



Learning Model

June 2007

VISION STATEMENT

At BYU–Idaho we foster faith-building and life-changing learning. Our faith in the Lord Jesus Christ, the gifts of the Holy Ghost, our commitment to the restored gospel, and our effort to build a Zion learning community motivate us to learn and teach by study and by faith.

UNDERLYING ASSUMPTIONS

1. Everyone at BYU–Idaho is a learner and a teacher.
2. Learners and teachers at BYU–Idaho are at different levels in their individual progress toward learning by study and also by faith.
3. The principles of the Learning Model apply to all aspects of the BYU–Idaho experience.
4. Our understanding of the learning and teaching process grows as we pursue inspired inquiry and innovation.

PRINCIPLES

Learners and teachers at BYU–Idaho:

1. exercise faith in the Lord Jesus Christ as a principle of power;
2. understand that true teaching is done by and with the Spirit of the Holy Ghost;
3. lay hold upon the word of God as found in the holy scriptures and in the words of the prophets in all disciplines;
4. act for themselves and accept responsibility for learning and teaching;
5. love, serve, and teach one another.

Principle One: Learners and teachers at BYU–Idaho exercise faith in the Lord Jesus Christ as a principle of power.

The Prophet Joseph Smith taught that “faith is not only the principle of action, but of power also, in all intelligent beings” (Lectures on Faith, p. 3). To exercise faith in the Lord Jesus Christ is to accept Him as our Savior and live in accordance with His will through repentance and obedience to His commandments. Learning to focus one’s faith in Christ is fundamental to enjoying deep, life-changing learning. Learners and teachers who center their faith in the Savior “look unto [Him] in every thought” such that they do not doubt their capacity to learn, nor fear their opportunities to teach (D&C 6:36). The power we access through faith in the Savior allows us to exceed our natural limits and learn beyond our natural capabilities. This enabling power is manifest through the bestowal of spiritual gifts, accelerated learning, enhancement of natural abilities, discernment, and personal revelation.

SCRIPTURES

- D&C 76:10 By my power will I make known unto them ... things which eye has not seen, nor ear heard.
- John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- 2 Nephi 9:29 To be learned is good if they hearken unto the counsels of God.

HYMNS

- “I Need Thee Every Hour” (No. 98)
- “Come, Thou Fount of Every Blessing” (1948, No. 70)
- “I Believe in Christ” (No. 134)

QUOTES

- Somewhere in your quest for spiritual knowledge, there is that “leap of faith,” as the philosophers call it. It is the moment when you have gone to the edge of the light and stepped into the darkness to discover that the way is lighted ahead for just a footstep or two. “The spirit of man,” ... as the scripture says, indeed, “is the candle of the Lord” (Prov. 20:27). (Boyd K. Packer, “The Candle of the Lord,” *Ensign*, Jan. 1983, p. 51). (Also see: Russell M. Nelson, “The Power of Prayer,” *Ensign*, May 2003, p. 7, which explains revelation comes often in response to an immediate need, usually when the learner is at the edge of his/her own light.)
- Only Christ can be our ideal, our “bright and morning star” (Rev. 22:16). Only He can say without any reservation, “Follow me, learn of me, do the things you have seen me do. Drink of my water and eat of my bread. I am the way, the truth, and the life. I am the law and the light. Look unto me

and ye shall live. Love one another as I have loved you” (see Matt. 11:29; 16:24; John 4:13-14; 6:35, 51; 7:37; 13:34; 14:6; 3 Ne. 15:9; 27:21). (Howard W. Hunter, *That We Might Have Joy*, 1994, pp. 3-4)

APPLICATIONS

- Design learning experiences in which students are required to discern how their current way of thinking is limiting them from learning an important concept.
- Respond to a question in order to understand impressions that seem significant but have yet to be formulated.
- Change one’s instruction to explore a direction in the discussion that seems fruitful, but wasn’t included in the lesson plan.

