (personal communication, May 21,

2013). Role confusion promulgates that the teacher is the authority and that the learners are passive recipients of the teacher's knowledge. Learners who continue to be treated this way cannot progress in ways that are meaningful to them. Both teachers and learners are hindered in teaching and learning for conversion.

Improving Teaching and Learning in the Savior's Way

In this section, the results focus on Research Question #3: How can instructional materials such as *Come, Follow Me* and *Teaching in the Savior's Way* help teachers and learners change their perceptions of their roles and relationships? Teaching in the Savior's way embodies teaching as He taught. It embodies the principles of effective roles and relationships of teachers and learners. *Come, Follow Me,* as mentioned previously was designed with certain beliefs and assumptions of teachers and learners and how teaching and learning in the Savior's way can be done. *Come, Follow Me* is a principle-based curriculum where the agency of the teacher and the learner is honored. As such, teachers knowing the needs and strengths of their learners can prepare spiritually, plan, and teach to invite learning and teaching for conversion in their classes.

Although these beliefs and assumptions are embedded into the design and delivery of *Come, Follow Me*, there are teachers who struggle with this paradigm of teaching and learning in the Church. Some teachers use the *Come, Follow Me* materials and teach ineffectively, primarily delivering content. There are teachers also who misunderstand the concept of "Prepare Yourself Spiritually" and they will use the content given as a guide for their personal preparation as the lesson material.

It can be difficult for some teachers to understand teaching and learning in the Savior's way without experiencing it for themselves. A course entitled *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* was pre-piloted to help teachers experience teaching

and learning in the Savior's way. The purpose of the course is "to provide opportunities to discover, counsel together, and practice teaching in the Savior's way." The overall vision is to help teachers understand how they can teach the gospel in a way that leads to conversion. The course is for all teachers in the Church, including Primary, Young Men, Young Women, Youth Sunday School, Gospel Doctrine, Gospel Essentials, Priesthood, and Relief Society.

In the past, Teacher Improvement courses have been a separate class in the Church. The course *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* supports and encourages the principles of teaching in the Savior's way that are embedded into *Come, Follow Me*. It is a class to support this kind of teaching. So, for the first time in the history of the Church, curriculum is being designed with the principles of effective teaching and learning already embedded into the materials. This class offers teachers the opportunity to look for the good in each other, build trust, learn with and teach one another, and share new things that they are trying in their classes.

Teachers need help to overcome some of their traditions and misperceptions of teacher and learner roles and relationships. This course offers one avenue to help teachers not only experience teaching in the Savior's way, but observe and learn from other teachers how to teach for conversion. A teacher's role should always be improving. There is never an endpoint that one reaches in teaching. It is a lifelong endeavor and teachers can always improve. Every learner will be different and so teaching, if not based on methods, but principles, can be adapted to the learners.

I will not give an evaluative report on the pre-pilot. However, principles that contribute to helping teachers improve their teaching will be highlighted. The course *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* will be one illustration of how teachers

are helping other teachers. I will also include team teachers helping one another and more experienced teachers being paired with a brand new teacher. I introduce Figure 5 "Changing perceptions of roles through an effective teacher" to show how the most important role in helping to change perceptions of teacher and learner roles and relationships is an effective teacher.

Effective teachers who understand both their role and the role of their learners, can invite this understanding in teachers who are learning to change their perceptions of their roles and relationships. This can happen through peer mentoring and teacher councils where through reflection, receiving feedback, and self-evaluating teachers learn new ways to teach and learn. This encourages them to look for the good they and others are doing, see things they want to change and try new things. In Figure 5, the "Effective + Teacher" is highlighted showing that less effective teachers are influenced by effective teachers as they counsel together, practice, and come back and share with one another. The ineffective teacher roles of Quadrant 2 "Content Delivery" and Quadrant 4 "Role Confusion" get smaller and smaller as the ineffective teacher learns from the effective teacher and changes their perception of their role. Effective teachers also influence ineffective learners to change their role as they invite them to understand and act in their role. The ineffective learner roles of Quadrant 3 "Learning to Learn" and Quadrant 4 "Role Confusion" minimize as learners act in their role as invited by an effective teacher. Both horizontally and vertically the key person to influence the changing of perceptions of roles and relationships is the "Effective + Teacher."

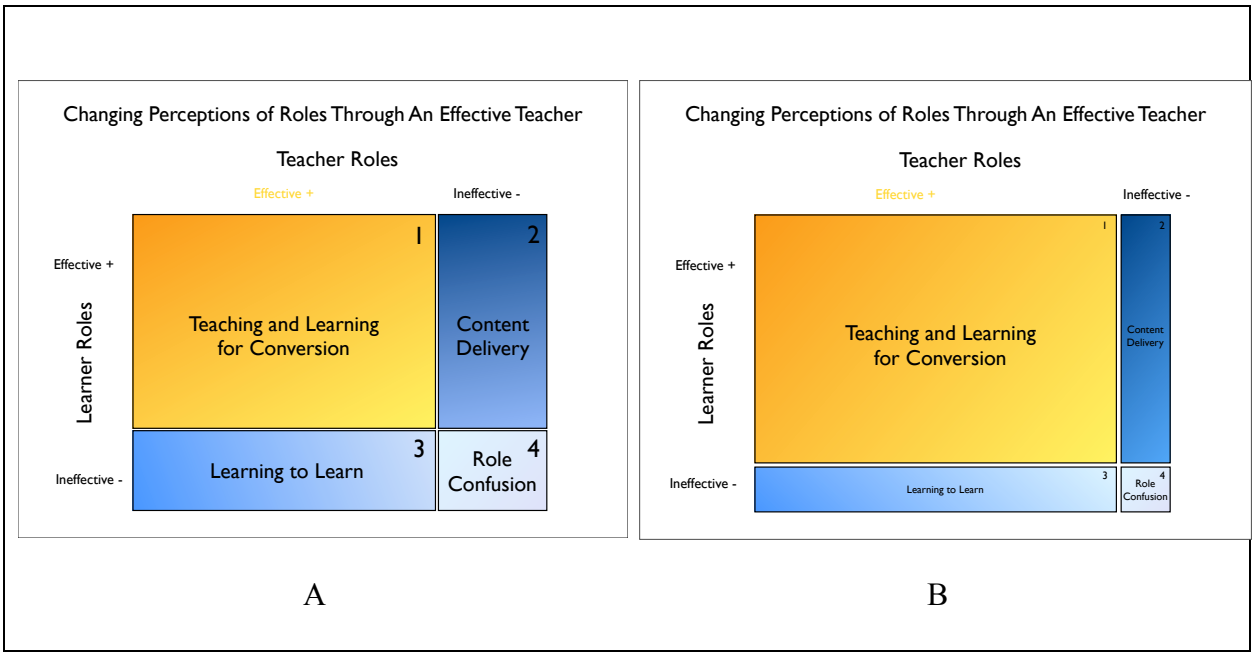


Figure 5. Changing perceptions of roles through an effective teacher.

In the pilots of *Come, Follow Me* teacher councils played a significant role. David L. Beck said, "There is power in councils—we know that we saw that in the implementation" (Beck, 2012, Part 1). "Helping youth become converted requires the combined efforts of parents, leaders, advisers, and teachers, including seminary teachers" (Guide, 2012). Elaine S. Dalton shares a turning point in the pilot in the teacher councils. She states, "When we saw them shift from talking about counseling about lessons to counseling about how we can touch a life, that's when it [counseling together] really had the power" (Dalton, 2012, Part 1). Counseling together as teachers about individual lives is the aim of *Come, Follow Me*. When teachers counsel together about improving their teaching it is also to touch the one.

Brother Osguthorpe shares an example where one teacher helps another teacher to see his teaching from a new perspective in one of the pilot *Come, Follow Me* teacher councils. He explains how this new perspective influences this teacher to try something completely new. He states,

The teacher of the twelve year old Sunday School class said, 'I really don't think this can work with my twelve year olds because when you ask them for experiences, they don't have anything to say. Twelve year olds don't really have any experiences.' Then a woman on the other side of the room said, 'It depends on how you ask them to share. If you share an experience of something that happened to you yesterday, when you were forty years old, they have a hard time relating to it. If you share an experience that happened to you when you were twelve, then you're going to get more sharing from them because they will be able to connect with what your saying. He looked back at her and said, "Oh, I really had not thought about that. I'm going to try that. He was reluctant before to try to keep teaching using *Come, Follow Me* and now he said he would be willing to try. In a sense he said, "If I stop talking, they won't start talking. They don't, they just sit there. We've heard this from some others. Kids just sit there. Part of that is the trust hasn't developed. They don't know exactly what you are asking. I think the most common thing is they aren't sure what you are expecting them to talk about. When you share an experience that happened to you, yesterday as an adult, the twelve year old will often have a hard time. They don't have experiences like that. If you share an experience of when you were parenting or in your work place, they don't have experiences like that. So they can't share one like that. So they think they don't have anything to share. But if you share something about when you were twelve years old and you were hiking up the mountain, for example, that works. What that woman shared was really quite profound. I wouldn't have thought to say that. When she said it, I thought,

> ‘Wow, that is as good a teacher development experience as you can hope to have. He had a specific problem and this teacher shared a specific way to overcome that challenge. He could go and try one new thing. It wasn’t overwhelming. (personal communication, April 30, 2014)

In this example, less effective teaching was turned around to the teacher being able to do something new that was positive—he could share experiences from when he was his learners’ age and try perspective taking with them, seeing it from their shoes and relate to them better. The teacher who brought up this simple solution had probably faced a similar situation and was able to share from her experience.

Another example of a teacher who teaches in the Savior’s way using *Come, Follow Me* helps her team teacher start to try new things. They discuss how she sometimes falls back into the old way delivering content and how she needs to try to allow the youth to share their own stories. The effective teacher helps the less effective teacher by counseling together looking at the good in what she’s doing. This example helps to illustrate when a teacher points out even just one thing that a fellow teacher is doing well, it helps motivate that teacher to want to keep trying new things. Brother Osguthorpe relates this experience:

> The team teacher wasn’t teaching in the Savior’s way at first. She delivered content and only knew how to deliver content. The other teacher would teach using *Come, Follow Me* principles and after teaching, her team teacher would say to her, ‘I do not know how to do that. I want to teach like that, but I don’t know how. I’ve never taught like that before. I don’t know how to.’ The teacher who felt comfortable teaching in the Savior’s way and the one who really wanted to would talk together after class and gradually this teacher started

> improving. Sometimes, she would try and give a really long story and fall back into the old way. But, then she would realize later that she shouldn't have told that story and that she should let the youth share their stories. It's hard to change for some people. Just recently, she did her very best and she shared personal experiences. The teacher who teaches in the Savior's way, pointed out all the good things she did; they counseled together about why it worked. This helps her to want to keep trying and keep becoming better. (personal communication, March 14, 2014)

All teachers can improve. When teachers look for the good in others' teaching, they not only see good things that they can try, but they also engage in self-reflection and see the things that might be hindering them from teaching in the Savior's way. Another example of a Primary President in Costa Rica illustrates the point that when improving teaching is the focus, it can happen in a variety of ways. Brother Osguthorpe shares while conducting a training that he learned a new way to help teachers learn how to teach. He explains, "In Costa Rica a Primary President said, "This is what we do and it works really well. We put the newly called teacher, often with no experience, with an experienced teacher and they're mentored until the newly called teacher feels confident. Then we release the mentor" (March 8, 2013). When the focus in a ward is how can we improve our teaching, then the culture of teaching in the ward can change.

Brother Osguthorpe shares an experience that has helped him realize that through looking for the good in teaching, the whole culture of teaching can change, not only in teaching in the Church, but also in our homes. He shares how he was first introduced to the concept of looking for the good:

While walking to my car one day, a young father approached me and asked, 'Brother Osguthorpe, I thought I'd introduce myself because I'm serving right now as a Sunday School president in my ward.' I asked him how he felt about the calling. He responded with animation in his voice, 'You know, I think I've enjoyed this calling more than any calling I've ever had!' I asked him to explain why he was enjoying it so much. Without hesitating he said, 'I just love to watch people improve their teaching.' So I asked him if he had actually seen his ward members improve in their ability to teach the gospel. He told me that he had seen a lot of improvement. 'So, what have you done to bring about the change?' I asked. He then explained, 'When I got called, the bishop said they needed to improve teaching. He said he had been looking around, and people in the ward oftentimes did not relish getting a call to teach. They saw it as kind of a burden. They saw themselves as inadequate. I wanted to figure out how we could change that. We wanted to change the culture of teaching in our ward. They expect us as a Sunday school presidency to go out and give the teachers pointers and critique. We talked as a presidency and decided we would turn it upside down and just tell them the good things they're doing. We just build on the good. So we started visiting classes to see how many good things we could find that teachers were doing. We started saying things like, 'I really liked the way you called everybody by name. I loved the way you brought the Spirit when this happened. Then we shared what we found in ward council. After about a year of this, I could really see the culture changing. The culture of teaching in our ward is completely different. Now people are happy teaching. They're excited

> about it. Our teachers found more joy in their calling. They looked forward to teaching each Sunday.'
>
> As I have reflected on this conversation, I find myself wishing that this could happen in every ward in the Church. Such a simple thing: looking for the good. All this Sunday School presidency did was look for good things that teachers were doing to help their students learn the gospel of Jesus Christ. What could be simpler than that? They were doing what they had been called to do as a Sunday School presidency: serving as "specialists in the ward's efforts to improve gospel learning and teaching" (*Handbook of Instructions* 2:12.2.2). Imagine ward leaders observing a class or quorum, complimenting the teacher on something, and then describing that observation in ward council. When we focus on something it improves. And one of the best ways to focus on something is to observe and then share with others our observations. It reminded me of appreciative inquiry where you go out and find the good things and then build on those. We would be building on the good things that relate to teaching in the Savior's way. (personal communication, October 31, 2013)

This building on the good mirrors what happens when effective teachers invite learning and teaching for conversion in their learners by allowing them to share their thoughts, experiences, and understanding with one another. They then build on each other's comments and learn more together than they could have alone. In addition to teacher councils, the course *Teaching in the Savior's Way: Improving Gospel Learning and Teaching* focuses on discovering truth together, counseling together about teaching, and practicing teaching in the Savior's way. As part of the course, the teachers are invited to observe a class on the off-week and come back and share the

things that they saw were good teaching in the Savior's way with the other teachers. They are also encouraged to try something new in their teaching and come back and share what was good about their experience in trying this new thing. The culture of looking for the good in teaching started to influence not only the teaching in the wards, but the way the ward members thought about teaching.

