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Developing Cued Pronunciation Readings

for Latter-day Saint Missionaries

Learning English

Holly A. Mueller

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

Master of Arts

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ABSTRACT

Developing Cued Pronunciation Readings
for Latter-day Saint Missionaries
Learning English

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Department of Linguistics and English Language

Master of Arts

The focus of this project was to develop self-directed pronunciation materials for a specialized group of English as a second language (ESL) learners—missionaries at the Provo Missionary Training Center (MTC) of The Church of Jesus Christ of Latter-day Saints. A set of six Cued Pronunciation Readings (CPRs) were developed. CPRs are computer-based, self-directed pronunciation materials designed to help students perceive pausing, word stress, and sentence-final intonation in spoken English and practice these features through a sequence of oral reading tasks. The CPRs developed in this project were based on essential missionary communicative tasks and utilized high-frequency gospel vocabulary. These tasks included saying set prayers, reciting relevant scripture passages, and bearing testimonies on gospel principles. These materials, originally developed in Microsoft PowerPoint, were converted for use in an MTC application called Assessment Tools.

Following development, the materials were tested with a group of ESL missionaries in the Provo MTC. Fourteen missionaries used the materials during a three-week period. They were encouraged to spend 10–15 minutes each day in the computer lab working on the tasks. At the end of three weeks, a posttest survey was administered to obtain the missionaries' feedback. The missionaries' use of the materials and their reactions are discussed. Suggestions are given for the further development of similar materials and for further implementation of these materials at the MTC.

Keywords: ESL, TESOL, self-directed learning, computer-aided pronunciation, suprasegmentals

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CHAPTER 1

BACKGROUND

Imagine that you've volunteered to spend the next two years of your life in a foreign country. You don't know anyone there, and you don't speak a word of the language. However, you believe strongly in the cause that is taking you on this new adventure, and, luckily, the organization you are volunteering for has a training program to prepare you for your assignment. You leave your home and your family and fly thousands of miles across the world to begin this training program, which consists of 16-hour days, most of which you spend in class trying to piece together this foreign language. Your teacher may or may not speak your native language. Your classmates are all from other countries; some of them are fortunate enough to have someone else there who at least shares their native language. You have nine weeks before you leave this training program; at the end of nine short weeks, you will be expected to use this new language to approach strangers on the street and teach them about some of your most deeply-held convictions.

This somewhat daunting picture is what many young nonnative-English-speaking missionaries for The Church of Jesus Christ of Latter-day Saints face as they embark on an eighteen-month to two-year period of service in an English-speaking country. These missionaries come from every corner of the world, and although some have studied English in their native countries, many come with little or no English experience or exposure. The Missionary Training Center (MTC) in Provo, Utah, houses these missionaries for nine weeks. During this time, the missionaries gain a foundation in the language so that they will be able to continue to improve their English as they live and work in an English-speaking environment.

The MTC has developed an English curriculum to help these missionaries with their language needs. The program focuses on grammar, vocabulary, and communicative tasks specific to missionary purposes. However, because these young volunteers have a wide variety of language needs and a limited amount of time, it is difficult to address all of their needs in the classroom. Because of these limitations, pronunciation is not given much attention in the current English curriculum.

Because of the lack of pronunciation instruction at the MTC, the current project focused on the development of a set of self-directed, computer-aided materials focused on aspects of pronunciation that affect intelligibility and comprehensibility. These materials, called Cued Pronunciation Readings (CPRs), are oral reading tasks designed to lead learners through a series of steps to enhance their perception, prediction, and production of pausing, stress, and pitch in a short passage of spoken English. CPRs were first developed by Dr. Mark Tanner at Brigham Young University as part of a project designed to test the effectiveness of this type of computer-aided materials on the comprehensibility of ESL learners' speech (Landon, 2007; Tanner & Landon, 2009). The CPRs created in this project were designed for the communicative needs of this very specialized group of learners and incorporate key vocabulary and speaking tasks specific to missionary purposes.