EXAMPLES

- The teacher opens class with a brief faith-based story and ties it in with the learning process. The story is about Russell M. Nelson and his struggle to treat an ailing heart patient. Diligent study and consultation with experts had yielded little guidance, but an open-heart surgery was scheduled anyway. Much prayer and fasting was performed by Dr. Nelson, again with little result until he reached the scrub room where he says the knowledge was given him from above on the cause of the problem and how best to surgically treat it. The class continues with a prayer and discussion. Toward the end of class the teacher calls on David to prepare and deliver a review of a reading at the next meeting. Knowing that David feels uncomfortable in the assignment, the teacher invites him to consider the experience of Elder Nelson and apply it to his own life. The next semester the teacher opens class with a brief faith-based story about a student named David.
- Teacher and student take a thoughtful evaluation and inventory of life. They realize that in most things they are doing pretty well, but they can feel the gentle “pullings” of the Spirit and recognize they are not reaching their highest spiritual or academic potential. Humbly they commit to greater obedience to overcome “one thing” that for the moment is holding them back. In doing so, they ask for revelation to learn the principle, as well as determination to live it with greater intent.

INVITATIONS

- What area of my life can I change to live with greater obedience and commitment to the Savior?
- How can I more effectively look unto Christ in every thought such that faith in the Savior motivates and directs me in all that I learn and teach?
- What preparations are necessary in order to study and pray with greater intent for the intellectual and spiritual capacity to learn and teach difficult principles?
- To what degree do I create assignments/curriculum that require my students to step beyond the edge of current understanding, risking failure through faith to make connections they’ve not thought about before?
- Do I walk in humility before the Lord, recognizing Him as the source of my success in all that I learn and teach?

Principle Two: Learners and teachers at BYU–Idaho understand that true teaching is done by and with the Spirit of the Holy Ghost.

As members of The Church of Jesus Christ of Latter-day Saints, we have been commanded to receive the Holy Ghost. No matter what subject we study, whether spiritual or temporal, the Holy Ghost may instruct us as to the truths contained therein. Through instruction by the Spirit, our learning can be tailor-made for our personal development. We recognize that as we keep the commandments of God we will receive the inspiration and guidance of the Holy Ghost in all our learning and teaching.

SCRIPTURES

- D&C 50:21-22 ²¹ Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth? ²² Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.
- D&C 121:45-46 ⁴⁵ Let thy bowels ... be full of charity towards all men ... and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God.... ⁴⁶ The Holy Ghost shall be thy constant companion.
- D&C 76:10 For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.
- Moroni 10:5 And by the power of the Holy Ghost ye may know the truth of all things.

HYMNS

- “Let the Holy Spirit Guide” (No. 143)
- “Help Me Teach with Inspiration” (No. 281)

QUOTES

- The Holy Ghost is the Testifier of Truth, who can teach men things that they cannot teach one another. (Gordon B. Hinckley, *Teachings of Gordon B. Hinckley*, 1997, p. 259)
- Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten. (Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 1, edited by Bruce R. McConkie, p. 48)
- Please teach by the Holy Spirit. If we do not teach that way, then by scriptural definition we are teaching “some other way” (D&C 50:17). And any other way “is not of God” (D&C 50: 20). Give your students the opportunity for a spiritual experience in every way you can.... The scriptures

say, “The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach” (D&C 42:14).... These are God’s students, not yours. (Jeffrey R. Holland, “Teaching, Preaching, Healing,” *Ensign*, Jan. 2003, pp. 38, 41)

APPLICATIONS

- Pray for the Spirit individually and collectively. Through prayer we invite the Holy Ghost literally to teach us in all situations.
- Seek for, recognize, and act immediately upon inspiration.
- Keep the commandments and live in accordance with gospel principles so the Holy Ghost will be a constant companion.
- Avoid contention in our homes, in social settings, and in the classroom.
- Seek the truth, or understanding, of academic topics with the guidance of the Holy Ghost.
- Prepare for class with the Spirit (“treasure up in your minds”); then in class, act under the inspiration of the Spirit to ask questions, make comments, and share insights (“it shall be given you in the very hour” D&C 84:85).

EXAMPLES

- Listening closely to a student’s response, a teacher receives a flow of intelligence regarding the discussion problem.
- An insight that comes to a learner as he prayerfully ponders a difficult problem leads him to frame a hypothesis and conduct confirmatory research.
- While summarizing her notes from a class, a student sees clearly the relationship between what was said in the class and the work she will do as an intern next semester.
- A student opens the course syllabus to find a variety of choices for writing projects during the term. He seeks and receives the inspiration of the Holy Ghost in choosing learning experiences most effective for him individually.
- Using skills of counterpoint and orchestration, a student composer works out a musical theme that came in response to prayerful meditation.