In one of the pre-pilot wards, the Sunday School President shares how they were in Ward Council and it dawned on the bishop that they were counseling together or teaching and learning from one another in the Savior's way. He shares

> All these little comments started popping up. And the best part of the meeting was when the bishop stopped everyone and was like, 'Hey, look what we're doing here!' And he pointed back to me and said, 'Isn't this what we're supposed to be doing? Isn't this teaching in the Savior's way?' It was kind of comical, but at the same time you could tell that there was a change in mentality, and even a change of heart. The ward council was able to see us going around the room, briefly sharing testimonies and experiences that we have had. It was only about three or four minutes long when people were sharing these small anecdotes. But it was enough that it was a perfect learning opportunity. So the ward council actually turned into a bit of a teacher council. And then in Elders Quorum, it was pretty much the same thing. The teacher taught using the principles that we taught in *Teaching in the Savior's Way*. He read two paragraphs total out of the manual the entire lesson. And the rest of the time was discussion among the brethren in the quorum and it was very uplifting. A couple people came up to me after class. They know I'm the Sunday School president.

> So they said, 'Hey, that was a really good lesson. Is this what the teacher improvement stuff is all about? And I said, 'Yeah, this is it. This is what we're going for.' It's been really neat to see mindsets and hearts change in the ward. People are starting to understand that it is so much more effective and uplifting to talk with each other and to counsel with each other, and to testify with each other. (personal communication, February 21, 2014)

This example illustrates that when we focus on something it improves. Teachers who feel they are effective, those who want to be but don't know how, and even those who struggle with tradition and trying new ways can all improve. Learning from one another and having the support and feedback from fellow teachers in trying new things, has not only helped teachers learn how to teach in the Savior's way, but also has impacted their homes and the way they teach their children. One participant observed

> As I have tried to take the challenge to live the Gospel with more dedication than ever before, the Spirit has come more easily to me. I have started reading and studying scriptures and conference talks for 30-60+ minutes a day instead of the 15 minutes that I used to do. Instead of just reading where my bookmark is, I have been really searching the scriptures, reading footnotes, looking up topics, watching and reading talks on those topics, pondering, writing down impressions and feelings. I see connections in my life that I didn't notice before.
>
> I have been able to have more self-control with my children. I find myself using a softer voice, being slower to react, and thinking before I speak about how to keep the Spirit in our home while resolving conflict. My children have noticed a

> difference, and I feel a greater love for each of them, and a greater desire to serve them with a positive attitude. (personal communication, December 15, 2013)

Teaching in the Savior's way is not learning new techniques or methods, but a way of becoming a teacher like the Savior. The invitation to go and observe the Youth "Come, Follow Me" classes and look for the good helps open the teachers' perspective to what it means to teach in the Savior's way. One participant observed

> The class and the teaching method has helped us all realize that teaching like the Savior taught is not a technique to be learned; rather it is an admonition to change our lives to be like the Savior so that our teaching will be like his. The "techniques" could be learned by anyone, but the result will be different when the teaching method is who we are rather than the techniques we have learned. Further, this understanding helps us see that anyone, from the new convert in Haiti to the professor at Harvard, can teach like the Savior taught. (personal communication, December 15, 2013)

This way of being permeates all aspects of our lives. One mother shared

> Most importantly for me, our Family Home Evening lessons have started to change. As we try to include each child in our lesson and focus on how they have applied or can apply the lesson in their lives, the Spirit is strong in our home. Our children listen more closely and with reverence, instead of playing or squabbling like they used to. It has become a wonderful experience that I look forward to. Last night's Family Home Evening lesson was based on the conference talk by Elder Bednar. My husband handed each person a piece of paper and pencil and asked them to ponder and write down their subtle blessings

> that they see our family has received as we have faithfully tried to live the law of tithing, while we watched and listened to Elder Bednar's talk. After watching the talk together (which the children all did reverently while writing or drawing a picture), my husband gave each family member a turn to share their insights. The Spirit was so strong as we shared together each person's impressions and recognized how blessed we have been as we have faithfully done this through the years. My husband expressed his love for each member and validated each person's comments, testifying to them of the truth of this principle in our lives, and encouraging continued obedience to this law. I felt to rejoice as I sat back in awe of the special bonding experience that we shared compared to many other Family Home Evening experiences that we have had over the years where the kids were full of contention or distracted. I can see how Family Home Evening can help our family become more converted and committed to the Gospel of Jesus Christ when the Spirit is so strong, and I long to have that type of meeting in our home each week. (personal communication, December 15, 2013)

Many participants saw their calling as a gospel teacher in a whole new light. The same participant observed how her own perceptions of teaching changed:

> I see my calling in a whole new way. Before, I wasn't excited at all to teach Relief Society. I felt inadequate and a little unneeded (only teaching once every other month). Now I realize the impact I can have on so many homes in our ward. When I bring the Spirit to my lessons and invite the sisters to act, they can

> choose to take that Spirit home and impact their families for good! That is powerful, and a great responsibility I have to help create change!

This same teacher who had felt inadequate before participating in the course *Teaching in the Savior's Way: Improving Gospel Learning and Teaching*, had an experience teaching Relief Society where she adapted and tried something new in the moment. This is part of her experience:

> 'When was the last time you shouted for joy? And why did you do that? She said, 'At first, two people raised their hands. It was hard at first to get it going. And then everybody raised their hand. She said, 'Okay now what am I going to do?' She decided to say, 'Turn to the person next to you and share that.' She said it was like a mini explosion in the class. It was a great question introducing the Plan of Salvation. She said, 'I had to stop what I was doing and readjust because of that type of response. I couldn't just let them not be able to share.' (personal communication, February 21, 2014)

When the focus in improving teaching is on the gifts that each teacher has and what abilities and strengths they have to bring to their teaching, teachers want to improve naturally. Brother Osguthorpe shares, "In counseling together about teaching you are making decisions about yourself in how you are going to improve teaching. You also might focus on things that the whole group would like to try to do together. When you have multiple people sharing their views, that's the power of counseling. It breeds more creativity, more openness, a closer searching for truth (personal communication, March 14, 2013).

I've included an example of teaching and learning for conversion that embodies effective teaching. In order to illustrate the principles of effective teachers and learners who engage in

teaching and learning for conversion, I've provided Figure 6 "Principles of inviting teaching and learning for conversion."

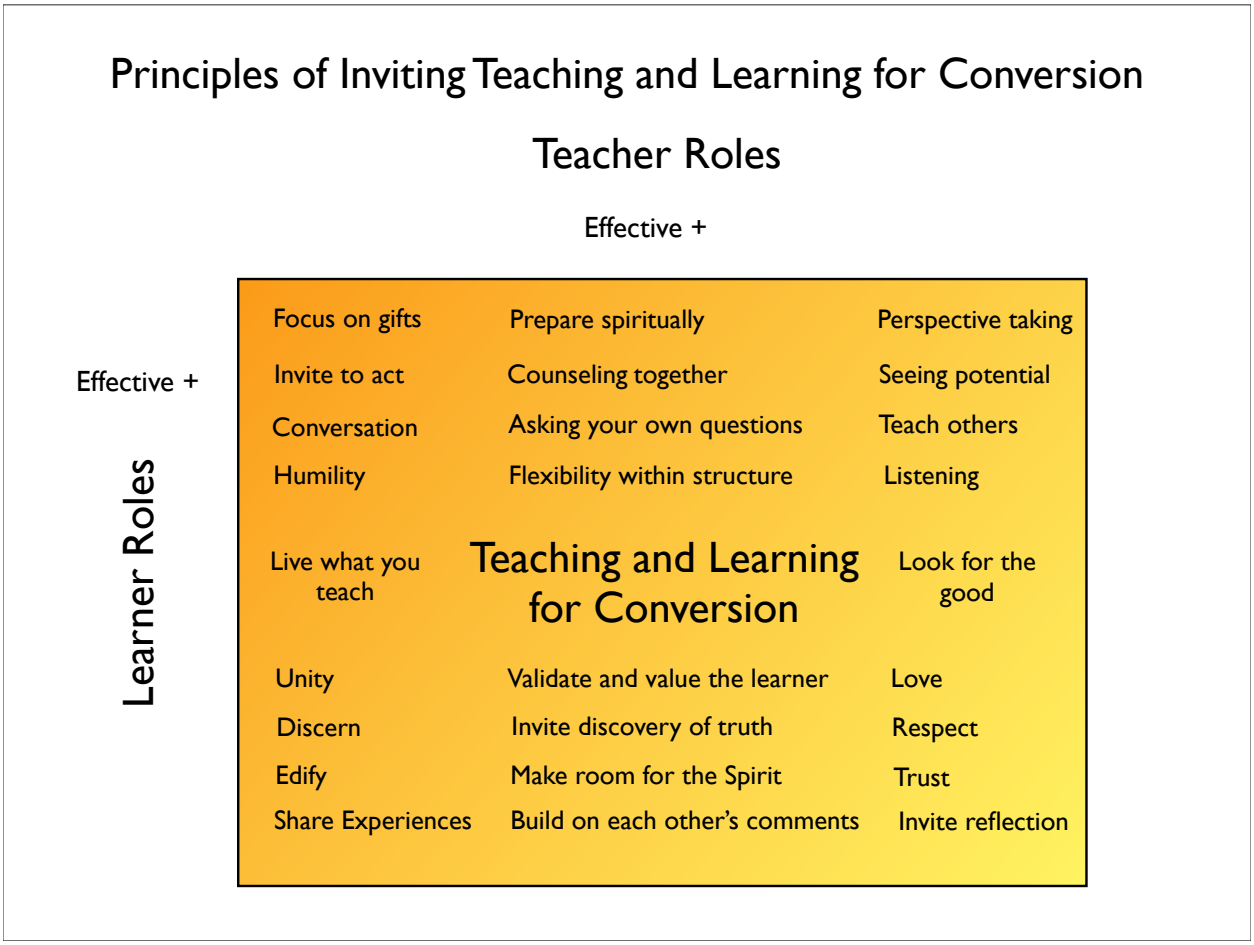


Figure 6. Principles of inviting teaching and learning for conversion.

One of the most powerful examples that Brother Osguthorpe has observed of teaching and learning for conversion was in Oaxaca, Mexico. This teacher understands her role and that of the learners and invites them not only to act in their role, but serve and become in their role, which teaching and learning for conversion is all about. I invite you to identify the principles of teaching and learning for conversion that are illustrated through this example. Brother Osguthorpe shares,

I saw the best example of teaching that I've ever seen. I was so taken by this experience. I told my wife this was like listening and watching the most beautiful orchestra performance in the world, to watch a class like that. Even telling you, I don't think I've ever seen anything quite like it in my life in a classroom in Church. We had visited seven classes that day, four stakes in one Sunday. I thought we were probably done. The one just before this one was a young men's class that I visited that wasn't too great. We had adults there doing way too much talking. And the youth were thinking, 'When is this going to end?' We get to this last class and we couldn't fit in the room because it was too small, so we went to another room. We got in the other room and the teacher was probably in her fifties. She has a class of maybe ten or twelve young people who probably range in age from twelve to seventeen. So she's got everybody. It's Sunday School, so it's young men and young women together. And she says, 'Class, I've invited the missionaries here today. We're talking about family, the eternal family, and eternal marriage, and missionaries have to teach this principle. So I want you to ask them questions about how they teach it. What do you want to know about how they help investigators understand this?' They had plenty of questions. They were just asking, "What happens when you teach somebody who's not married and living together?" They were asking all kinds of questions. It was great! And she said, 'Okay, missionaries, that was perfect. Thank you.' That only lasted about ten minutes and then the missionaries were excused. Then she said, 'Now, as we think about family, let's think about our own families for just a few minutes. I want you to think about

the blessings that you receive from being a member of your own family. Just think of the blessings.' I can't describe the comfort level of this class. The teacher was totally present, totally there, totally the one that needed to help things happen, but she said about twenty words the whole time—I mean, she just helped it happen. And so a girl raises her hand. She said, 'My mother is the greatest person in the whole world.' She starts crying, and then this other girl raises her hand and she starts crying. But I thought, 'Wow, this is so beautiful watching this.' And the way the teacher responded, she said, 'Yes, I know your mother. And I know what you're talking about.' This one young man raised his hand on the back row, and said, 'Well, I'll tell you the best thing for me. My parents are not active, and I wasn't active. But you are my blessing because you helped me get active in this Church, and it's changed my life. A couple months ago I wasn't coming to Church, and now I'm coming.' And he's crying. The boy said, 'You people, you guys have changed my life.' I thought, 'Oh this is over the top! I've never seen anything quite like this.' Then the teacher said, 'This is wonderful. These blessings are wonderful. Now we've got Brother and Sister Osguthorpe here. Stand up for a minute. They've got five kids and 21 grandkids.' (She came to the training the night before.) She said, 'They have an eternal marriage. How did you do it?' And so we kind of joked a little bit. We didn't say too much—all in Spanish. Then we sat down, and she said, 'Now, do you want a marriage like this? Do you think you're going to have a marriage like this unless you plan for it? What's going to have to be in your plan?' And they said, 'Friends. We're going to have the right friends or we're never going to

> get married in the temple. And some of our friends are so bad. Some of the people we know in Oaxaca don't keep the commandments at all.' And she says, 'Okay, so you're going to have a plan to do this. You're going to have to aim for this or it may not happen.' Then this one kid raised a hand in the back. This is a different kid, not the first one. He's probably sixteen or seventeen. He said, 'I don't want a family like I have because my father was an alcoholic. Every morning I woke up, and he was violent, and he was drunk already in the morning. And I don't want this.' And he starts to bawl, and he's just bawling. The kid on the right of him puts his hand on his shoulder. And the kid on the left of him puts his hand on his shoulder. So there they are holding him like this, 'I want so much to have a marriage like this. And I want so much to be married in the temple. And I don't want to have what my parents have, and what my mom had to go through with my dad.' She's just picking up on this so beautifully when she says, 'But you can have that. You can have that.' It's just going back and forth like this, just love all around. It's not just love your students; it's students love each other. It's like the whole class loved each other. I got done with this and I was speechless. I couldn't talk. I just said that is one of the most beautiful classes, young, old, primary, youth, adult or whatever, I've ever seen in my entire life. (personal communication, September 5, 2013)