After reviewing relevant literature and exploring the rationale for this project, this paper describes how these specialized CPRs were created. Then it discusses how these self-directed materials were piloted with a group of ESL missionaries in the Provo MTC. After this pilot test, a survey was conducted that evaluated the missionaries' response to using the materials. The amount of time the missionaries spent using the CPRs was also evaluated. The results are discussed and recommendations are made for further development and implementation.

CHAPTER 2

REVIEW OF LITERATURE

Perhaps to a greater degree than any other language skill, native-like pronunciation in a second language (L2) is extremely difficult for adult learners to acquire. Indeed, some researchers have even claimed that once learners have passed the “critical period” in their mental development, it is impossible for them to achieve native-like pronunciation in their second language (Celce-Murcia, Brinton, & Goodwin, 1996, p. 15).

However, learners are concerned about improving their pronunciation (Derwing & Rossiter, 2002), and there is a ready market for those wishing to create materials for purchase. A quick search for “English pronunciation” on Amazon.com reveals hundreds of products ranging from books to CDs, from VHS tapes to digital downloads to software packages. A similar search on Google returns over one million results, and a query for “English pronunciation software” shows that the internet offers over 200,000 pages where English pronunciation software is either discussed or available for free or for purchase. These pages range from professional companies’ sites to blog posts, discussion boards, and YouTube videos. Although all these hits may not refer to independent pronunciation programs or packages, the sheer number of results indicates the ready availability of these materials. Learners seeking to develop their English skills on their own may be attracted to this kind of self-directed option in order to meet their individual needs in the target language.

Computer-Aided Pronunciation Instruction

Learners are not the only ones drawn by the lure of technology in improving pronunciation. Researchers have long been interested in the effect that computer applications can have on helping language learners improve their oral fluency and accuracy. One of the major

benefits of Computer-Assisted Language Learning (CALL) cited by researchers is that it has the capacity to give learners individual and immediate feedback on their production (Anderson-Hsieh, 1994; Nagata, 1993; Neri, Cucchiaroni, & Strik, 2008; Pennington, 1999). However, as Pennington (1999) points out, technology has limitations both in its design and functionality as well as in its pedagogical foundation. Research increasingly shows the influence of suprasegmental elements, such as pausing, stress, and intonation, on a speaker's intelligibility; however, a great many software programs still focus mainly on segmentals, or the individual vowel and consonant sounds of the language. If intelligibility rather than native-like speech is the main goal of pronunciation instruction, a greater focus on these suprasegmentals, or prosodic, elements would be appropriate (Pennington, 1999).

Intelligibility and the Role of Suprasegmentals

The focus on segmental elements in software applications is a result of the history of English pronunciation teaching. For many years, the focus of pronunciation instruction was improving the accuracy of the individual sounds of the language through identifying and practicing minimal pairs. This technique contrasts single phonemes (for example, the /v/ in *vest* and the /b/ in *best*), allowing learners to focus on sound contrasts that are difficult for non-native speakers of English. Now, however, recent research and methodologies emphasize the importance of suprasegmentals, or prosodic features, such as intonation, stress, rhythm, and pausing (Celce-Murcia, Brinton, & Goodwin, 1996).

Several studies have shown the importance of suprasegmentals on measures of intelligibility. Anderson-Hsieh, Johnson, and Koehler (1992) analyzed the judgments of experienced Speaking Proficiency English Assessment Kit (SPEAK) Test raters in terms of segmental, prosodic, and syllable structure deviations. They found that although all three aspects

had an effect on the final ratings, deviations in the prosodic features tended to have a greater impact on the scores than did the other two areas. Focusing solely on lexical stress, Field (2005) presented native and nonnative listeners with a set of words, some with correct lexical stress and others with misplaced stress. He found that when the stress was misplaced, both types of listeners, native and nonnative, had increased difficulty recognizing the word. In a similar study focusing on primary (or sentence-level) stress, Hahn (2004) presented native English-speaking listeners with two versions of the same lecture, the only difference being the placement of primary stress. She found that those who listened to the lecture where the speaker used correct stress placement not only had better comprehension of the lecture, but they also remembered more of the lecture's content. With regard to pausing, Blau (1990) showed that pause length positively influenced non-native listeners' ability to comprehend spoken English. Pickering (2001) demonstrated the effect international teaching assistants' use of tone (rising, falling, or sustained) could have on their students' ability to comprehend their spoken English.