INVITATIONS

- Am I personally prepared to learn and teach by the Holy Ghost?
- Do I utilize teaching and learning methods that guide students to seek and receive revelation, or do I just disseminate information?
- Are course expectations and requirements designed to encourage the learner to seek guidance from the Holy Ghost?

Principle Three: Learners and teachers at BYU–Idaho lay hold upon the word of God as found in the holy scriptures and in the words of the prophets in all disciplines.

Laying hold upon the word of God in the scriptures and in the words of the prophets signifies our faith in, the priority of, and the importance of the word of God at BYU–Idaho. The word of God is the anchor. It is the standard against which, and the lens through which, all things in every discipline are measured and evaluated. We seek excellence in our academic disciplines as we strive to understand them in the light of the restored gospel. Learners and teachers at BYU–Idaho seek to master the learning and knowledge of their respective disciplines, but they do not “lay hold” on that knowledge if it conflicts with the word of God. When learners and teachers at BYU–Idaho use the word of God in this way, they are able to “lay hold upon every good thing” (Moroni 7:25).

SCRIPTURES

- Helaman 3:29 Yea, we see that whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked.
- D&C 88:78-80 ⁷⁸ Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; ⁷⁹ Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms— ⁸⁰ That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.
- Mormon 7:8 Lay hold upon the gospel of Christ, which shall be set before you.
- D&C 21:4-6 ⁴ Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them.... ⁵ For his word ye shall receive, as if from mine own mouth.... ⁶ For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.
- Other references: 2 Nephi 32:3; Alma 33:2; Alma 124:45-46; Joshua 1:8; John 5:39; James 1:22-25

HYMNS

- “The Iron Rod” (No. 274)
- “Oh, Holy Words of Truth and Love” (No. 271)
- “Truth Reflects Upon Our Senses” (No. 273)
- “As I Search the Holy Scriptures” (No. 277)
- “Oh Say, What is Truth” (No. 272)

QUOTES

- Search the Scriptures, search the Prophets and learn what portion of them belongs to you and the people of [today]. (Joseph Smith, *Teachings of the Prophet Joseph Smith*, fifth printing, 1965, p. 12)
- That is the real merging we someday have to do here—not only organizing, pruning, and prioritizing the world’s knowledge all about us, but also fusing gospel insights and gospel perspectives into every field and discipline of study. (Jeffrey R. Holland, “A School in Zion,” *Educating Zion*, 1996, p. 155)
- Many in the secular world are often adrift and anchorless. Only an education which educates for eternity has the wholeness which humans need. When we separate learning from divine moral truth it quickly deteriorates into a restless, roving search for meaning and often drifts into a sensual selfishness. (Edward L. Kimball, *The Teachings of Spencer W. Kimball*, 1982, p. 387)
- It is the tendency for many members of the Church who spend a great deal of time in academic research to begin to judge the Church—its doctrine, organization, and leadership, present and past—by the principles of their own profession A member of the Church ought always, particularly if he is pursuing extensive academic studies, to judge the professions of man against the revealed word of the Lord. (Boyd K. Packer, *Let Not Your Heart Be Troubled*, 1991, p. 102)

APPLICATIONS

- Begin each class with prayer.
- With the word of God as a lens, seek to see and understand truth in all fields of study.
- Seek to master the rigors of the field of scholarship, recognizing that the word of God is the ultimate arbiter of truth and falsehood.
- Seek to bring the revelations of the Restoration into the classroom. Apply principles derived from the word of God to the process of learning and to the problems of academic disciplines.
- Explain, demonstrate, and promote the fusion of faith and reason.
- Testify of truth whenever appropriate.
- Recognize and help others to recognize Heavenly Father as the source of all truth.

EXAMPLES

- A teacher (or a student) is in a class in philosophy or sociology. The current scholarship is dogmatic that gender is purely a social construct; the only real difference between men and women is the biological. There is, according to this theory, no such thing as “maleness” or “femaleness.” Teachers and learners recognize that they must do everything in their power to understand, master these concepts, and become proficient in the current scholarship. However, “laying hold” on the word of God would require that they measure and evaluate those concepts in light of the *The Family: A Proclamation to the World* where it states, “Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.”
- An economics class contrasts the principles and conditions which resulted in the Zion society described in Fourth Nephi to the principles of socialist theory and their results in modern countries.
- A learner in the social sciences evaluates competing theories of human behavior and motivation based on her knowledge of the true nature of man as a spirit child of God.