Brother Osguthorpe offers his reflection on how flexible she is as a teacher. She knows her learners and what they need and as such, incorporates Brother Osguthorpe and his wife enhancing the message of eternal marriage:

> As I reflect on this experience, I'm amazed at how flexible she was in using us as an illustration of eternal marriage. She didn't know we were coming into class. Here's what I've noticed. These kids were great. They'd already been participating and she knew in a sense what to do. This teacher was, again, on a different level. This shows what a learner she is. She remembered that we have five kids and twenty-one grandchildren. How many people would remember this? She just heard it in a brief introduction the night before. She said, 'Here's a couple, my young brothers and sisters, that has five kids and twenty-one grandkids. They were married in the temple. They've got this eternal marriage. How did you do it? How did you make this work?' And I thought, now here's a teacher who knows her learners—their needs and their strengths. She was wise enough to use us as a visual aide rather than invite us to say a few words at the end of class. She incorporated us into her lesson. Here is a teacher who's open. She's not programmed to the manual and thinks, 'Oh, well, I'd like to have you say something but we don't have time to have you say anything. I'd like to use you as a visual aide, but we don't have time for that. It's not in my lesson plan.' Instead, she's sensitive to know the best way to use us in her lesson and through being flexible, she adapts to the situation in the moment. (personal communication, September 5, 2013)

Brother Osguthorpe reflects on this teacher's understanding of her role and relationship to her youth, and how she invites them to act not only in the class, but outside of class giving Christian service to a woman they identify in their neighborhood to help. He relates

This is the teacher that the day before was with us in a focus group of teachers and leaders. I said, 'I would just like to hear about the blessings that you receive in your calling. You're a stake president, you're a Sunday school president, you're a teacher. What blessings do you receive?' She's the first one to speak. She begins to weep as she recounts how her class members had inspired her during a lesson she was teaching on missionary work. She says, "Well, I'll tell you the blessing of my class. It is a blessing to teach this class of young people. One day, they came to class and said, 'Sister so-and-so, we have got to do something for this woman who is one of our neighbors who is destitute and hardly has enough to eat.' Oaxaca's one of the poorest places in all of Mexico. She shares that these kids said, 'We've got to help this woman.' So she looks back at them and said, 'What are we going to do?' I love this teacher! She doesn't say 'Okay let me write down the things that we're going to have to do.' She says 'What should we do? What do you want to do?' She asked the class to give their suggestions about how they might interest her in the Church. One of the kids said, "Well, you just need to invite her to come to Church." She agreed that they could do that. Then another one said, "But she doesn't have enough food to eat, so we should do something to help her." Then another said, 'Well, next week's fast Sunday, why don't we fast and pray for her and then take her the food that we would have eaten?' So she says, 'Okay, does everybody want to do that? Let's all fast. So we're all going to fast. Anything else that you think we ought to do for this woman?' And one says, 'We need to take her stuff. She is destitute. We've got to take her some things.' She says, "Okay. So maybe we

> bring stuff that we think she could use. And then we take it to her." These ideas all came from the class members themselves. Everyone brought food to the teacher's home and they took it to the neighbor. The whole class goes over to this woman, and surrounds her, and gives her things. The teacher told the woman the youth themselves came up with the idea. She was touched by their generosity. They're living the gospel! I am certain that this teacher, as she prepared to teach, thought deeply about how she would invite participation and how she would invite learners to live the principle she was teaching. She was not concerned about delivering content to her learners. She was concerned about helping them deepen their conversion. This teacher invited all to participate. All were not "spokesmen at once," but each one shared in turn. And all were edified by all. I was edified by the power of the comments and testimonies of class members. The teacher had created an environment of trust and acceptance. The Spirit was evident throughout the class. The teacher, as well as the students, were all trying to help each other by building one another up. This was how the Savior taught. And it is how an ever-increasing number of teachers are teaching throughout the Church. (personal communication, September 5, 2013)

This teacher understands that teaching and learning for conversion is about the doing and living of the gospel. She invites them to act in doctrine and become converted disciples of Christ.

Conclusions and Discussion

Although secular educational theory did not give birth to *Come, Follow Me*, the findings have implications for teaching and learning in general. I will discuss the implications for both gospel and secular teaching and learning for each of the four conclusions I have drawn from the study. Each of these conclusions is central in helping teachers and learners act in their roles and encouraging all teachers to continually improve their teaching, through changing and expanding perceptions of their roles and relationships. I will organize the conclusions in the following order:

- Conclusion 1: Teachers can invite teaching and learning for conversion only when they understand both their role and the role of the learners in relationship to one another.
- Conclusion 2: Teachers who prepare by living the principles they teach are better equipped to invite discovery on the part of the learners.
- Conclusion 3: Teaching and learning cultures change when teachers focus on looking for the good in themselves and others.
- Conclusion 4: Teacher councils invite sharing of ideas and experiences that lead to improved teaching.

A description of each conclusion and its meaning will be given. Examples from the findings will illustrate each conclusion. Finally, the findings will be examined in light of current theory, highlighting the implications that each conclusion has for both gospel and secular teaching and learning.

Conclusion 1: Teachers Can Invite Teaching and Learning for Conversion Only When They Understand Both Their Role and the Role of the Learners in Relationship to One Another

Through understanding both roles simultaneously, a teacher can invite learners who understand their role (willing learners) and those who do not (reluctant learners), to act in their role. The teacher then is the most critical component in inviting transformative learning in the class. Once a teacher invites the learners to act in their role, the learners better understand the role of their teacher and their role in relationship to one another. I will use Figure 3 with examples from the findings to illustrate this conclusion.

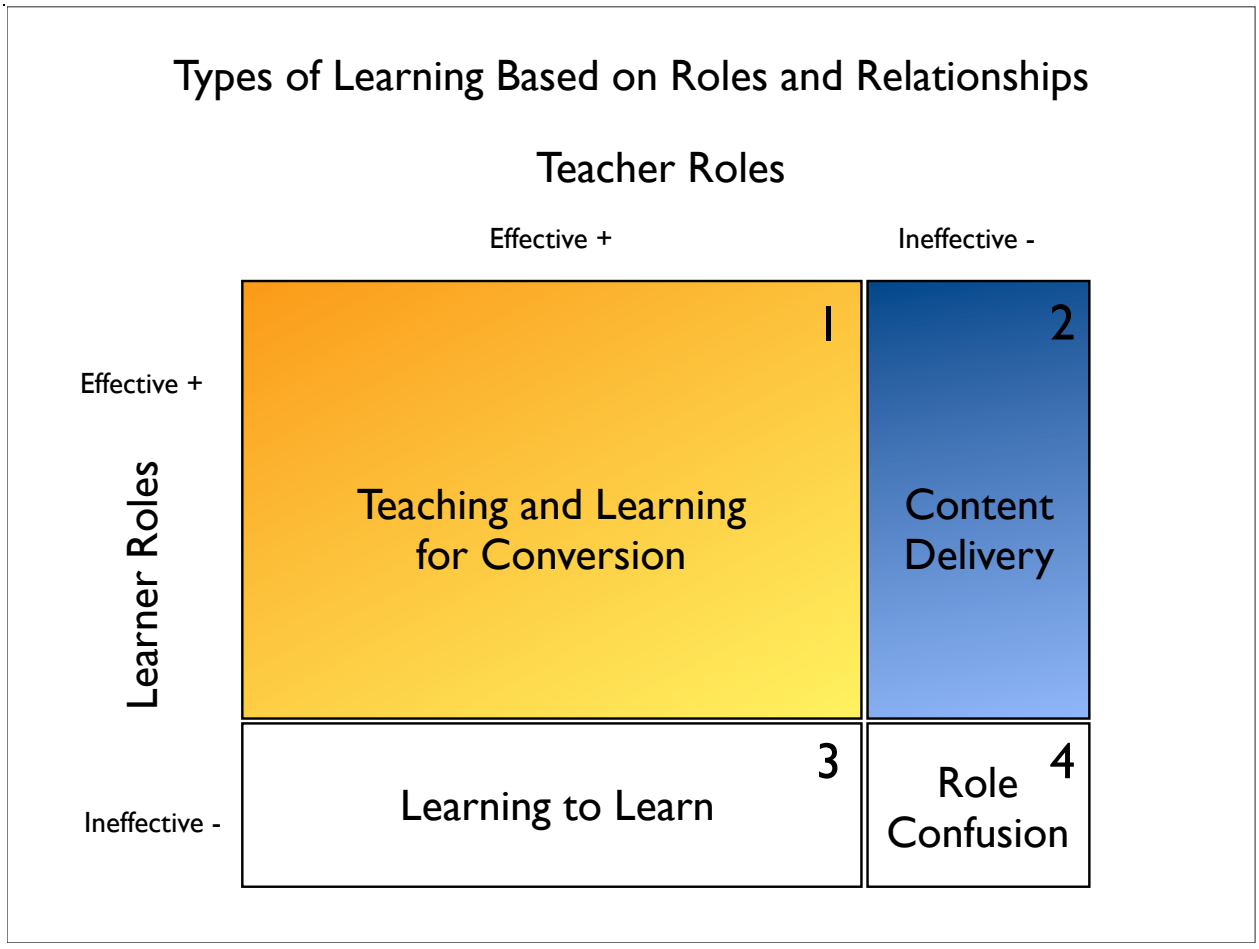


Figure 3. Types of learning based on roles and relationships.

In *Quadrant 1-Teaching and Learning for Conversion*, teachers who understand both roles in relationship to one another interact with learners who also understand both roles. The account of the class in Oaxaca, Mexico shows a teacher who understands this and invites her learners to engage in learning and teaching for conversion. She has correct perceptions of both her role and her learners' role and as such, invites her class to deepen their own conversion (see p. 105).

Because the teacher in this example understands her role, as well as that of her learners, she invites the youth to consider the blessings they have received in their families. Because teachers in this quadrant understand each of their learners, they invite them to share not only personal blessings (they openly shared about their families), but also how they would plan for their future families. This brings out relevant challenges they are facing and then together as a class they come up with solutions.

This teacher had developed trust with her class, which allowed for open sharing of personal experiences. The learners felt comfortable in their role as they were invited to share and more deeply think about the principle in their lives. The teacher believed that her learners had valuable experience to share with one another and demonstrated her love, trust, humility, and respect as she invited them to not only share their experiences, but discuss together their plans now and for the future to attain their personal goals.

In *Quadrant 3-Learning to Learn*, teachers who understand both roles interact with learners who do not yet understand their role. The account of the class where the *Come, Follow Me* teacher encounters an annoyer learner described earlier illustrates this point. The annoyer learner is not engaged and does not participate cooperatively with the rest of the class. The

teacher understands that this learner has the potential to learn for conversion and as such, understanding her role and his, invites him to understand his role better and act in it. (see p. 85)

This teacher was bothered by this learner who annoyed other class members and just stood in the corner not participating with the rest of the class. She talked with him individually outside of class, and she helped him to see that he was needed and asked him what he thought they should do about the situation. Teachers in this quadrant help learners to discover solutions on how they can actively participate in their role. He saw his role differently by the way she treated him and genuinely wanted to find a resolution together. He began within three weeks to start acting differently and took on the role of an effective learner. Thus, when teachers understand their role and the learners' role, they can invite ineffective learners to change and the potential for teaching and learning for conversion increases. Effective teachers who understand both roles, when encountering ineffective learners in Quadrant 3 including annoyers, dominators, and shy learners have the power to invite them to move gradually into Quadrant 1 becoming effective learners.

Although research in teacher education has focused on reluctant learners (Protheroe, 2004; Sanacore, 2008), or learners with behavior problems (Bos & Vaughn, 2002), theorists have not discussed their findings from the perspective of teacher and learner roles. What would it be like to have teacher training both in the Church and in secular teacher education where the focus would be on roles and relationships? Reluctant learners and learners who act out in behavioral ways, may be better understood. Instead of the teacher trying to deal with these learners by using classroom management skills, they could try a variety of ways that are personalized to each learner to help them understand their role. Instead of a deficit-based lens, the teacher could look at the situation through an assets-based lens and find strengths to bring out in the reluctant or

difficult learner. Eventually, the most difficult or reluctant learners would start to act in their roles, not because of tactics or manipulation, but out of a deeper understanding of what the purpose is and how they contribute to that purpose.

Scholars in the fields of transformative and moral education discuss a more holistic approach to teaching that infers something about roles (Crowell & Reid-Marr, 2013; Fecho, 2011; Hansen, 2001). Although they discuss topics, such as the teacher not being controlling, (Fecho, 2011) improvisation in teaching (Crowell & Reid-Marr, 2013), and foundational principles of a teacher such as trust, humility, and respect (Hansen, 2001), they do not explicitly discuss how teachers can invite transformative learning by understanding both their role and the learners' role. Holistic teaching principles may have implications for helping teachers improve or helping learners improve, but because these theories do not consider both learner and teacher roles simultaneously, the theories may not yield the changes in roles that are needed.

In teacher education, the main focus in the training is on the teacher's role with little emphasis on the learners and how they could act in their role. Bringing in more of a perspective from transformative and moral education could influence teachers to start to examine their role through the lens of understanding both their role and their learners' role. Teachers and learners' roles include that of being an agent. When teachers view their role as agentive and that of the learners as agentive, a relationship exists that needs to be addressed in teaching. Teachers no longer can see their role as isolated from that of the learners in this more holistic approach to teaching and learning. Instead of focusing on teacher reflection primarily around the skills they are acquiring or how they are putting methods into practice, teachers could be invited to reflect on how they understand roles and relationships in the context of their teaching. Trainers of teachers would need to model this in the training. It would be detrimental to receive in-service

training in a lecture mode where the content being taught is about improving teaching and the delivery is done in the opposite manner. In order to be effective, trainers and professors would need to model how they understand both roles (their role and the teachers-in-training role) in their teaching and training.

In the Church setting, the same thing applies. If people attend a teacher improvement class where the teacher is saying the words but not living them in that setting, the teachers will not have experienced understanding both roles. Members of the Church have heard phrases like "Love those you teach" for years. This can be abstract to many who are trying to understand how they should love those they teach. If the focus was more on understanding our roles in teaching and learning for conversion, these words could take on meaning like "invite my learners to ask their own questions, listen to my learners' experiences and understand where they are in their understanding, help my learners to feel that they are contributing in valuable ways and enriching me as their teacher and their classmates." More concrete applications could be understood through roles being modeled and experienced by teachers who are seeking to improve.