As research reveals the effect various suprasegmentals elements have on intelligibility, studies have been done in an attempt to discover which type of instruction has a greater effect on intelligibility. One study by Derwing, Munro, and Wiebe (1998) compared three types of instruction: segmental instruction, "global," or suprasegmental, instruction, and no instruction. After twelve weeks, both groups who received instruction improved significantly when reading the sentences, but only the group who received the global instruction improved their comprehensibility in spontaneous speech samples.

It should be noted, however, that suprasegmental instruction shouldn't replace segmental instruction completely. Claims that simply focusing on prosody or the "music of English" will "make the sounds perfect" are perhaps a little too optimistic (Gilbert, 2005, p. ix). A realistic

approach to helping learners achieve intelligible pronunciation should include a focus on suprasegmentals along with segmentals that have a high impact on comprehensibility, or those with a high functional load (see Brown, 1988; Munro & Derwing, 2006).

Increasingly, software is coming available that provides learners with feedback on suprasegmentals (see Anderson-Hsieh, 1994; Hardison, 2004; Levis, 2005). Examples of such programs include the ETS's Pronunciation in English (Educational Testing Services, 2010) and Protea's Connected Speech (Protea Textware, 2009). However, more materials are needed to allow learners opportunities for self-directed learning, especially in specialized settings.

Cued Pronunciation Readings

One study that examined the benefits of self-directed, computer-assisted pronunciation practice was done by Tanner and Landon (2009). They tested how computerized oral reading tasks, called Cued Pronunciation Readings (CPRs), affected the pausing, stress, intonation, and overall comprehensibility of 75 intermediate learners of English.

CPRs, originally designed by Dr. Mark Tanner, are pronunciation materials developed to help students perceive suprasegmental features of spoken English and practice these features through a sequence of oral reading tasks. Through a self-directed computer module, learners listen to a short recorded passage spoken by a native speaker of English. Given a transcript copy of that reading, they are led through a series of steps in which they mark appropriate pausing, stress, and intonation, verifying that their marks match what the native English speaker has produced in the recording through comparison with a provided answer key. The learners then use these marks to practice and eventually record their own version of the reading. This recorded speech sample should closely follow the native model.

The steps that the learner participates in to complete a CPR—a series of tasks in which the learner builds his or her ability to perceive each suprasegmentals element, followed by a controlled production task—follows the pedagogical framework outlined by Celce-Murcia, Brinton, and Goodwin (1996). They advocate first having the student complete a focused listening task with feedback (p. 36). The answer key provides this feedback for the students, allowing them to check if their perception was accurate. The production tasks that follows—reading the passage aloud, using the visual cues as guides for pronunciation—is an example of controlled practice. Although Celce-Murcia, Brinton, and Goodwin (1996) also advocate going beyond controlled practice (p. 36), CPRs stop at this point. It is assumed that, over time, the learner will be able to apply the skills learned in this controlled practice to more spontaneous production tasks.

Several of the instructional methods used in CPRs are commonly advocated by pronunciation texts and practitioners. Reading aloud is one of these methods (Celce-Murcia, Brinton, & Goodwin, 1996; Ricard, 1985). Because students don't have to invent the content of what they are saying, they are better able to focus on aspects of their pronunciation. Another method used in CPRs is that of mimicking a native speaker model. The steps in a CPR call for learners to pay close attention to a native model and then to repeat what they have heard, using visual cues as reinforcement. This is similar to the strategies of mirroring, tracking, and shadowing, in which learners imitate a native speaker model, even sometimes down to their body language and gestures. Although the effectiveness of these methods has not been empirically measured, they are still advocated as means of improving ESL learners' pronunciation (Celce-Murcia, Brinton, & Goodwin, 1996).

Evidence of the benefits of CPR use may strengthen the research on the effectiveness of these methods. In a study to determine the effects of CPRs on ESL learners' perceptions of suprasegmental features and improved comprehensibility, Tanner and Landon found that over a period of 11 weeks, the use of CPRs had a significant effect on learners' perception of pausing and stress and on their controlled production of stress (Tanner & Landon, 2009). Although the improvement was not shown to carry into spontaneous production, the researchers thought that the perception and prediction skills developed by the CPRs could, in time, lead to improved comprehensibility. Although Tanner and Landon were unable to see any huge improvements in spontaneous production due to the short time frame, their results indicate that more work in this area should be pursued.