INVITATIONS

- Do I spend sufficient time studying the scriptures and the teachings of modern apostles and prophets? Do I dig deep (Luke 6:48) to establish my foundation?
- As both a learner and a teacher, do I base my actions on the word of God?
- Can my fellow learners and teachers tell that I am rooted and settled in the gospel?
- Where are learners most likely to encounter conflicts between faith and reason in my field? How do I deal with that conflict? How might I assist others who are struggling?
- Do I apply study and reason to my pursuit of spiritual truth? Do I exercise faith and seek inspiration in my pursuit of scholarly truth?
- What can happen if I keep scholarly and spiritual learning separate? What can happen as I allow these two kinds of truth to merge and influence each other?

Principle Four: Learners and teachers at BYU–Idaho act for themselves and accept responsibility for learning and teaching.

Learning does not come without effort and sacrifice. Learners reap what they sow. Teachers and students are expected to act; these actions include diligent effort and preparation, reflection and prayer, and maintaining a proper attitude toward learning. When learners and teachers exercise agency by acting in accordance with correct principles, they open their hearts to the Holy Ghost and invite His teaching.

SCRIPTURES

- 2 Nephi 2:14, 16 ¹⁴ God ... created all things ... both things to act and things to be acted upon. ¹⁶ God gave unto man that he should act for himself.
- 2 Nephi 2:26 They have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day.
- D&C 58:26-28 ²⁶ For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. ²⁷ Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; ²⁸ For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.
- D&C 6:33 Whatsoever ye sow, that shall ye also reap.

HYMNS

- “Improve the Shining Moments” (No. 226)
- “Today, While the Sun Shines” (No. 229)

QUOTES

- Study is an act of faith requiring the use of personal agency. (*Preach My Gospel, [PMG], 2004, p. 17*)
- While learning from a good teacher is very important, it is more important for you to have meaningful learning experiences on your own. (*PMG, 2004, p. 17*)
- Acting on what you have learned will bring added and enduring understanding. (*PMG, 2004, p. 19; see John 7:17*)
- I believe in study. I believe that men learn much through study. As a matter of fact, it has been my observation that they learn little concerning things as they are, as they were, or as they are to come without study. I also believe, however, and know, that learning by study is greatly accelerated by faith. (Marion G. Romney, *Learning for the Eternities, 1977, p. 72*)

APPLICATIONS

- Teachers organize class discussions and assignments so students have opportunities to act rather than just be passive participants in the learning process.
- Teachers take responsibility for fostering learning experiences that are meaningful for students.
- Students prepare for class by completing assignments beforehand, seeking additional information that might pertain to class discussions, finding opportunities to teach course material to peers, and actively applying core concepts in their individual lives.
- Students engage in class discussions and participate actively in projects and assignments. They make comments, ask questions, answer questions, offer explanations, listen actively, and respond when called upon.

EXAMPLES

- A teacher holds a brief and tasteful memorial service for the purely lecture-based class.
- A teacher includes a requirement that each student teach others throughout the term.
- A teacher provides opportunities for students to teach and learn by using small groups for assignments inside and outside of class.
- Applying the principles of the Learning Model, and with a deep breath, a student volunteers her opinion during class discussion and actively listens to understand others.
- A student contacts a teacher for suggestions about a research project outside of the parameters of the course.

INVITATIONS

- What are some of the actions that lead to enduring understanding of a discipline?
- How does a learner demonstrate responsibility for learning?
- Have I designed my courses so that students are given the opportunity to act rather than just be acted upon, i.e., peer-to-peer instruction opportunities, discussion-based teaching, group projects, etc.?
- Am I just covering the material, or am I creating learning experiences?

Principle Five: Learners and teachers at BYU–Idaho love, serve, and teach one another.

Teaching is an essential learning component. At BYU–Idaho, students teach to learn, and learn to teach. When students *teach diligently*, they receive deeper insight and are *instructed more perfectly* (see D&C 88:78). When learners and teachers view one another charitably, they create safe learning environments where all can stretch and stumble without fear. All learners—students and faculty—serve others through diligent preparation, cooperative effort, and teaching one another; thus charity replaces competition.