Conclusion 2: Teachers Who Prepare By Living the Principles They Teach Are Better Equipped to Invite Discovery On the Part of the Learners

When teachers have prepared themselves adequately by not only understanding the doctrine or principle they are going to teach, but trying to live it, they are able to act in the role of an effective teacher and invite the learners to discover truths for themselves. The preparation of living the principle on the part of the teacher, allows teachers to guide the discussion to the truths instead of lecturing or giving the answers to the learners. The lesson is inside the learner. Teachers who are living authentically what they are teaching, can invite that the lesson comes

from the learners' life experiences, their understanding of their knowledge and experiences, and their living of the principle. When the lesson comes from inside the learners, they are better able to not only find deeper meaning in the context of their own lives, but also share with one another ways that they can live it more fully.

In *Quadrant 1-Teaching and Learning for Conversion,* an effective teacher who is living the principle can invite effective learners to share the lesson that is inside them and discover truth for themselves leading them to their own actions. The account of Rich's class (the young men's adviser who taught the lesson on fasting) supports this conclusion. In this case, Rich was living the principle and invited his learners to reflect on how they had lived the principle in their lives. (see p. 63)

Rich invited his learners to think of the last time that they fasted with a purpose. He had asked himself the same question and shared his own personal experience with fasting. He invited his learners to share their personal experiences, teach one another, and ask their own questions about fasting. When he extended the invitation to his learners, he included himself in the action to fast the following week with him so that their testimonies could be strengthened. By living what he taught, he could invite the learners to share the lesson that was inside them about fasting. This helped them relate to the principle of fasting by putting it into the context of their own lives.

Although it is acknowledged that teachers engage in structured improvisation, (Crowell & Reid-Marr, 2013) there is no mention of how teachers trying to live the principle in their own lives helps to facilitate this structured improvisation in their teaching. When teachers not only know their subject matter, but also are trying to live in such a way that they are living the principle or doctrine they are teaching, they have more flexibility to invite teaching and learning

for conversion in their learners. In a gospel context, this is manifest through the teacher trying to live the doctrine or principle before inviting learners to understand and live it. This makes sense within a gospel context where morals, values, and beliefs help shape knowledge, understanding, and application of doctrine in individual lives. The more that teachers demonstrate how they are trying to live that doctrine or principle, the more real teachers become to the learners. The learners can identify and relate to their teacher who has studied and tried to apply the doctrines and principles in his or her own life.

How does trying to live the doctrine, principle or subject matter apply to secular contexts in teaching and learning? Teachers who are authentic in their teaching are most often authentic in who they are as a person. Holistic approaches to teaching and learning discuss how teachers teach who they are as a whole person (Hansen, 2001), how the identity and integrity of the teacher reflect good teaching (Carr, Fauske, & Rushton, 2007; Palmer, 2010) and how teachers have the opportunity to discover things about themselves and the world around them through their teaching (Crowell & Reid-Marr, 2013). Good teaching cannot be reduced to technique, but flows out of the identity and integrity of the teacher. What implications, then does a teacher's identity and integrity have on preparing to invite more authentic learning for the learners?

Identity is a process of living and integrity is our innate and inherent ability to know who we are and how we truly want to live. Integrity means that teachers align their actions and behavior to their words and intentions (Palmer, 2010). One way that this conclusion could be manifest in a secular context would be in how teachers respect their learners by inviting them to engage in their own discovery process. This would also be manifest in teachers sharing expectations they have in their learners' roles and the kinds of contributions they should be prepared to make. Teachers who love what they are teaching are enthusiastic about it and they

can live principles of chemistry or educational philosophy, for example in their lives. They can also dig in and keep learning about their subject matter and keep asking themselves questions. When learners feel from their teachers, a humility in continuing to keep learning, learners can be encouraged to test the boundaries and limits of their knowledge and experience, try new things, and create more understanding not only in themselves but in other learners and in the teacher.

The findings in this study show that if teachers truly understand their role, they are trying to live the principle they are trying to teach before they actually teach it to others. This finding goes beyond the assertions of theorists who suggest that teachers must teach "who they are" (Palmer, 2010). In this study I extend the concept of sharing who you are to living the principle you are teaching. By living the principle, it helps prepare the teacher to invite learners to discover the principle for themselves. In the teachers' honesty of trying to live what they are teaching, it creates that teachers and learners are co-learners. They are all striving to become better at living gospel doctrine and principles or understanding of chemistry or educational philosophy. You can't reach a final point of understanding and living of all knowledge. Both teachers and learners find that together they continue to progress in a teaching and learning cycle for transformation or conversion. This places a whole new responsibility on the teacher and the learners. Teachers who are ready and prepared can teach using structured improvisation, which invites the learners to share who they are, their preparation and study and living of the content in their lives. Together, both teachers and learners continually strive to live and apply what they are learning, which in turn leads to new understanding and new actions.

Conclusion 3: Teaching and Learning Cultures Change When Teachers Focus On Looking for the Good in Themselves and Others

Pointing out what teachers are doing well encourages them to see their role in a positive light and helps them to want to try new things and keep growing as teachers. When teachers look for and focus on the good in their own practice and in the practice of others, the things that frustrate them about their teaching seem to be more doable and they are more open to trying new things to overcome their challenges. As teachers look for the good in their teaching and in others' teaching, they change perceptions of their roles and relationships, ultimately improving their teaching. An illustration of this conclusion is found in the account of the Sunday School President (who shared with Brother Osguthorpe in the parking lot) that he loved to watch people improve their teaching in his ward. He wanted to change the culture of teaching in his ward and so he started looking for the good. (see p. 97)

This Sunday School President identified a need that the culture of teaching needed to change in his ward. He shared that some members of the ward saw teaching as a burden and he wanted to change that. He, along with his counselors started visiting classes to see how many good things they could find that teachers were doing. As they used statements like, "I really liked how you knew everyone's names," or "I liked how you taught by the Spirit," the culture of teaching started to change in his ward.

The teachers who were receiving compliments on what they were doing well in their classes started to get excited about their teaching. They began to see how important their role was to inviting teaching and learning for conversion in others. Looking for the good in teaching helps to improve and change perceptions of teacher and learner roles and their relationship.

When teachers engage in looking for the good in each other, this also encourages teachers to look for the good in their learners.

Research in appreciative inquiry from organizational change (Cooperrider & Whitney, 2005) and evaluation (Preskill & Catsambas, 2006) literature has primarily focused on examining what is happening at an organizational level. Appreciate inquiry frameworks invite participants to begin a journey of discovery that leads to increased trust, learning, and constructive change within organizations and in people within those organizations.

Appreciative inquiry most often includes stories and experiences, values, vision, and plans for improving. Looking for the good or appreciating what is good can help teachers to focus on successful moments that can be used to grow and improve. Looking for the good also invites teachers and learners to engage in a process of reflection that helps them to identify effective roles and relationships and ways in which they can continue to improve. In teacher education, most often teaching is critiqued by superiors who point out all the ways teachers need to improve using a checklist. Looking for the good and pointing it out among teachers in a school setting would be beneficial to changing the culture of how teachers view reviews of their teaching and eventually teaching overall. If principals or professors whose responsibility it is to ensure good teaching, put their focus on what is going well first, teachers would open up about ways in which they would like to improve. Teachers would respond much better to critiquing if they brought it up themselves through feeling trusted and respected first by having pointed out to them that they are doing certain things well.

In improving gospel teaching, the same thing applies. In this case the Sunday School President and also the Teacher Improvement class teacher act in a role to invite looking for the good as teachers try new things and try to implement the principles of teaching in the Savior's

way or teaching and learning for conversion. Ideally, this would pass on through the teachers themselves to their learners and to fellow teachers. A whole culture of teaching and learning could change in the ward through people being supportive of each other in understanding new roles of teachers and learners. Again, this is a way to look at teacher improvement not through a deficit lens, but through an assets-based lens focusing on gifts and strengths of teachers. Focusing on individual gifts and strengths would foster a climate where not only teaching could improve, but learning as well could improve through improved teaching. Teachers who know the gifts and strengths of their learners can tailor their teaching to those gifts and strengths. This encourages not only teachers in teacher improvement to want to keep understanding their roles and improve their teaching and learning, but also encourages the teachers to invite the learners to see teaching and learning through their own strengths. This highlights unique individual contributions to a class and not a "one-size fits all" way of teaching.

The findings from this study show that practices like appreciative inquiry from organizational change and evaluation literature, could be used to help teachers improve their teaching. Principles from appreciative inquiry could be utilized to facilitate improving teachers' perceptions of their roles which could lead to changed perceptions of their learners' roles. Teacher education could greatly benefit from looking for the good in their teachers' practices and encouraging each other to look for the good in their teaching. To encourage this kind of culture of teacher improvement, teacher learning is key. Through teachers understanding that they are learning with their learners, an environment of experimentation would be fostered in trying new things, but always looking for the good that comes out of that experimentation. This leads to conclusion four where teachers counseling together about their practice, help to improve teaching in an environment of trust, love, respect, and positive feedback.

Conclusion 4: Teacher Councils Invite Sharing of Ideas and Experiences That Lead to Improved Teaching

Teachers counseling together and sharing with one another the experiences they are having in real time invites teachers to not only learn from one another and try new ideas, but to also build trust with the group. When that happens both successes and challenges can be shared openly. When this openness is achieved in a teacher council, real experiences help to shape new perceptions of roles and relationships. Through counseling together, practicing, and reporting back teachers can support each other in these new roles and relationships. Teachers can engage in problem solving as a group, counseling together about individuals' needs and strengths and find relevant solutions to their challenges. Sharing successes with each other and encouraging that teachers look for the good in their teaching, in their learners, and in each other fosters a feeling of progression and growth within the teacher council.

The findings show that there is power in teacher councils to change perceptions of roles through sharing new ideas and trying new things. An example from the findings is the account from one of the pre-pilots of *Come, Follow* Me, where the teachers counseled together weekly. In this account a teacher doesn't know what to do to teach his twelve-year old youth in the new way and invite them to act in their role. (see p. 94)

He doesn't think he can teach them *Come, Follow Me* because he asks them questions and they just sit there. He expresses his frustrations about trying to teach his class in the new way. Another teacher in the council offers her insight into why the youth may not be participating. She first asks about the experiences that he shares as a teacher in his class and finds out that he is relating recent life experiences as a father, a dad, an employee, etc. She offers that he might consider sharing experiences from when he was their age so he can better

relate to their lives and help them feel that he can understand their experiences. Her counsel is well received and he shares that he had never thought of that before and that he would like to try that with his youth.

Through counseling together, one teacher invites another teacher to reflect on his teaching practices. She asks him what kind of experiences he is sharing with the twelve-year olds in his class. Inviting reflection is one of the strengths of counseling together as teachers engage in improving their teaching. Lifelong learning of becoming a more effective teacher can be instilled through the experience of reflecting and trying new things.

Scholars in adult non-formal education encourage reflection to facilitate the changing of attitudes and perceptions in learners (see Freire, 2000; Vella, 2002). There is an emphasis on action in the reflective process or trying new things and coming back and sharing. Teachers in a teacher council are learners. They are also teachers. Teacher councils have power for improving teaching through a cyclical process. It is in the doing of the teaching, coming back to reflect on experience, learning more, practicing again, and coming back to reflect on their experience that teachers begin to change not only their perceptions of their roles, but act in their new roles. It is not just their attitudes and perceptions of learning that change, but in their actual doing of the new practice with the support of other teachers, they can continually change becoming more and more effective teachers in the process.

In teacher education, teachers who meet with other teachers regularly to counsel together about teaching practice would greatly enhance changing of the perceptions of roles if a teacher who understands the roles is leading the group. Teachers who understand roles when a leader does not could also help the whole group change their perceptions of roles, but it would be much more difficult. In a gospel setting, a teacher who understands the roles and relationships of

teaching and learning for conversion, could lead a teacher council in a counseling together process where both roles and relationships are discussed through real examples. Again, the teacher leading the council would need to understand roles first to have the best success in facilitating changing perceptions of roles.

Implications for the Fields of Instructional Design and Teacher Education

In an effort to counter teacher authoritarian lecture-based teaching, the discourse in education has focused on learner-centered education (Cochran-Smith et. al., 2008; Reigeluth, 1999; Reigeluth & Carr-Chellman, 2010; Reigeluth & Karnopp, 2013). This impetus has focused on the autonomy of the learner using such techniques as self-regulated learning, flexibly adaptive design, and negotiation of meaning through facilitation, to name a few (Antón & DiCamilla, 1999; Corno & Randi, 1999; Schwartz et al.,1999). These approaches and educational paradigms have shifted the focus to learner-centered methods and instruction in both instructional design and teacher education. In instructional design, a self-regulated learner does not need a teacher necessarily. In teacher education, teachers have focused on learner-centered methods and lesson plans. Surprisingly, prominent threads in both fields do not take into account teacher and learner roles and how they interact in relationship to one another. This more holistic way of viewing teaching and learning invites the teacher and learner to change.

One of the major findings of this dissertation is the central importance of effective teachers who understand their role and the learners' role in order to invite learning for conversion or transformative learning. This study shows that the role of teachers is paramount when teachers understand both roles. The effective teacher not only influences learners to act in their role for learning for conversion, but also influences other teachers to change their perceptions of their role through teacher councils in appreciating what is good and encouraging

teachers to try new things. The effective teacher then, can help influence both ineffective learners and ineffective teachers to change their perceptions of their role.

Instructional design has primarily focused on instructional methods that are prescriptive (Yanchar & Faulconer, 2011). *Come, Follow Me* was designed taking into account teacher and learner roles that would be enacted through principle-based facilitative teaching and learning. Design-driven innovation (Verganti, 2008), a relatively new design approach aims to change students' self-perception and interaction skills in a transformative way (Hadlock & McDonald, in press). In *Come, Follow Me*, as evidenced in the results, effective perceptions of teacher and learner roles are embedded within the curriculum itself. The majority of instructional design theories focus on the learner and marginally address the teacher. Because these theories do not consider both teacher learner and roles simultaneously, and thus their relationship, they may not yield the changes in learning that are desired.

Teacher education primarily focuses on training teachers in prescriptive methods. Taking a more principle-based facilitative approach would allow for teachers in training to focus on process and principles that incorporate both the role of the teacher and learner and their relationship. Because teacher education's main focus is on training teachers in learner-centered methods, teacher roles in relationship to their learners is not addressed. Instead of focusing on delivering controlled, regimented lesson plans, teachers could practice emergent teaching and structured improvisation within the understanding of their roles.