Cued Pronunciation Readings for Missionaries Learning English

Because many missionaries for The Church of Jesus Christ of Latter-day Saints work in places where their native language is not the language of that people or culture, the Church's missionary guide, *Preach My Gospel* (2004), dedicates an entire chapter to learning the mission language. This chapter was written by members of the language department at the Missionary Training Center (MTC) who have degrees in linguistics and related fields. Like other language learning books (see, for example, Celce-Murcia, Brinton, & Goodwin, 1996), *Preach My Gospel* advocates the practice of reading aloud to improve a missionary's language skills. The guide suggests missionaries should "read out loud from the Book of Mormon, other scriptures, or Church magazines in [their] mission language." It continues, "Have someone coach you on pronunciation, intonation, and pauses as you read" (p. 130).

However, when missionaries are learning English in the Missionary Training Center, they are unlikely to find a native speaker to coach them on their intonation, pausing, and stress as they

read aloud. Many of the teachers at the MTC have little linguistic training, and although they may notice errors in their missionaries' pronunciation, they may not have the linguistic tools necessary to identify and help correct the specific problem. Because ESL missionaries have a relatively short time to practice English in the MTC, it is not surprising that pronunciation only receives a cursory treatment.

CPRs have been shown to increase ESL learners' perception of suprasegmental features of English. They may provide a way for ESL missionaries to practice reading aloud and receive feedback on their perception of pausing, intonation, and stress. Simply by raising ESL missionaries' awareness of these aspects in their own speech, as well as in the speech of native speakers, Cued Pronunciation Readings may help them be more comprehensible speakers of English and thus more effective in fulfilling their missionary purpose.

The goal of this project was to create CPRs specifically designed for missionary use. These CPRs are based on vital communicative tasks for missionaries and include high frequency gospel vocabulary and various problematic pronunciation issues. The next chapter will discuss the need for pronunciation materials at the MTC as well as the rationale for developing CPRs to meet that need. My goal in completing this project was to provide missionaries with materials that would enhance their pronunciation skills, increase their confidence, and help them to be more effective in their service. Although this project is focused on the development of the CPRs, it is my hope that once the materials are created, a further study of their benefits on ESL missionaries' pronunciation can be pursued.

CHAPTER 3

PROJECT RATIONALE

Before I begin to discuss the reasons for developing CPRs for ESL missionaries, some background information about The Church of Jesus Christ of Latter-day Saints, or LDS Church, and its missionary program may be helpful. The Church of Jesus Christ of Latter-day Saints is known for its missionary efforts throughout the world. As of December 2009, almost 52,000 missionaries were serving in 334 different missions in every corner of the world (Hales, 2010). These missionaries, either single young men and women or retired men and women from across the globe, leave their studies, their employment, their homes, and their families to dedicate eighteen months to two years of their life to fulltime Church service. They are volunteers who generally are highly motivated and anxious to work hard in the service of others. Their primary purpose is to “invite others to come unto Christ” (*Preach My Gospel*, 2004, p. 1). Most missionaries are called to proselytizing missions in which they teach and share with others the basic beliefs of the LDS faith, although others are called to more general service-oriented missions where proselytizing is a secondary focus. Young missionaries work at least twelve hours a day, six days a week, actively studying, planning, and teaching others about their faith (*Preach My Gospel*, 2004, p. viii). After this intense period of service ends, missionaries return home and continue their regular lives.

Because of diverse backgrounds and levels of preparation among newly-called missionaries, the Church of Jesus Christ of Latter-day Saints has established missionary training centers throughout the world to better prepare missionaries for this intense period of service. There are sixteen such centers around the world with the Provo, Utah, Missionary Training Center (MTC) being the largest. The MTC generally houses between 1,600 and 2,500

missionaries at a time. The primary focus of the MTC is to strengthen missionaries' faith and testimony in the gospel of Jesus Christ and to prepare them to be effective teachers of this gospel in their assigned mission. Because missionaries serve in over 120 countries worldwide, language training is an essential part of preparation. As such, the MTC teaches approximately 50 languages to assist missionaries with their various assignments worldwide. Depending on the language they study, missionaries can spend three weeks to three months in the MTC before travelling to their assigned mission (Smith & Smith, 2008).