SCRIPTURES

- Matt. 22:36-40 ³⁶ Master, which is the great commandment in the law? ³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment. ³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments hang all the law and the prophets.
- Romans 2:21 Thou therefore which teachest another, teachest thou not thyself?
- D&C 50:22 He that preacheth and he that receiveth, understand one another, and both are edified.
- D&C 88:78, 118 ⁷⁸ Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly ... in all things ... that are expedient for you to understand; ¹¹⁸ And as all have not faith, seek ye diligently and teach one another words of wisdom.
- D&C 88:122-125 ¹²² 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 may have an equal privilege. ¹²³ See that ye love one another ... learn to impart one to another as the gospel requires. ¹²⁴ ... cease to find fault one with another ... ¹²⁵ And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

HYMNS

- “Help Me Teach With Inspiration” (No. 281)
- “Because I Have Been Given Much” (No. 219)

QUOTES

- “Charity is the pure love of Christ” (Moroni 7:47). The Book of Mormon teaches us that this virtue is “the greatest of all” (Moroni 7:46)... Our service should be for the love of God and the love of fellowmen rather than for personal advantage or any other lesser motive. (Dallin H. Oaks, “Why Do We Serve?” *Ensign*, Nov. 1984, pp. 13-14)

- In this life we are constantly confronted with a spirit of competition. Teams contest one against another in an adversary relationship in order that one will be chosen a winner. We come to believe that wherever there is a winner there must also be a loser. To believe that is to be misled. In the eyes of the Lord, everyone may be a winner. Now it is true that we must earn it; but if there is competition in His work, it's not with another soul—it's with our own former selves. (Boyd K. Packer, *That All May Be Edified*, 1982, p. 84)
- Share your gifts and talents so that you can tutor, mentor, be in a study group, or participate in the classroom.... I give you a promise ... you will find that both the giver and receiver will be better off for their interaction. (Robert D. Hales, *BYU–Idaho Devotional*, 20 February 2007)
- Oh, if I could teach you this one principle. A testimony [of all things] is to be found in the bearing of it! Somewhere in your quest for spiritual knowledge, there is that “leap of faith,” as the philosophers call it. It is the moment when you have gone to the edge of the light and stepped into the darkness to discover that the way is lighted ahead for just a footstep or two. “The spirit of man,” ... as the scripture says, indeed “is the candle of the Lord.” (Prov. 20:27.) It is one thing to receive a witness from what you have read or what another has said; and that is a necessary beginning. It is quite another to have the Spirit confirm to you in your bosom that what you have testified is true. Can you not see that it will be supplied as you share it? As you give that which you have, there is a replacement, with increase! (Boyd K. Packer, “The Candle of the Lord,” *Ensign*, Jan. 1983, p. 51)
- A skilled teacher doesn't think, “What shall I do in class today?” But asks, “What will my students do in class today?” Not, “What will I teach today?” Rather, “How will I help my students discover what they need to know?” The skilled teacher does not want students who leave the class talking about how magnificent and unusual the teacher is. This teacher wants students who leave talking about how magnificent the [subject] is! (Virginia H. Pearce, “The Ordinary Classroom—A Powerful Place for Steady and Continued Growth,” *Ensign*, Nov. 1996, p. 12)
- Success will be defined by what a department or major does to strengthen other departments and majors across the campus. (David A. Bednar, *BYU–Idaho Faculty Meeting*, 21 August 2001)

APPLICATIONS

- Begin and end class on time.
- Strive for the capacity to view and treat each member of each class as a child of God.
- Create a learning environment where students and teachers think of others before themselves.
- Seek to use peer-to-peer or other methods in which students regularly teach each other, both in class and in small groups.
- Create experiences that allow faculty and students to be both teachers and learners.

EXAMPLES

- The teacher invites a student who says, “I don't understand,” to prepare a lesson and teach the class the next day. The student comes back with a lesson prepared; but before teaching, she says she

still has several questions. After teaching, she never asks the questions. The teacher asks what the questions were. The student says she received answers to her questions while she taught.