Summary

In this study, I sought to clarify the roles of teachers and learners in an agentive teaching and learning environment. Understanding the roles and relationships that contribute to a holistic way of teaching that lead to change within the teacher and learner was the focus of this

dissertation. By clarifying the roles of effective and ineffective teachers and learners, I was able to examine the relationships between them as illustrated in Figure 3 "Types of learning based on roles and relationships" with the narrative stories of each quadrant. The principal finding that teachers who understand their role and the learners' role are able to invite teaching and learning for conversion, is of paramount importance. The supporting findings—a teacher living what they teach to invite learning for conversion in the learners, improving teacher practices by looking for the good, and inviting reflection to try new things—all build on the foundation of the teacher having a correct understanding of roles and relationship.

The case study of *Come, Follow* Me shows how the development of a curriculum that intentionally embeds roles of teachers and learners can invite new perceptions of roles and relationships by the way it is created, presented, and implemented. These roles and relationships are reinforced through the teaching process itself, reflecting on teaching, and teachers and learners changing practice through trying new things. The understanding of teacher and learner roles and the relationship between teacher and learner is essential for inviting teaching and learning for conversion.

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Date of Interview	Themes
1. 05.04.12	Teacher- creating a trusting environment, ok to make mistakes, wings to fly, fear
2. 05.11.12	Teaching and learning
3. 09.24.12	Priest Quorum- good example
4. 10.12.12	Youth Curriculum in council, in counsel
5. 10.16.12	Continue development of Youth Curriculum
6. 10.19.12	House building analogy
7. 10.22.12	Teaching, a transformative gift
8. 11.06.12	Liberty and Southern Virginia University
9. 11.09.12	Auxiliary roles
10. 11.12.12	Examples of Youth Curriculum, sacrifice
11. 11.27.12	Role misconceptions, councils vs. leadership, coordination efforts, council skills-listening
12. 11.30.12	Parent or teacher is to help inspire to live the doctrine from where the student is, children are our responsibility, service in the community is greater than service to ourselves, Inspired committee participants = better councils, Mosiah 5- King Benjamin listening
13. 12.03.12	Yield to the enticings of the Spirit, Mosiah 8:20 wisdom (she), bondage holds us back, Holy Ghost entices us to move forward
14. 12.06.12	Unity, one inspired goal and many ways to get there, small temples, Sunday School Youth Curriculum, as teachers experiment they become learners.
15. 12.07.12	Principles of Councils: don't push, ponder and consider, synergy, dictators not councils, many parts make a harmony not one note, passion, learning to conduct councils, invite to contribute, open and honest, notes vs, impressions, listen more speak less, love
16. 12.10.12	Involve youth, preparing all to receive the program
17. 01.07.13	Everyone is involved, 2 teenage boys bearing testimony (New Youth Curriculum)
18. 01.10.13	Agency meeting, Learning Suite
19. 01.11.13	Learning Suite winter semester, Learning Suite vs, new curriculum, people want change in the curriculum, students asking own questions, detectives
20. 01.14.13	Youth Curriculum, people don't see the whole picture with curriculum, we need advance support, teachers see positive in learners
21. 01.15.13	First Principles Teaching Class
22. 01.17.13	Traditions, receiving personal revelation, definition of Gospel Instruction = motivation to change, not facts or content
23. 01.18.13	Council-circle conversing, formal presentations not natural, Joseph Smith brings the Nature of God and his

		love and purpose for us, ha Hard to model when you don't know the needs of individuals in the class
24.	01.20.13	Youth Curriculum-blog deep thought
25.	01.22.13	Principled Teaching Class, Interview (2 parts)- Missionary Prep Fireside
26.	01.24.13	Kids in the Sunday School class, wife-husband relationship,
27.	01.28.13	Edgemont 9th ward teacher training, methods videos
28.	01.29.13	Principled Teaching Class
29.	01.31.13	Agency meeting-Youth Curriculum development, pre-pilot
30.	02.01.13	Instructional theories class-teaching for conversion, Maria Johnson MTC older people can learn
31.	02.04.13	The Lord's expectations, teacher invites learners to share their unique gifts
32.	02.05.13	Principled Teaching Class
33.	02.07.13	Councils are inspired participation counsels, teacher councils (not using "cil") training teachers-we counsel together, School of the Prophets, families, Elder Ballard,
34.	02.07.13	Agency meeting
35.	02.08.13	Look at audio, personal decision to live principles in ones life, simple few statements training teachers in Youth Curriculum, D&C 88:122, paradigm shift model, sense, experience, new teaching course, professional learning communities
36.	02.11.13	2 quotes (President Monson, President Packer) Curriculum helps us make connections, methods how do we prepare better teachers?
37.	02.12.13	Principled Teaching Class
38.	02.19.13	Components to good councils: keep working through disagreements, equal speaking privileges, people must be heard and valued, keep short, shared vision, flexible and open, listening, perspective talking, uplifting, warn-expound-exhort, keep it simple
39.	02.21.13	Agency meeting CTL teaching like the Savior videos
40.	02.22.13	Synergy, curriculum needs supportive cheerleaders, mental exertion should be edifying not draining
41.	02.25.13	Oak Hills ward-notes, Figures, 2 purposes why the teachers need to counsel together, council alignment and check and balances
42.	02.26.13	Principles Teaching Class
43.	03.01.13	Alignment in councils, everyone needs to taste of good truth, internal discovery
44.	03.04.13	Unity in councils, Dalton, Beck, creation of Come, Follow Me, when you have hold outs or hesitancy it basically stops the powers of heaven, enthusiasm, an answer that is totally workable, we have to find a way
45.	03.07.13	Faculty negative about technology, teaching/learning situation- How does the teacher view the students? Philosophy of education Education, role of a teacher, role of a learner, lecture definition (content delivery-students talking space for the Spirit to come in, council discussion, best ways to learn, asking great questions, What is Spiritual Preparation, if we truly listen as teachers, we'll know what to say
46.	03.08.13	Learner roles, teacher role through doing it, reflection-in-action, brainstorm old ways vs. the Savior's Way

47.	03.11.13	Kendon's experience teaching Come, Follow Me, flexibility and inspiration in teaching vs. rote cramming
48.	03.14.13	Teachers meeting together—we're going to learn from one another, council and counsel, Elder Hales, Elder Andersen,
49.	03.18.13	Presidencies, councils, the difference between a council and a meeting,
50.	03.21.13	Different kinds of councils, difference between engaged (Manilla) and unengaged youth "All youth are impressive when they are engaged." When councils don't gel
51.	03.25.13	Council assessment, go by gut feelings, part of the counseling process
52.	04.08.13	"Doctrinal Twinkies" are unpredictable
53.	04.09.13	Principles Teaching Class, (minute 34 Russ talking about a teacher and lo learning happening) Conference Talk take-away's, Synthesize truth leads to power, learning is change or action, shared learning increases learning, Invite-share-apply is change or learning, the more we share the more we learn.
54.	04.15.13	Conference themes – unplanned and uncoordinated
55.	04.18.13	Learner sequence, councils are the core example of the 12 Apostles, participation is the act of living the gospel
56.	05.13.13	Spring class--Dr. Williams, Nigeria evaluation on Come, Follow Me
57.	05.16.13	All need role clarification, agency to act
58.	05.17.13	Confused roles, working with the Holy Ghost for creative revelation
59.	05.21.13	What is your role as a teacher? Unclear roles= disaster, successful councils go by so fast (so do classes), easy ways to deal with dominators
60.	05.23.13	Relationship between teacher and learner.
61.	06.14.13	We teach people, not lessons. Every curriculum in this Church is lessons. We have it wrong. Creation-challenges
62.	06.18.13	Unity Moroni 6:5, To speak with one another concerning the welfare of their souls, teaching/learning counseling together, Carl and Amy White Mormon channel discussion
63.	06.28.13	Missionary Committee wanting to learn (Portuguese)
64.	07.9.13	Gospel learning, learning and doing (that's why the doing is the becoming) Teach, learn, live, how can we help the people on Sunday live the gospel more fully during the week, story—youth that realizes this is all so we can be converted. All of you help us get converted, youth as teachers, gratitude is an indicator of our love of God, applying celestial principles in a terrestrial world.
65.	07.10.13	Come to this meeting because we are going to capacitate you, Part 2 counseling together so we can improve our teaching skills both in the church and in the home (nutshell description), Part 3 this thing about control
66.	07.23.13	Teacher improvement, feedback, reflection-in-action
67.	07.30.13	Part 1- Teaching in the Savior's Way outlines Adult Curriculum, 3 Auxiliary Presidents, Elder Golden, and 1 staff member, Brian, training in the Church (Part 3 continually improving in our teaching, life long venture, the Church has to out how to help people see it this way and continue to develop, Genevieve—with her Primary

		experiential training with her teachers, teaching is a process
68.	08.01.13	Tina's letter after the Edgemont 9th training, experiential tasting, counseling together, implementation of principles = change or conversion, implementation of principles is change or conversion
69.	08.08.13	Topical instead of sequential for Seminary and Institute, there's not a one way, not methodology, life-long endeavor, Stacie Duce article- the class time will take care of itself if you are spiritually prepared, let go and discern, counseling with the Lord through the Holy Ghost and discern the needs in the moment, being so prepared that you enable that kind of counseling to occur. Embracing change, trying new things letting go so the Holy Ghost can teach.
70.	09.05.13	Trip to Mexico, amazing experience in Oaxaca, witnessing teacher in action—one of the best, Matt's in Japan, Korea too! (culturally) Good and not so good teachers (stories) Part 2- Pre-pilot short-term, what are you doing to improve your learning and teaching to the Area Seventies in Mexico Part 3- Fires grow just as much because of the spaces, fire Judy Brown
71.	09.05.13	Examples of good and bad teachers from International visits
72.	09.16.13	Improving teaching in the Church, Terry Warner, always has been detached, never incorporated into the classes themselves
73.	09.16.13	President Monson—Teacher Improvement, process with curriculum
74.	09.26.13	John's email artifacts, what is happening in the actual course
75.	10.07.13	Sunday School council meeting 1
76.	10.10.13	We talk about our first Sunday School Council Meeting and how it helped him reflect on logistics, smaller classes, Sunday School President in Brazil—can we have more than 1 Gospel Doctrine class? General Authority Training—eternal marriage, covenant path, sample Adult Curriculum lessons, difficult meeting 2 weeks ago- way off, then the next Thursday, they were way better --Part 2 In the Conference Review "Sunday School is as important as missionary work, because this is where we deepen our knowledge of the doctrines of the Kingdom."
77.	10.24.13	Part 1- The Pre-Pilot materials, Brock's class, Part 2 and Part 3- really good example- High Priest (a lot of participation) This is so exciting—people keep contacting me just from 1 class, Institute teacher—he tried new things—the list should be incorporated into one of the learning outlines
78.	10.24.13	Sunday School Council Meeting 2—President Eyring—inviting our learners to search their memories for feelings, we've got to be trying new things, new ways
79.	10.31.13	Identify the Saviors Method, look for the positive, feel the needs, less reading-lecturing, teachers role as a guide to discovery
80.	10.31.14	Sunday School Council Meeting 3
81.	11.03.13	YSA 232 Brian Reflecting on teaching Elders Quorum
82.	11.07.13	Sunday School Council 4 Lesson format size, teaching Ideas: simple and clear, try new things, guidance questions, adjust to the situation be flexible.

83.	11.11.13	Content comes from within the learner, helping people to ask their own questions, practicing, in our little group example of learners sharing scriptures (around minute 10)
84.	11.24.13	(Pre-Pilot) Alma 1:26 (how we are all involved as both teachers and learners, we all labor- the teacher and the learner
85.	12.02.13	The lesson is in the learner, questions help bring it out, invitations to act Part 2- analogy of learning—much more like putting a little fertilizer than building buildings
86.	12.06.13	Adult curriculum—simplified lesson format
87.	12.08.13	Repeat of things in the Executive Summary
88.	12.09.13	Inspired questions and invitations to teach vs. over-structured
89.	12.10.12	Repeat of things in the Executive Summary
90.	01.06.14	Keep thinking about teaching will help people change, Tina's experience—counseling together simplify, teach one doctrine, explore it, clarify it, live it, learning outcomes—course (process) should be the learning outcome instead of the content
91.	01.13.14	Most gospel learning comes from the home where everyone is valued
92.	01.20.14	In preparing for the lesson we learn how to ask our own questions, question learning activity, I give all this feedback on the learning outlines, counseling together, receiving feedback, people want the how-tos, trying new things, reflecting on new things (follow-up—this is how it went) Gospel Doctrine classes—if the teacher thinks the classes are too big, Stake Sunday School President—bring together all the Ward Sunday School Presidents and counsel together, Elder Jensen—follow up
93.	01.24.14	Sunday School Council Meeting 5—teachers learning from each other as they share ideas with each other, different ways to evaluate that don't take meeting time
94.	01.28.28	Executive Summary teachers learned: Felt the Holy Ghost more powerfully, lessons of love, letting go of control, live more committed to the gospel, focus on gifts not needs, try new things, honest sharing in evaluations, open perspective, any one can do this, think outside of the box which equals freedom, improve Family Home Evening and family relationships, teach with love and encourage active learning, invite to act.
95.	01.30.14	The purpose of Sunday School, to edify each other, to inspire and learn (also the purpose of councils) the most powerful teaching is one on one—speaking one to another—gospel doctrine classes getting smaller (Part 2) D&C let all be edified
96.	01.31.14	Sunday School Council Meeting 6—misunderstanding of roles, this isn't stated very clearly. T goal is to come together to be edified by each other, have intimate class moment or connections, listen & discern, risk vulnerable, open, Uchtdorf story, Holland depression story.
97.	02.03.14	We share with each other our observations of the adult curriculum pilot. Engage all, videos inspire, application of principles with personal experience
98.	02.10.14	1 minute- story of 17 year old girl during one of the pre-pilots who says "challenge us more"
99.	02.20.14	Teachers are the agents of change, the learner has as much to offer
100.	02.21.14	Sunday School Council 7