Missionaries who are nonnative speakers of English and who are assigned to English-speaking missions spend nine weeks at the MTC. During this time, the missionaries receive both gospel and language instruction. They have their gospel instruction classes with other missionaries who have a similar language background as they do. For example, all the missionaries who speak Spanish natively will be in the same class, while all the missionaries from Polynesian nations might be in another class. Instruction in the gospel class is in English, but teachers sometimes have a knowledge of the missionaries' first language, in which they can give clarification and assistance. For an hour in the morning and an hour in the afternoon, five days each week, the ESL missionaries go to their English class. The MTC English curriculum provides nine different English classes based on the missionaries' entrance level of English proficiency. Each week the missionaries receive English instruction based on grammar principles and communicative tasks, and every Saturday they are assessed by their instructors to see if they are ready to move to the next level. Thus every week the missionaries have an opportunity to either advance to a higher level or repeat the same level for further practice on the same language principles.

Informal interviews with MTC personnel in the ESL department revealed that pronunciation instruction is virtually absent in the syllabus. The teachers do provide on-the-spot help when they notice words being mispronounced. When this happens, the teacher has the missionary write that word on a list of vocabulary that he or she commonly mispronounces. The missionaries are expected to practice the correct pronunciation of their words during their own time. Teachers also provide attention to common pronunciation problems, such as regular past tense endings or the distinction between some sounds or phonemes (such as [l] and [r]) as these issues arise in the classroom, but there is no systematic treatment of pronunciation problems. The MTC does not employ any specific materials for use in helping the missionaries address their various pronunciation problems.

Those who work with these ESL missionaries in the MTC attest that the amount of language acquired by these students in nine weeks is impressive. The program appears to be effective in providing missionaries with a basic foundation in English grammar and vocabulary that they can then take with them into the mission field for further study and improvement. However, providing the missionaries with helpful, effective pronunciation instruction could only add to the present success of the Missionary Training Center's ESL curriculum.

Given the demanding nature of the current curriculum, the MTC has not made a systematic attempt to provide pronunciation instruction. If such help were provided, it would need to be given outside of normal classroom hours due to the already cramped curriculum and a lack of phonetic training on the part of MTC instructors. In order to provide the missionaries with pronunciation instruction that would be aimed at their respective levels of proficiency, it was determined that computer-aided pronunciation activities in a self-directed environment

might be an effective solution. This type of practice would allow the missionaries to access the activities on their own time and to complete them at their own pace.

My project is part of a larger research project directed by Dr. Mark Tanner. The goal of this larger project is to eventually create enough CPRs for missionaries that a significant study could be undertaken to test the overall effectiveness of CPRs in a self-directed setting. Using this data, we would be able to better understand the effect CPRs have on the perception, prediction, and production of English suprasegmental elements. However, the focus of my project is solely on creating these materials; a test of their effectiveness will be left to a later date.

Delimitations

Due to the parameters of this project, it is important to clarify the delimitations that were established from the beginning.

First, access to the missionaries at the MTC is very limited. Classes at the MTC are not open for observation, and generally only employees or volunteers have access to the missionaries. Due to the short instructional timeframe and the MTC's overall focus on enhancing the missionaries' spiritual development, the English pronunciation materials that missionaries would use had to be accessible outside of the normal English classroom. This is why it was important to create materials that would be self-directed and available to the missionaries in the computer lab.

In order to create materials the missionaries could access in the lab, I had to ensure the modules could be integrated into the MTC's existing technology. The application available to the missionaries in the lab is a program developed by the MTC called Assessment Tools. This program is the platform the MTC uses to administer language and other tests, as well as some instructional activities, appropriate to missionaries' level and proficiency. The CPRs and

instructional materials I created, as well as the short pre- and posttests and surveys administered during the pilot test, were first developed outside of Assessment Tools and then integrated into it. This process of integration took months and required the assistance of programmers at the MTC. This integration, however, made it possible for the missionaries to hear native speaker models, record themselves, and play back their responses to monitor their own pronunciation—all essential tasks in the process of completing a CPR.