- Teachers ask questions that invite meaningful, thoughtful study and response.
- Faculty pursue integrated projects that result in new materials, new modules, new courses, and new understanding that allow students and faculty to more effectively serve and teach one another.

INVITATIONS

- Does the edification that results from teaching come from things that are taught or from the process of teaching?
- What practices can I incorporate in the classroom to create a climate that allows risk taking?
- Why is teaching such a critical aspect of learning, including learning the gospel?

Process Example:

Attached to this document are two visual representations illustrating how the principles might be incorporated into models for learners and teachers. These flow diagrams are sparse representations of a very complex process and are not meant to be exhaustive in their detail. The descriptions in the model are intended to assist learners and teachers in applying the Principles, Applications, and Examples to diverse learning and teaching experiences. Learning and teaching tools and methods will be shared, developed, and made available to assist in every phase of the visual model.

THE LEARNING MODEL: STUDENT PROCESS

Figure 1 lays out a process that students might follow as they apply the principles of the Learning Model. The student process has three steps: 1) Preparation, 2) Teach One Another, and 3) Ponder/Prove. These steps occur in sequence, but there is a feedback or return loop that connects step 3 back to step 1, thus creating a cycle that students repeat over time.¹ The boxes in the model contain activities that define each step of the process.

1. *Preparation*

Step 1, Preparation, has three parts. There is first an ongoing, underlying spiritual preparation for each student. That spiritual preparation is critical to learning by faith and being guided and taught by the Holy Ghost. It requires daily attention to prayer and scripture study, and a commitment to obedience.

The second part of preparation is individual. Here the student prepares to learn and to teach by organizing required readings or assignments; by reading and studying and writing or solving problems; and by thinking about questions the material raises, and how he/she would answer those questions.

The third part of preparation is a group activity. The process assumes that students have been organized into small learning teams or study groups (5-7 members). These groups “meet”² for a short period (e.g., 30 minutes) on a regular basis (before class—daily or multiple times a week) either online or face-to-face to discuss assignments, to try out ideas, and to test understanding. The groups may also be required to complete a group assignment or project.

With this kind of preparation, students come to class ready to learn and to teach.

¹ In the spirit of Elder Bednar’s talk on learning by faith, the repetitive cycle ought to take students to higher and higher levels of understanding and knowledge, and thus could be represented as a helix. Although not depicted here because of a lack of requisite artistic ability, readers should imagine such a helix rising out of the page.

² The word “meet” is in quotes to indicate that such interaction may not be synchronous. Students may interact by posting comments on the assignments and by responding to the comments of their teammates.

2. *Teach One Another*

Step 2, Teach One Another, occurs in class. There may be a wide variety of different methodologies, styles, and techniques used in the class; but there are some common elements: everyone is on time; there is prayer; students are actively engaged—listening, speaking, thinking, discussing, presenting; the Spirit is present; there is a feeling of charity; all are edified of all.

3. *Ponder/Prove*

Step 3, Ponder/Prove, occurs after class and may involve individual or group activities. In this step students ponder what they have learned in class. They keep a learning journal and write down impressions and insights they have received. Students pursue unanswered questions and discuss the class with their study group. In this way, step 3 blends in a natural way into step 1 in preparation for the next class.

THE LEARNING MODEL: FACULTY PROCESS

Figure 2 presents a process that faculty might follow in applying the principles of the Learning Model. The Figure applies specifically to courses like those that will be taught in Foundations where faculty will work together in a teaching group to design and deliver the course. The process steps are the same as the student model.

- *Preparation*

Preparation has the same three parts as the student model. The ongoing spiritual preparation is the same—prayer, searching the scriptures, living a life of faith, and obedience are essential to receiving the gifts and blessings of the Spirit.

Individual preparation for faculty involves designing and preparing learning experiences for students. Faculty create assignments that will help students prepare effectively, and they study carefully the likely flow of class. Faculty learn the names of their students and develop plans for involving specific students in the class.

Preparation for faculty also involves meeting with the teaching group. These meetings focus both on the substance of the class and on methods and approaches for teaching. Faculty share teaching plans and help each other with ideas for engaging students.