101. 02.24.14	Action and creation invite the Spirit, the Primary training in a ward, Brock's ward, believing in people helps people (like in South Africa) to overcome their fear, to understand their own desire—it's a part of the relationship that improves their (Part 3) behavior change—conversion—inward, it has to do with being loved, being helped to do it, to do something that you've never done, the motive grows, and it builds people
102. 03.02.14	YSA 232 reflecting
103. 03.06.14	Reflecting on Pre pilots, teacher role, inviting others through knowing their gifts
104. 03.04.14	(With Matt) Part 1 Part 2 Come, Follow Me is just the beginning, there is so much more to do
105. 03.04.14	Good example, bad example (Hawaii)
106. 03.07.14	Pre Pilot reports, Brock's ward, Primary-3rd hour, BYU-Idaho devotional plans—building souls Part 2—ako (1 word) In British they say—My teacher learnt me. Come, Follow Me: A Case Study of Elevating Learners and Learning, Elder Bednar—elevating the importance of learning, picture? Quote
107. 03.07.14	Sunday School Council Meeting 8
108. 03.09.14	Orchard 2nd Primary reflection
109. 03.10.14	What you think your role is, your learners are helping you deliver your content for you (misperception) There is no chance that anyone can build on another's comment, you can't build on what anybody else said, bad example (Gospel Doctrine) Conversation—you build on what others say, in the book of James—good conversation, what are the elements of good conversation? Conversation vs. discussion (debate) counseling together=conversation, no one is building on what the other people have said, roles are not understood, relationships help us first to understand the role—President Packer, conversation, clarifying questions, humility
110. 03.13.14	Councils. Until you become perplexed you don't really learn much.
111. 03.14.14	Elder Bednar asking questions.
112. 03.14.14	How to help people change their perception of their role
113. 03.14.14	Sunday School Council Meeting 9: Stewardship of time
114. 03.17.14	Come Follow Me wrong perception, challenge teachers teacher's turning over the lesson to the youth,
115. 03.18.14	BYU-Idaho Devotional, edify (building up each other's souls), shared learning, giving thanks to others
116. 03.21.14	Stacy Duce, Brad Wilcox, Russ, Mormon channel, trust, sharing personal experiences
117. 03.21.14	Sunday School Council Meeting 10: Youth panel for the General Authority Training Video
118. 03.21.14	Sharing about the challenge of one of the teachers (bad example)
119. 03.28.14	Elder Holland and Brother Osguthorpe on the Mormon channel, councils and leader and teacher roles, inviting others to contribute their gifts
120. 04.07.14	Report on the Youth Panel for the General Authority training
121. 04.11.14	Trust, vulnerability, training of 150 Head Start teachers, Youth Panel. The only way to build trust is to council together in a class, fear of new things, fear of failing, it's ok to make mistakes, role of teacher and learner.
122. 04.14.14	Old way was a teacher's guide. This is for the kids to use, a teacher to use, parents to use. This is different. Spiritually prepare part discussion

123.	04.18.14	Adult Curriculum, heart and mind are one, Arthur Henry King quote pg 58 (good and bad examples), huge change in Brock's ward of 80 year old gospel Doctrine teacher (story) False belief that older people cannot change, roles change through perception- becoming, (create new 2x2 matrix) *Come, Follow Me*, new and old models, it all comes back to roles and flexibility in structure
124.	04.21.14	President Clark, Elder Bednar, teaching (pondering) video—all valuing the learner and what they have to contribute
125.	04.23.14	About being one with one's self, with God, with others
126.	04.30.14	Teacher council example where brother teaching 12 year olds learns from other teacher how to relate with them by sharing stories of when he was their age.

Flexibility Within Structure	Validating and Valuing the Learner	Evaluative Judgment and Discernment
How much structure, how much flexibility? If it's too structured and predictable you will put people to sleep. That is why Elder Holland's talks are so great. They are unpredictable. The unpredictability of it makes it attention getting. That's how conversation is. Its unpredictable. You ask, "what did you mean by that? Or, tell me more." Or you amplify it by saying, "that was a great point." You build all the time. That's when we're all learning." (April 8, 2013) Stacy Duce wrote an article about the traditional 90%teacher and 10% learner. She proposed that switch. A Stake YM President observed many classes and said that the classes that made the switch were going great and those who couldn't shift were not as good. There is flexibility within structure that allows the kids to act and decide what personal experience they are going to apply. They decide how to apply. They have to make all kinds of decisions. In the old way, they don't have to make any decisions. When things are working right – everybody is learning and being edified. If you're not learning something as a teacher, then something is wrong. An Aaronic Priesthood teacher learned the other day that he needed to be flexible in his	It's my role as a teacher to do the inviting. One way to bring a topic back to a positive after it has gone a bit negative, is to ask a clarifying question. The Savior does that all the time. One might say, "tell us more about what you meant by that." Elder Bednar sometimes responds this way. "Did I fully respond to your question? Let me try again." (March 10, 2014) In one instance in a meeting, Elder Golden in his role of warning the others in the council, said, "We need to be careful with this comment. What you said was important." Elder Golden didn't negate the comment, just cautioned the group to not go too far in that direction. Thus he acknowledged and valued the comment or person while keeping them on track. (February 19, 2013) Elder Golden is a master at conducting council meetings. On one occasion, he sensitively watched all members participate but one. He invited by saying, "Brother Richardson, we haven't heard enough from you." He's extremely inclusive and makes sure just like in D&C 88:122 that everyone has an equal privilege to speak. Even if there is nothing else to be added, it's important to know	One evaluative thing that you have to consider is time. If you don't have the commitment to end on time you could go on for 3 hours easily. I want people to leave wishing it could be more. The thing about evaluative time is you don't want to cut people off but do things to indicate that we are winding up." (April 8, 2013) Often, one needs to make decisions in the moment. (March 11, 2013) The class time will take care of itself if you are spiritually preparing the right way to do what the Lord would have you do. If you're doing that, then the class will go well. We can let go and know that this is what we're supposed to be doing. We can discern. The more I understand it, what I really think we are doing is counseling with the Lord through the Holy Ghost to know the needs and discern them in the moment. We're not winging it. It's very different. It is being so prepared that we're able to allow that type of counseling to occur. (August 8, 2013)

planning, because the lesson he had prepared didn't fit the immediate needs of a student. So he had to trust in the idea of flexibility to change the lesson. The Lord is so aware of the needs of the one. As we listen, He can use us as instruments. When he changed the structure of the lesson, the Spirit came into the room instantly as soon as they opened it up to the learners. The Bishop, who was also in the classroom, was so glad for the lesson and structure change. He too was concerned for the one student. This is the way the Savior taught by going after the one. Little miracles happen in the lives of those who are there. Flexibility encourages inspiration in action (March 11, 2013) You have to be open to where the Spirit is going to lead you. It takes work—counseling with the Holy Ghost." (November 11, 2013) Teaching is an experiment. It's about trying to do better. It's the way the Savior teaches. He adjusts to the situation. (November 7, 2013) In a council or as a teacher, you need to determine if something isn't working for someone. You might need to change something, find out, or use a different	that everyone is feeling good so they can move forward in confidence. People need to be listened to and feel valued. That is character-istic of a great council. (February 19, 2013) **Listening** You are trying to help teachers make decisions about teaching based upon what students say, not based upon what the manual says. (March 8, 2013) Why don't we draw upon the great experience of the people? (February 3, 2014) Probably the hardest part for the leader, knowing when to talk and when not to. And when to sit back and when not to. (March 25, 2013) (compare to a teacher) **Teacher and Learner Agency** When you don't act upon the learner, they will find ways to act. The lesson is inside the learner. (November 11, 2013) Inspire people to do and give them courage to do. (December 9, 2013	**Looking at Gifts and Strengths of Learners** A teacher knowing the needs of the learners, their strengths, and their gifts. What you're saying is, "I know the specific gifts of each person and I would like you to contribute in this way." (March 28, 2014) **Empowering the Learner** They think they are going to lose control, when in reality they gain control. When the teacher switched and said, We have an important thing for you to do today. That lifts the student in a whole different way. It's empowering and edifying. (March 11, 2013) Down in Brazil there are amazing examples of superb implementation--People who really understood what they were doing. That one Young Men's group where that 17 year old started teaching--he was impressive. And he understood very much the Youth Curriculum. He was involving people in very very good ways. Where they were looking inside themselves and thinking about their own witness of the gospel. It was really good. (May 16, 2013) That trust comes out. To exhibit that trust. This is the responsibility of the

approach. (February 19, 2013) **Perspective Taking** Another phrase for real listening is "Perspective taking" to see things through another's perspective, or really trying to listen to another view. Wonderful things happen. To feel what they feel and see what they see and are bothered by what they are bothered by." (February 19, 2013) You look at people in the class. And it doesn't matter what group of adults you've got together. They're all on different kinds of levels. Their characteristics are different, their ways of learning, their ways of approaching the scriptures. I don't know if you've ever heard of this term called perspective-taking. This is where you try to see through the other person's eyes. An example of this happened in a Gospel Doctrine class where a discussion centered around the creation. The teacher asked a question about what the creation meant to the class. A newlywed responded about how wonderful it was to be a partner with God in the creation of a family. He was seeing wonder. He was seeing this miracle of the family. As a teacher, you might say, I want to look at that through your eyes right now because you're a newlywed, and I have to put myself into that space. It's different from my space right now. I've got	**Seeing Potential** President Monson has taught us his whole life to reach out to each other. His life is a model of this. I love the title of a talk he gave in October general conference of 2012-"See Others as They May Become." He was counseling us not to focus on each other's faults or weaknesses, but to see how their gifts might grow stronger and stronger to help them become the person they are destined to be. Elder Neal A Maxwell taught that we should give more "deserved, specific praise." When we do this, we build up the soul. He also explained how people used to give him "prospective praise." This is an interesting phrase. Perhaps only Elder Maxwell would have created it. But think about if for a moment. Prospective refers to the future. So Elder Maxwell was teaching that we can praise people for what they will one day do or one day be. (BYU I Devotional, March 18, 2014) "It's not just about loving your students. See them as having great potential. Believing in them to help them become more than they are." (January 14, 2013) The more I looked for the good, the more good I was able to find. And the more excitement I showed about the good I was	teacher. I believe in you. (November 11, 2013) **Setting the Stage** Introducing the topic is OK when done with the right intention or question. It can be 2 minutes. It's setting the stage really, not a lecture. (February 20, 2014) **Invite Discovery of Truth** What are we doing to train our teachers? This would be like the teachers of the youth saying, I am going to train up these youth. No, you are actually going to get them to discover the truths of the Gospel. You're trying to invite them to discover the truths of the gospel. You're going to learn all together I liked the way the teacher invited How the learners were so involved, so engaged, so active (May 17, 2013) What is the purpose of class? Key doctrine Invite to action Promised blessings Invite (during the week) (January 30, 2014)

so many kids. But he's at the beginning. And you say, it is a magnificent thing. It is a thing of wonder. **Perspective Taking (cont.)** Let's talk about why that is and how parents can create a family after they have their children. Everybody could have contributed to that by looking through his eyes, taking his perspective, not their own. It's not easy. Some people can do it much better than others. I think I can understand why you're thinking the way you're thinking because I'm trying to see it from your perspective. We can never do it perfectly because I'm not you and you're not me. But when teachers can try and do that it helps. (January 31, 2014) **Facilitate Conversion** Instruction is defined as intentional efforts to facilitate learning. It is knowledge for us to use or follow. Teaching is this much broader thing where we in the gospel definition are trying to apply the gospel in their lives." (February 11, 2013) Gospel instruction should be about long-term conversion (March 11, 2013) It's good to hold a meeting. It's better to	finding, the more excited missionaries became about their work. (*Looking for the Good*, September 1, 2012) **Seeing Potential (cont.)** Learning and teaching the gospel of Jesus Christ are joyful activities. So each week as teachers, we can look for the good in our students, and as leaders we can look for the good in our teachers. I am confident that the more we keep looking for the good and talking about it with each other, the more we will see God's hand in our Church service. And the more we recognize His hand, the more effective we will be in magnifying our calling. (*Looking For the Good*, September 1, 2012) **Invite Sharing, Don't Force Participation** Mike was teaching about a dozen kids in his Sunday School class. The way he involved them without forcing them to speak was great. He honored them and mentioned their names. He made sure that other youth involved them in their comments. The way he did it was a thing of beauty. He didn't force everyone to speak. You hope that at some point, that they will be ready to say something." (December 10, 2012)	The bottom line Concept is to Live the Doctrine, Counsel Together and Invite to act" (October 31,2013) The teacher's role is to be a guide on our learning journey. (October 31, 2013) **It's OK to Make Mistakes** It's very important to open yourself up and say we all make mistakes. That way, they're not so afraid in a sense to make mistakes. One time I was teaching missionary prep. When I got in the class, I said, "Oh, I forgot to bring those things I wanted to pass back to you. I cannot believe it!" This one person in the class raised his hand and says, "Brother Osguthorpe, it's okay." And I said, "Hey, you love me!" So it's totally okay, we're okay with you. It's kind of like we forgive you in a sense. And I thought that is nice. It's as if we're all in this together. I make mistakes, you make mistakes, and we just try to help each other. (January 31, 2014) I can think of missionaries who were making tremendous mistakes. Who learned over time, that those were real mistakes and that when they corrected them and then they developed skills that

teach a gospel principle. It's best to change lives. (Elder Oaks, "Good, Better, Best") (December 9, 2013) **Prepare Spiritually** Everything we do is to help people return to God, by living the gospel more fully. But this takes effort. You've got to exert yourself. In lectures on Faith, the Prophet describes faith as mental exertion. You trust in the Lord enough to try. We need this trying to learn a language, teaching a class or doing anything the Lord asks us to do. The Youth Curriculum requires a different kind of preparation. When Stacy Duce thinks about her kids and their needs all the time, it is edifying and energy giving and doesn't take up more time. It is still mental exertion. (February 22, 2013) **Inviting Questions** We need to show teachers that they can invite others and that they can listen. What if we asked guiding questions? (December 2, 2013) I would be looking for a teacher who asks really penetrating questions to get the involvement of the students. I would be looking for students getting up and	I remember my Deacon's quorum- we had 25 kids. They were all willing and ready to participate. They learned that this was the pattern. (December 10, 2012) **Humility** Melissa: As you get together and talk, the revelation comes. You are counseling together in a council. The same thing happens in a class. Brother Osguthorpe: Right, it should happen in a class. It should happen if the class is really working right. And that means that the teacher listens to the students and says, "You just said something that I could never have constructed myself. Melissa: The teacher is listening, and is receiving." (March 25, 2013) I can learn humility from them. (March 1, 2013) "How do I invite them to go beyond where they ever thought they could go? How am I teachable as a teacher?" (March 7, 2013) How could I change based on what a student says? The teacher is open to learning herself. She's openly sharing that it is enriching her. (March 7, 2013)	were quite impressive as a teacher. I remember one missionary that was so quiet. He was almost mute. He could hardly teach at all. When he did open his mouth it wasn't very helpful. But toward the midpoint of his mission, he became an extremely skilled teacher. That came with constant training help every day, seeing examples of other missionaries, zone conferences and his willingness to try new things. That's how he improved. **Teaching by the Spirit** People don't know how to teach by the Spirit It takes even more thoughtful preparation. (May 17, 2013) **New Paradigm of Teaching** We're not getting how people learn. People don't learn by you telling them. People really haven't learned something until it's inside them. That is real learning. But people still see the presentation of content as the job of the teacher and the learner is to ingest that content. Come Follow Me and the New Adult Curriculum is really saying, we're no longer holding to that idea. And this is hard for everybody to let go of. Everybody. People are uncomfortable

teaching. No, not the whole time but in small pieces. (July 9, 2013)	**Character** A teacher, being a human, also teaches who they are with their students and with themselves. (February 11, 2013)	because too much autonomy makes people nervous. There are elements of teaching that are prescriptive and descriptive and there are elements that are facilitative. The facilitative part hasn't been there before. The Curriculum department has been writing their lessons for the learners only; not for the teacher with the teacher's agency in mind. In the past the content was so that the learners would somehow uptake that content. But with the emphasis and focus being on both teacher agency and learner agency, it is different now. (February 20, 2014) Don't try to teach all the doctrines in one lesson. Select one doctrine. (January 6, 2013)