Because of the cycling of missionaries through the MTC, the research and evaluation personnel at the MTC, my project chair, and I determined that a three-week pilot test of the materials would be most appropriate. However, even with this brief window, by the time some ESL missionaries reach a high enough level of proficiency to successfully complete the CPR activities, they might not have three weeks remaining in the MTC to complete the entire pilot study.

Because of the short time period in which the missionaries could complete the piloting of these materials, I did not intend to empirically measure the pronunciation gains of the group of missionaries using the CPRs. Although this kind of research may be useful and helpful in the future, it is well beyond the scope of the current project. My goal was simply to create computer-aided pronunciation materials that could be used by ESL missionaries. It is possible that in the future, with the development of more materials, another study might be done that examines the effect of CPRs on the intelligibility and comprehensibility of ESL missionaries. However, this project is not that study and focuses simply on the creation of CPRs for missionaries who are learning English.

CHAPTER 4

PROJECT DEVELOPMENT

There are many models to follow when developing instruction, whether in the form of materials or curricula. Most are variations or expansions of the basic ADDIE model of instructional design. ADDIE is a commonly-used acronym to describe the instructional system design process. The five steps of the ADDIE process are 1) analysis, 2) design, 3) development, 4) implementation, and 5) evaluation (Clark, 2010). The models provided by Greer (1988), Smith and Ragan (1999), Richards (2001), and Nation and Macalister (2010) are basically all elaborations of the same process, with each focusing on slightly different elements. The basic ADDIE model is the process I generally followed as I developed the CPRs. However, the process was recursive, not linear, with steps occurring and recurring as ongoing evaluation of my progress deemed necessary.

Richards (2001) and Nation and Macalister (2010) divide the analysis portion of the ADDIE model into an examination of the needs of the learners as well as the constraints imposed on the design by the environment in which it will be implemented. A primary source of this analysis came from my own experience and knowledge of the Missionary Training Center and the requirements of missionary service. Additional information was gathered through discussions with MTC personnel and ecclesiastical leaders. Some of the constraints of working with missionaries at the MTC (such as the packed curriculum, the limitations on technology in the computer lab, etc.) have been discussed in the previous chapter. One constraint—limited access to the missionaries themselves—reduced my ability to thoroughly analyze the needs of the learners. I did not have direct contact with the missionaries until the day I implemented the

project. Thus as I developed the materials, I had only a general idea of the language proficiency of the ESL missionaries in the MTC.

The basic instructional design of the CPRs—the series of perception tasks, followed by a controlled production task—was already in place and was something I did not need to design. It was already inherent in the CPRs as created by my committee chair, Dr. Mark Tanner. However, as I began to develop these materials, there were many elements of the visual design and development that needed to be considered. In addition, I had identified principles—among them authenticity—which were most important in shaping my design decisions.

Dubin and Olshtain (1986) provide a useful analysis of how instructional materials relate to their intended audience, which discussion may shed some light on the current project. The materials I created are noncommercial, intended for a very local audience. Although the process I will describe in this chapter can apply to creating materials for a wider audience, my choices were made with the very specific needs and goals of LDS missionaries learning English in mind. Dubin and Olshtain also discuss the difference between commissioned and noncommissioned projects. Although the MTC had approached my committee chair some time ago about creating materials to help missionaries with pronunciation, the current project was largely self-initiated. As Dubin and Olshtain point out, those developing self-initiated materials need to be aware of the market for the materials. Although I did do an analysis of the learning environment at the MTC, my analysis was limited, both by my design but also by limitations set by the MTC. Because of this limited analysis, I experienced problems in the development process which could have been overcome by a more thorough initial exploration of the environment.