- *Teach One Another*

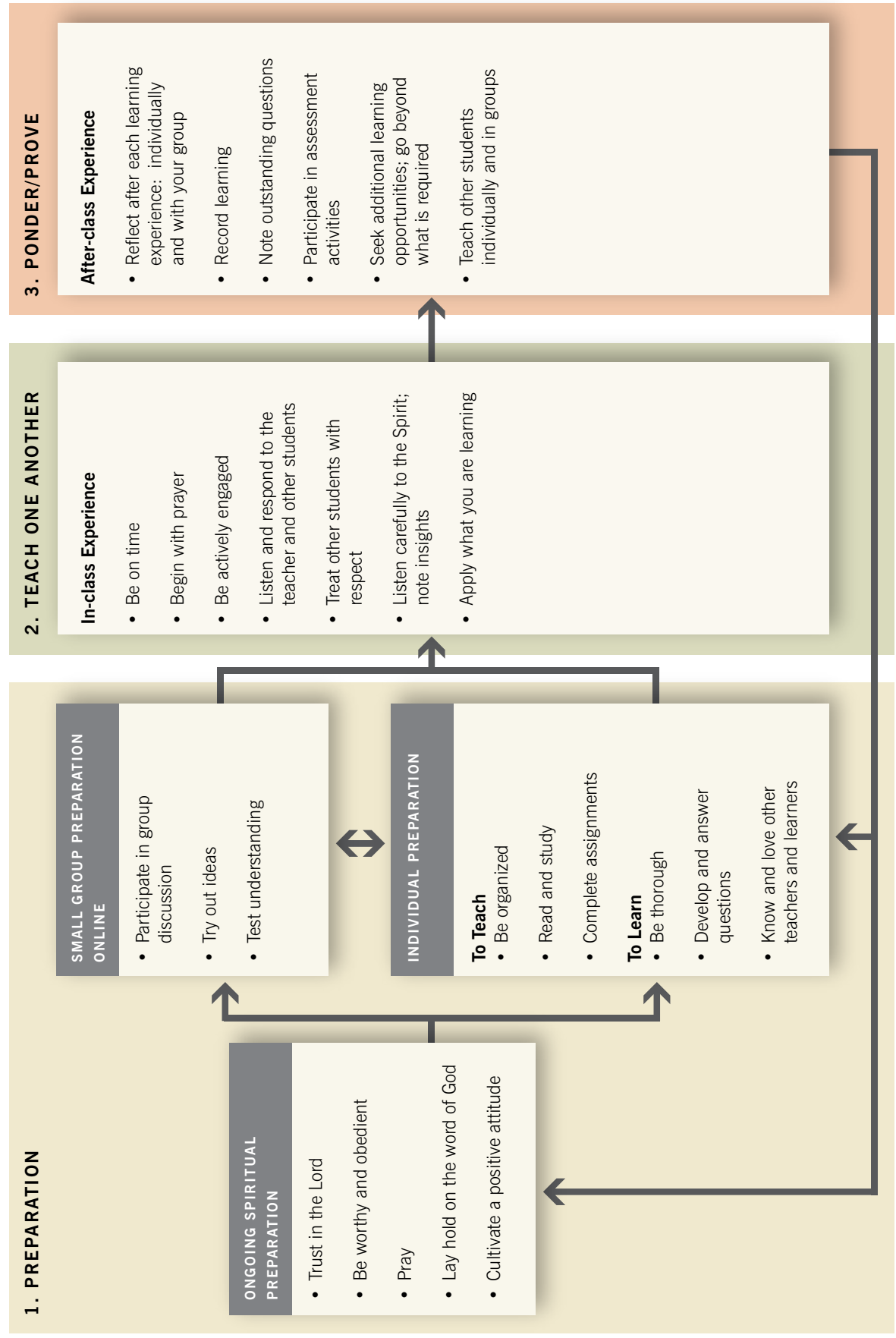
In class sessions, faculty focus on teaching by the Spirit and helping students actively engage with the material and each other by using a variety of methods and approaches. Faculty support students as they teach one another. Faculty listen carefully in order to guide students and to learn from them. There is a spirit of charity in the classroom, and all are edified together.

- *Ponder/Prove*

Following class, faculty review the learning experience and record insights. They administer assessment activities and generate new questions and ideas to help them in preparing for the next class.

BYU-Idaho Learning Model: Student Process

Figure 1



BYU-Idaho Learning Model: Teacher Process

Figure 2