Feeling Valued	**Youth are Capable Learners and Teachers**	**The Lesson is Inside the Learner**
Councils that are really fun are where you play off each other and creativity increases. Your motives are the same. You're aimed in the same direction your goals are exactly the same. That is what also happens in a good class. Melissa: We loved reflecting for two years and never got tired of it. We valued each other. Bro. Osguthorpe: The teacher values the learner. The teacher is no better than the learner. (Alma 1:26) This breeds more creativity, more openness, a closer searching for truth. Now when people feel that their opinion is really valued, they are more eager to express it. If they don't feel valued, they stop sharing. They close off and that's when things go bad. You can't move forward. (March 14, 2013) In lifting the student in a whole different way, the student says, "You're going to learn from me?" (March 11, 2013) "Everyone else wants to be valued" (March 1, 2013) When a person feels like they are contributing they are alive and well. (March 1, 2013)	Here's what a board member said that was really powerful. All youth are impressive when they are engaged! When they have something meaningful to do, everybody is tremendous. When they aren't engaged they are unimpressive or are asleep. The learners are becoming their best self. Pres. Monson "they are now becoming what the Lords is hoping they will become." They are contributing. They are impressive when they are engaged. (March 21, 2013) Twelve year olds. They are amazing creatures. They can think abstractly. (December 6. 2013) You see them as magnificent with potential, to think to reason, etc. (January 14, 2013) In this past Saturday evening session of stake conference, a deacon was the first one to speak. He was asked to talk on how he's preparing for a mission. His main topic of how he's preparing to serve a mission is how he has learned how to teach the gospel through *Come, Follow Me*. He was asked to teach a part of the restoration lesson in March. He realized that if he didn't understand the restoration in his own preparation and how to teach it	What can they do to express what's inside? This is starting to make so much sense. (March 6, 2014) The content is coming out of the people. (November 11, 2013) Scriptures that mean something to them, rather than scriptures that mean something to me. (November 11, 2013) A teacher divided her class into small groups of 3-4 learners. After watching a short video she invited the youth to write down their impressions. (December 10, 2012) Students are agents who want to learn. (March 7, 2013) **Agency** This is not about participation and discussion in the traditional sense. It's about getting people to use their agency to act. (May 16, 2013)

Now, when people feel that their opinion is really valued, they are more eager to express it. If they don't feel valued, they stop sharing. (March 14, 2013) **Edification** We learn the Gospel on our own. I'm expecting that this class can give me help so I can go and learn and live the Gospel on my own. Parley P. Pratt read the scriptures on his own. A testimony is gained on one's own. Why come to class? To build others- to edify, be strengthened, build up the soul so we can go out and do what we're supposed to do as a parent, as a young single adult or whatever. This is why we gather. To be strengthened so we can serve the Lord. The purpose of Sunday School/ Gospel Doctrine is to inspire to learn … We follow this pattern in our homes. The goal is edification; it is building up one another. (January 30, 2014) This is how we edify each other--we build up another's soul. To edify literally means to build up, to lift one another…Teaching happens every time we try to strengthen someone else. And when thou are converted, strengthen thy brethren (and sisters) Luke 22:32….Any time we learn something new, we have an obligation to teach it to someone else. (BYU-Idaho Devotional March 18, 2014)	in an engaging way, he wouldn't be able to teach it very well. He said I think it was working because the guys were not sagging in their chairs and being bored like they used to. And the Spirit was there and then he testified and he cried. He said I know what it is like to teach by the Spirit. That's why I'm prepared to teach the gospel when I'm a missionary. (April 21, 2014) **Discovery** Asking their own questions and not the teacher asking all the questions. (January 11, 2013) Detective role as a learner. (January 11, 2013) I want to learn and I want to learn in the way I can learn best. (March 7, 2013) **Asking Your Own Questions** Brother Osguthorpe: Is there anything you like about this new *Come Follow Me* curriculum? Benjamin: I like it a lot more. It's a lot more open. It's a lot easier to share my feelings and gives us a chance to discuss the things we share. It's not like we couldn't before. But in the old curriculum we would get questions and answers from	**Love and Unity** The desire to be one (March 18, 2014) It's not just love your students, it's students loving each other. (September 5, 2013) **Taking Action** "What is the doctrine of Christ? The doctrine of Christ is not baptism. The doctrine of Christ is **be** baptized. The doctrine of Christ is not repentance. The doctrine of Christ **is** repent. It's a verb. It's go repent The Holy Ghost is not the doctrine. The doctrine is **receive** the Holy Ghost. **Draw** upon the Holy Ghost." (July 9, 2013) They have to make all sorts of decisions. Now, they've really got responsibility to make decisions that matter. (March 11, 2013) The learners were so involved, so engaged, so active (May 17, 2013) Get the students to do all the work. (September 5, 2013)

	our teachers. Now we can get them from each other. It also gives everyone else a chance to share their thoughts. It just feels more real—sharing and discussing our thoughts. Bro. Osguthorpe: Anything else you want to share? Benjamin: It's fun. I like it. (February 11, 2013)	

Love and Unity	**Counseling Together**	**Making Room for the Spirit**
When you have this kind of unity, then miracles will happen. Unity that is blessed from above. Unity where everyone is trying to do the Lord's will and His work. Then unity will be there. The greatest lesson is unity. (December 6. 2013) Love is establishing enduring relationships. (March 14, 2013) In one of the pre-pilots, when the youth were asked, "What do you like about the new curriculum? One of the girls responded, "It's not like school. The teacher is not just talking to you. One of the boys also shared, "Not just one person is bearing testimony. Everyone is bearing testimony. You feel like you are pulling together." (September 24, 2012) So it's just going back and forth like this, just love all around. It's not just love your students. It's students love each other. It's like the whole class loved each other. I got done with this and I was speechless. I couldn't talk. (September 5, 2013)	Commonly, people in the Church think about human learning as somebody telling you that this is the Plan of Salvation and then you have an understanding of it. That is not how people learn. They just don't. It would be nice if just one telling would do it. But it doesn't work that way. Every one of us is at some certain point on our understanding of the Plan of Salvation, the Word of Wisdom, the Atonement, the Godhead, or whatever doctrine is identified. The teacher thinks his or her job is impossible because these kids are coming with such wildly different backgrounds and understandings. This one just joined the church, this one was just on a mission with their parents and they've been out with the missionaries 500 times. It's just so so different. Now what do I do? The only solution, the only way to make this really work is through counseling together. When you have them start to answer their questions and try to move from where they are to this point, then you know what they need and how you can help them. That is the beauty of this counseling. (February 8, 2013) After the Education Week presentation,	When we open ourselves to the Spirit, we are finding new ways. (February 24, 2014) It's people trying to draw upon the Spirit. (March 4, 2013) I actually wish more teaching in the Church could be conversation. So many are planning the delivery of content. Whereas, in the moment, we have to make space for the Spirit. Space is an unplanned moment, when you don't know what's going to happen. I didn't know what you were going to ask me right then. And so I wasn't prepared to answer it either. And so, I've got to say, okay, how do we do this? You can search for it together. (March 14, 2014) **Building on Each Other's Comments** Building happens when the learner realizes that the teacher is here to help him or her with their specific needs. This is a very different role expectation and relationship. The relationships and roles are totally weaved. When the student realizes his questions will be answered, he wants to ask more. Soon you have this lively conversation going; building on what others have said. (March 10, 2014)

Teacher Enthusiasm One of the kids yesterday said, "one of the things that helps us get engaged is when we feel so interested in our learning that we have to do what the teacher wants us to do. She's so excited and then we get excited… (March 28, 2014) **Conversation** In the book of James, it refers to good conversation…. This is what we're after. What are the elements of a good conversation? Not a discussion which leads to debate. I don't have a problem with the word *discussion*. But it's not as good a word as conversation. Conversation and counsel work really well. President Packer talks about it being a two-way conversation. He says "quite a bit of teaching that is done in the church is done so rigidly, its lecture. We don't respond too well to lectures in classrooms. We do in sacrament meeting and at conferences, but teaching can be two way so that you can ask questions." The relationship between the teacher and the learner changes dramatically. (March 10, 2014) "To act and not be acted upon." (March 14, 2013)	he's the one that stood up and said, "Don't you think this is kind of like counseling together?" And I said, "This is counseling together. This is what we need in our classes, not preaching, not lecturing-- counseling together." (Sept 5, 2013) **Expansion of Roles** We want to talk about the importance of Gospel learning and teaching in the Church, all the while elevating the importance of Gospel learning." If everybody understands that our job as a Bishop or parent or whatever it is, is to help people learn, the whole world would change. (February 20, 2014) Every latter-day saint can teach in the Savior's way. (March 14, 2013) The learners say sometimes we come prepared to give a little thing that we've been assigned to do. We have to explain it and bear testimony about it. One of them said, "I don't worry so much anymore about standing up and talking about stuff because we have so much practice in these classes." (March 28, 2014) A teacher shared, "*Come, Follow* Me is not more complex, it's deeper." The question about the type of lesson I was teaching was "How does the Atonement help me become a better teacher?" He	Share faith-promoting experiences. (March 11, 2013) **Individual Application** "We're not just talking about participation and discussion. We are talking about acting, living the gospel. We've got to tie it to your life. Learning outcomes are individual. (April 18,2013) Dedicate yourself to living the Gospel (March 14, 2013) Here's what I've been thinking recently. When you have a council, you are nearly always trying to make decisions that are administrative that effect those in your stewardship. This applies to Ward Council, Stake Council, Seventies Council, whatever, or where ever it might be. The reason you're talking together is to come to agreement or to obtain revelation about a decision you're trying to make. The decision we are trying to make is how can I live this principle more fully in my life? Now the decision is not a unified decision in this case, where you are counseling together so you can come up with one thing. But it is so that everyone can come up with a decision about how to move forward in their life individually. Sometimes collectively.

Trust Brother Osguthorpe: To me, one of the key factors in role change and probably role perception too is level of trust. Teachers have to trust learners that they can rise to their potential. Melissa: They have to trust themselves. Brother Osguthorpe: The learners have to trust themselves. They have to trust the teacher that the teacher is going to allow them to do that. This trust thing in "Come Follow Me" is just so big for me now. (April 14, 2014) Why, in this kind of teaching and learning, is trust such a huge important key?...If you don't trust each other, you don't share personal things about your life. So there's got to be this trust. (March 21, 2014) She said, "It's important that we learn to trust each other, and we learn to trust the teacher, and we all trust one another. Otherwise, we're not likely to share personal experiences." She talked about how when this kind of teaching happens, when it's opened up to everybody, and they start to open up themselves to the group, then they're more likely to talk about things that really matter to them and that are important rather than trying to answer questions. (March 21, 2014)	said, "I've never seen a question like that in any manual because now it's applying the Atonement to the specific thing I'm teaching from the Doctrine and Covenants "teach ye diligently and my grace will attend you." (See D&C 88:78) He said the whole thing was on "what does that mean, my grace will attend you as you teach? So the learners are learning how to teach. (March 28, 2014) **Conversion** One of these sweet moments was when these two 16-year-olds were teaching the adults about youth curriculum in our ward, and they said, "You know, this whole thing, this whole purpose is so that we can become converted. In our classes, we help each other become converted. And our teacher helps us become converted. The scriptures help us become converted. The words of the prophets, everything." And it was like he had this realization all of a sudden. He looks out at all of us and says, "And all of you help us become converted because we look to you." (July 9, 2013) **Teacher and Learner Agency** Once you view the teacher as this agent of change, and the learners start to view themselves as being empowered to act in ways that are meaningful to them, the power is tremendous. (February 20, 2014)	Sometimes you make a decision as a group that way, but usually every person is coming in with such different backgrounds. (February 8, 2013) **Invitations to Act** When you put the needs of the learners first, you discover together. You invite them to seek. While you are inviting them to seek, as you're listening to them, the Spirit can then help you know what to say. (March 1, 2013) It's a flexible type of structure that invites the kids to act. (March 11, 2013) The very act of acting invites the Holy Ghost (May 17, 2013) Invitations help people discover for themselves. (October 31, 2013) Elder Perkins got up and said, "I don't know if you fully noticed this, but what did Brother Osguthorpe do? He did what he taught you how to do. How did he do that? He had us reflect with each other, he had us talk and write things down, he had us participate in a variety of ways. So do you do these things in your classes? Did he just stand up here and lecture for 2 hours? No. (September 5, 2013)