The current chapter deals with the design and development of the CPR and ancillary materials. This process involved seven basic steps. First, I had to choose which communicative tasks would be most appropriate for the missionaries. After I identified the communicative tasks, I then had to either find or develop reading passages to go along with the tasks. Next, I had to determine a native English speaker standard for the prosodic features in each CPR. In order to do this, I recorded native speakers saying each passage and compared their pausing, stress, and intonation patterns. In order to make the actual CPRs, I designed a series of slides for each reading in Microsoft PowerPoint. These slides included visual depictions of the pausing, stress, and pitch contours in the reading as well as audio recordings of native English speakers saying the passage. Additional materials were also developed to orient the missionaries to basic aspects of pronunciation and to the steps they would follow to complete the CPRs. After the CPRs and other materials were created in PowerPoint, they had to be converted for use in the MTC's in-house application, Assessment Tools, which is used to administer measures of missionaries' gospel knowledge and language skills. Finally, the various components of the CPR pilot test needed to be organized in order to simplify the process for missionary use.

Step 1: Choosing the Communicative Tasks

The first step in creating CPRs for the missionaries was to decide what passages would be appropriate as oral reading activities. One of the major driving principles behind this decision was the need for authenticity. Brown and Menasche (2005; quoted in Hegelsen & Brown, 2007, pp. 102–103) discuss three types of task authenticity: genuine task authenticity, simulated task authenticity, and pedagogical task authenticity. Genuine task authenticity involves doing things in the classroom as they would be done outside the classroom, with little intervention. Tasks with pedagogical authenticity do not attempt to be authentic; instead they try to provide the learner

with practice that can later be applied in real world settings. Although the process of completing a CPR does not have genuine task authenticity, the reading itself should approach simulated task authenticity, copying a real life task for a pedagogical purpose. This was the kind of authenticity I hoped to capture in my choice of communicative tasks.

What needed to be examined was what types of reading tasks would be authentic to missionary purposes. Initially, my project chair and I decided that I would create four passages that would replicate authentic testimonies, or short statements of belief, about four principles from the missionary lessons. These lessons are outlined in the missionary guide, *Preach My Gospel*, and constitute the main focus of missionaries' study and teaching. It was thought that because bearing testimony is so central to a missionary's purpose reading passages based on testimonies would best replicate authentic missionary tasks.

However, as I began working on the development of these testimony passages, my project chair had a conversation with Dr. Norman Evans, a BYU TESOL faculty member and an ecclesiastical leader of an ESL congregation at the MTC. In this discussion, Dr. Evans identified two additional communicative tasks that ecclesiastical leaders at the MTC are requiring of their missionaries. These tasks are saying set prayers and reciting scriptures.

In the LDS Church, few prayers are read or recited word for word. Most are spontaneous expressions of the thoughts and feelings of the person praying. However, there are several important prayers that must be recited word for word, and these prayers are recorded in scripture. They include the prayer spoken when someone is baptized and the prayers said when blessing the sacrament, the bread and water Latter-day Saints partake of each Sunday to remember the death and sacrifice of Jesus Christ. Because these prayers are part of an official Church ordinance, or a sacred rite or performance, it is essential they are said correctly; if these prayers

are misspoken, even by one word, the person offering the prayer needs to repeat it correctly in order for the ordinance to be effective.

Missionaries have goals to baptize new members of the Church, and they are usually the ones who perform these baptisms. Additionally, if they are assigned to serve in small congregations, they often are the ones asked to bless the sacrament each Sunday in church. This frequency, combined with the need to say these prayers word for word, contributed to the ecclesiastical leaders' decision to require all ESL missionaries in the MTC to memorize these prayers. The text of these prayers is found in the twentieth section of the Doctrine and Covenants (D&C), a book in the LDS scriptural canon.

Missionaries are also encouraged to memorize passages of scripture that deal with missionary work or that illustrate the doctrines they commonly teach (*Preach My Gospel*, 2004, pp. 23, 30, 38, 110). *Preach My Gospel* (2004) also recommends memorizing scriptures as a means of helping missionaries learn their mission language (pp. 130, 132). One of these important scriptures is found in Doctrine and Covenants 4; it discusses the purposes of, the requirements for, and the blessings of missionary work. ESL ecclesiastical leaders in the MTC identified this scripture as one they want their missionaries to memorize. Often, after missionaries are serving in their assigned mission, they are required not only to memorize these scriptures but recite them in meetings and in teaching situations. I chose to use D&C 4 because it is one that most missionaries memorize and recite often and because it is characteristic of other scripture passages that are used in the same way.