Misunderstanding of Participation	Too Much Focus on Content	Authority
Elder Bednar "This is not about discussion and participation in the traditional sense. Its about getting people to exercise their agency to do something to act." This is what people don't see yet. They think they are getting participation, but it is quite worthless. She sees her role as inviting them to do something, but she doesn't see the whole thing of how are you going to apply this in your life? This is what hit me and it all comes back to roles again. She sees her role as preparing a lot of content. I came away from this experience thinking, could we encourage teachers to prepare less content? Could we just cut back on the content delivery? Cut it in half so there's room for the learners to do something. It filled up the time, but I don't think it achieved what she was trying to do. (May 16, 2013) Brother Osguthorpe: I remember the story of when a teacher asked a student to read a lot of verses. There were no comments afterwards. And the lesson went down hill because the teacher wasn't engaged. Melissa: Or in a Relief Society lesson when a teacher intended to use a pair and share. She handed out 30 verses to be read, one or two by each pair. But rather than giving the pair time to share and testify with each other, which is the purpose of a pair and share, everyone	"Too often, people just feel the responsibility to get the content out. The content is not there for that purpose." (January 17, 2013) It is like delivering content in a wheelbarrow. It's dumped on us. If you see your role you have an obligation to make sure that you read those verses. Because that's your role. If that's what you think your role is. You see your role as making sure that we expose ourselves in the class to those verses. Then you've got to do it. That's your role. And the relationship to the learner is one that the learners are helping you deliver your content. They're reading the lesson for you or they are reading the quotes. If they make a comment, then, as in this case, she would say, excellent comment. Now, you read this verse. There is no chance and in no way can a learner ever, ever build on some body else's comment or on something the teacher said. There is no edification if you can't build on a comment. (March 10, 2014) The teacher had so much content to get in. She kept looking at the clock. Exhausting experience for the teacher. The manual reinforces us to teach a book, not doctrines. (Historical misperception) She only left 1 minute at the end to invite any application. (March 10, 2014)	The most common mistake the novice teacher makes is over-preparation and over-planning of content. They get frustrated because they can't cover all their content. There is this deep down fear that I will get into the middle and run out of things to say. (May 17, 2013) Tell me who you are as a teacher. Well, I'm one who is here to deliver what is in the manual. How did the Savior teach? Not delivering stuff in a manual. (May 21, 2013) Socratic approach is really weak. I know everything and I'm going to show you that you don't know it. (July 10, 2013) We have so much to cover. We have 93 scriptures to cover. Please no comments. You coddle learners when you say I'm doing all the work. The teacher is communicating to the learners—I know everything. You have nothing to contribute. You're not smart. (February 20, 2014) Brother Osguthorpe: The reason we don't talk about the roles of a teacher and a learner is because it is assumed that everybody knows. The teacher is supposed to be up there spouting off information and the learner is supposed to be taking it in.

simple stood and read their scripture out loud to the class. After reading all 30 scriptures out loud, there was no time for sharing or edifying. (February 20, 2014) Sometimes we have challenges with the Youth Curriculum. In an extreme case- the teacher turned the entire lesson over to the students. (The teacher didn't understand their role) When I see a class in Youth Curriculum that is not going well, it is a misperception of role. (May 16, 2013) **No Room For the Spirit** Brothers and Sisters, we've got to make space for the Spirit. If you're plowing through quotes. There's no space. Make space for the Spirit to come in. (September 5, 2013) The more that you are a teacher delivering content, the less room there is for the Spirit to inspire. (March 7, 2013) **Asking Poor Questions** There's not a reason to ask a question that everybody already knows the answer to. (March 10, 2014) One teacher asked 49 fact questions. (February 22, 2013)	Role confusion—mistake and notion that our role is to just deliver content. (May 17, 2013) We don't need as much read and discuss. (October 31, 2013) There is no need for edification when you are spewing out facts. (either as a learner or as a teacher) You don't need the spirit to do that." You can't help the learner's needs without spiritual intervention. "Heavenly Father, what are we going to do for this kid?" This is what is hard for people to switch. (March 11, 2013) It's back to the role thing. It's a way of being. If you understand who you are as a teacher, you will not want to stuff your stuff in their head." You will want them to actively seek. It is not a simple thing for people to grasp. (May 21, 2013) **Not connecting with Students** Any experienced teacher can read cues. – they (inexperienced teachers) don't read cues. They don't even know what's happening. The teacher doesn't know what's happening. They don't read these people. They're not connected with them. They're connected with the content. They're not connected with the students. (September 5, 2013)	We have an iron-clad, very narrow concept of the role of a teacher. That's why we don't talk about it, it's like understood. It's like what's the role of a mail carrier? To carry the mail. What's the role of a teacher? To deliver the message. And so, it's not worth talking about. When everyone goes into a Gospel Doctrine class, everyone knows that that teacher up there has a responsibility to direct that whole experience. They are the total director and to turn any of that directing to anyone else is an abdication of their responsibility. I think that's why no one talks about it—that's just my hunch why people don't really feel that it needs to be addressed because everybody understands that the teacher's role is to deliver, the learner's role is to receive. Melissa: Where did that come from though? Brother Osguthorpe: This is an interesting question. I still think that people don't admit this, but I actually think it comes from the world. [I do too.] And it comes from examples. (April 21, 2014) **Control** People want to direct and control. (November 11, 2013) Teaching is overly structured. (December 9, 2013)

Elder Bednar- Don't ask me what's in my head questions. You're asking questions that you already know the answer to. (March 7, 2013) If someone were to go astray, they will stay with lecture. They think they are teaching correctly because they are asking guess what's in my head questions. (July 10, 2013) **No Invitations** It's not that different with adults who are teaching. I'm not going to do it for you. I'm not going to supplant you. (July 23, 2013) I can't imagine that there's any learning happening there. He doesn't even ask a question. This is so deadly. (May 21, 2013) This is what people don't see yet. They think they're getting participation, but it's quite worthless. She sees her role as inviting them to do something, but she doesn't see the whole thing of how are you going to apply this in your life? This is what hit me and it all comes back to roles again. She sees her role as preparing a lot of content. I came away from this experience thinking, could we encourage teachers to prepare less content? Cut it in half so there's room for the learners to do something. It filled up the time, but I don't think it achieved what she was trying to do. (May 16, 2013)	"What happens with so many teachers is they say, "I can't meet the needs of every learner so I will just meet the needs of the content. The content is precious. It's sacred scripture. So, I will just deliver the content and let everybody take what they will. That's one approach. It's not a horrible approach because they are holding close to the scriptures. But, if they never think about what the people in front of them are learning, then I don't think they are doing their job as a teacher. If they are only thinking about the scriptures and the content of those scriptures, then what they do usually is cover way too much, way too superficially, and often times are not helping the learners learn almost anything." (November 30, 2012) This class is such a non-example. The kids are sitting around and the teacher is doing all the teaching. This one kid looks like he's half dead. Another one is slumped over. One is playing with a string. (March 21, 2013) They're not connected with them. They are connected with the content, not with them. (September 5, 2013) Isn't it my responsibility to tell the learners what they need to know? (April 18, 2013)	**Follow Up** "We don't have continuity in teaching." (February 19, 2013) **Stand and Deliver** "The thing that is so powerful about this—is that it touches everything… This is the new teacher. She is really concerned. Do I know enough and do I have enough in my head to deliver? This is about as inappropriate a role conception as you can have. It is not your role to stand up there and pour content into peoples' heads. (May 17, 2013) Lecture mode means a body of information from teacher to learner. Pres. Monson. "The calling of lecturer does not exist in the church. The lecturer simply transmits knowledge. A teacher invites learners to learn, in part by teaching one another." (March 7, 2013) The first counselor slipped back into "stand and deliver." (March 11, 2013) We think of teaching as "talking and telling". (December 9, 2013) Don't lecture. Don't take the whole time talking yourself. (October 31,2013)

Dominator	Teacher Preaching	No Participation
The dominator has role confusion. Trying to convince someone. (May 21, 2013) What do we do with a dominator? Maybe the first thing to try is to understand why the person wants to dominate. Do they feel unattended to? Are they eager to just have people recognize them as human beings and they don't get that recognition so when they come to a class, they start to just take over? There's something going on there. When somebody inappropriately takes 10 minutes to make a 2 second comment. They want people to say, wow, you really do know the gospel. You are a good person. They want that and they're not getting it so they are using inappropriate…. It's like a child. When a child misbehaves, and you say, why are you doing that, they say, I want your attention. I'll just behave until I get it. Even if it's negative attention and negative behavior, it's better than no attention. That's not too different from the adult dominator or a teenager dominator. (April 23, 2014)	Brother Osguthorpe: The teacher still had this kind of 'I'm in charge here, and things are going to go my way' kind of attitude. Most people would look at it and say, 'wow this guy's a terrific teacher because he is just so grounded, so solid.' But he slipped into this several times. I noticed this in Oaxaca too —they slip into this preaching thing. "Young men, make sure that when you're this age, when you turn 18, you… – Melissa: That does not work. Brother Osguthorpe: I just don't like this. And this happened in Oaxaca with this assistant advisor. He must have taken ten minutes. He just went off. He just couldn't stop talking. You know, I didn't say anything. The Stake President said probably too much too, but the Stake President didn't look too bad then. And the longer he talked, the more the kids drooped. You know, there's a physical drooping. You can see it. Melissa: How come the leaders don't catch that? Brother Osguthorpe: I think because that's what they expect. They expect. Melissa: That they're going to droop? Brother Osguthorpe: Yeah, and that youth just droop because they've seen it happen other times.	We had visited seven classes that day, four stakes in one Sunday. I thought we were probably done. One of the last classes was a young men's class that I visited. It wasn't too great. We had adults there doing way too much talking. And the youth kind of going like this, "When is this going to end?" (September 5, 2013) And he says, "If you don't raise your hand, then I'll call on you." And I thought, well you didn't have to say that probably because they'll – just create this space. Don't make them feel like you're yanking them. No yanking. You don't have to yank people. I attended a class in Idaho where the teacher looked at one of the kids after class, and said, "Hey! You didn't say anything. You got to say something every time. Every time we all have to participate." And I thought, no yanking. No coercion. No pushing It is D & C 121. No pushing like this. M: Because they'll go the other way. (September 5, 2013) If you invite them to give a presentation, it becomes unnatural, too formal. (January 18, 2013)

No Opportunities for Action		**No Contribution**
"The part of doing has been left out." (March 11, 2013) The students were talking but what kind of questions were they answering? All factual questions. (March 7, 2013) **No Counseling Together** If it is instant, it's usually dictatorial. Then, it's not a council. It's quick. It's not effective. (December 7, 2012) **Annoyer** A teacher confided in me about a student in her Sunday School class that wouldn't really join the class. He stood in the corner with his arms crossed and threw out annoying comments during the class. Frustrated, the teacher went home to think about how she could handle the student. Her solution was to get better acquainted with him so she could know how to involve him in positive ways. (April 23, 2014)	Melissa: But if you and I are ever had a youth droop, immediately we would …. Change! Melissa: Yeah, our course would change. Brother Osguthorpe: We would do something. We would change. Melissa: We'd take them outside. We'd do whatever it takes! Brother Osguthorpe: I think the learner would long for the lesson to go somewhere. From my perspective, the lesson could go there within 2-3 minutes. (March 10, 2014) **Disempowerment** If a learner thinks that the teacher holds all the cards, then I'm not going to say too much. Cause it may not be what the teacher wants to hear. I may not be saying the right answer. So I'm going to hold back. Or the student knows exactly what the teacher wants and I'll give every correct answer. But that doesn't take any trust either. (April 8, 2013)	If someone doesn't feel they are contributing- a person withers and dies. (March 1, 2013) When people have a hard time responding, it's because they don't understand (May 16, 2013) If we could just get this role thing to switch. Perceptions are wrong. Their role is to sit and listen. So, that's what you do in Sacrament Meeting. You can't do that in a class. Well, this is what happens in General Conference. Yes, but this is a time of preachment. When you're in a group of 6 people. I was thinking about how socially inappropriate it would be if you had 6 people in the living room and you just lectured to them. You can't do that. That's why it's so bad in a class. Wrong in family home evening. Wrong in a council. It's wrong as a missionary (May 21, 2013)

Appendix B: Table 6. Perceptions of Ineffective Teacher Learner Relationship

Passive Learners	No Conversation	Focus on Content
Trust is an interesting outgrowth of agency, which I hadn't really thought of much before. If a learner thinks that the teacher holds all the cards, then I'm not going to say too much. Cause it may not be what the teacher wants to hear. I may not be saying the right answer. So I'm going to hold back. Or the student knows exactly what the teacher wants and I'll give every correct answer. But that doesn't take any trust either. (February 14, 2014)	On Sunday, not one learner built on what another person said. Comments were always a follow up on what was read. The gospel is so rich, wonderful and full. The gospel is this overflowing kind of thing, where we can receive more knowledge, more insights. But that isn't what was happening. (March 3, 2014)	A person comes in to Gospel Doctrine overloaded by the week. And then they say now we're going to overload you more with all this stuff. And then the Gospel Doctrine teacher worries about not knowing the answer to the questions people are going to ask. This is what they worry about. I don't know the gospel well enough to teach Gospel Doctrine. And I say actually, you don't have to know every answer. Nobody knows every answer. We're not trying to be there to answer the deep, dark mysteries of the kingdom. It's very interesting. It's like the misperception of the goal. We're there to build each other up and be edified so that we can study, and learn, and live the gospel on our own, not so that we can display our knowledge. It's like that talk Elder Scott gave when he mentioned the two teachers that he saw. I thought, I'm glad I wasn't that one teacher…Whereas this humble teacher comes in and just moves everybody to a whole new level of spirituality. They just all resonate with this. (January 31, 2014)
Not Prepared	We had visited 7 different classes that day—4 Stakes in one Sunday [laughing] [Wow] I thought then we're probably done. One of the last classes was a young men's class that wasn't too great. The adults there doing way too much talking. The youth kind of going like this. [shows me drooping, bent over, bored] When is this going to be end? 2013)	
The teacher read verbatim the "Prepare Spiritually" part. Then, he put on a video and it didn't work—just audio. The people started speaking in Spanish on the video. "It's broken." The youth said "This is a video for training teachers" It was a total disaster. (August 1, 2013)	**Teacher Resists Change**	
	"This is what hampers implementation. People who resist change." (August 1, 2013)	
Teacher is Not a Learner	Why is that so hard? This is the only thing that people have seen for 50 years. (July 10, 2013)	**No Counseling**
"I invite you" rather than " I invite us" (March 10, 2014)	In the pre-pilot class, one of the hardest teachers had a hard time with change. (July 23, 2013)	No one is being asked to create, invent, counsel together. (May 17, 2013)