Because of these requirements and the importance of these passages, my project chair and I decided to expand the communicative tasks in the CPRs from solely testimonies to also include these prayers and scripture passages. With these additional communicative tasks added to the

project, the number of CPR testimonies I created was reduced from four to two. In total, I created six CPRs. They included the baptism prayer, the sacrament prayer on the bread, the sacrament prayer on the water, Doctrine and Covenants 4, and testimonies on the following principles: “God Is Our Loving Heavenly Father” and “The Restoration of the Gospel of Jesus Christ through Joseph Smith.” Not only did this decision provide a variety of communicative tasks; it also allowed for the missionaries to move from CPR tasks of familiar and controlled passages to those that are more difficult in nature.

Step 2: Developing the Text of the Passages

Before anything else could be done to develop the Cued Pronunciation Readings, the text of the reading passages had to be identified and, if necessary, constructed. In the case of the prayers and scriptures, the readings simply needed to be identified. As I discussed above, I chose to use the baptism prayer, the sacrament prayers, and Doctrine and Covenants 4 as reading passages. Because these passages are recorded in the scriptural canon of The Church of Jesus Christ of Latter-day Saints, they were ready to be adapted for use in CPRs. New text did not need to be written.

However, the reading passages based on testimonies needed to be constructed before they could be turned into materials for the missionaries. I had three goals for the construction of these testimonies: 1) focus them on some of the most important principles missionaries teach, 2) make them as authentic to real testimonies as possible, and 3) load them with essential gospel vocabulary.

In order to focus on some of the most important principles, I thought back to my experience as a missionary. From the day I left the MTC to the last day of my mission, I frequently taught the first lesson in *Preach My Gospel*, the Restoration of the Gospel of Jesus

Christ. The first lesson has eight principles: “God Is Our Loving Heavenly Father,” “The Gospel Blesses Families,” “Heavenly Father Reveals His Gospel in Every Dispensation,” “The Savior’s Earthly Ministry and Atonement,” “The Great Apostasy,” “The Restoration of the Gospel of Jesus Christ through Joseph Smith,” “The Book of Mormon: Another Testament of Jesus Christ,” and “Pray to Know the Truth through the Holy Ghost.” I examined these principles and decided to focus on the principles “God Is Our Loving Heavenly Father” and “The Restoration through Joseph Smith.” I chose these principles because they are ones commonly taught, even to people missionaries speak to on the street, and they typically mark points in a lesson when it would be natural to stop and bear testimony.

In their discussion, Brown and Menasche (2005; quoted in Hegelsen & Brown, 2007, pp. 102–103) detail a scale with five levels of text authenticity: genuine, altered, adapted, simulated, and inauthentic. Inauthentic texts make no pretense at authenticity—they are purely pedagogical. Simulated texts are created for classroom use as if they were for a real-world purpose. Adapted text authenticity is possible when teachers take real texts and simplify them for their students. Altered texts are almost the same as genuine texts. Although the teacher uses the same content as the original text, the text is altered in terms of its presentation; a long reading passage might be broken into smaller pieces (see Hegelsen and Brown, 2007, p. 102). A genuinely authentic text is one that has been created for a real purpose and not altered by the teacher. The texts of the prayers and scripture I used for the CPRs were genuinely authentic.

I wanted to ensure the testimony passages I wrote were as authentic as possible. Testimonies are not generally written and read aloud; they are spontaneous expressions of feeling and belief. However, there are certain rhetorical patterns common in spoken testimonies,

and I wanted my passages to utilize words and phrases that actual missionaries would use to explain their feelings and beliefs about these specific principles.

With the two principles selected, the next step involved gathering testimonies of these principles. To do that, I recorded five native English speakers, who had all served missions, testifying of these principles as they would have on their missions. Although these testimonies were solicited and not spontaneous, the speakers were instructed to bear their testimony as if they were missionaries teaching about these principles. This role play situation allowed for simulated, if not entirely genuine, authentic testimonies. I captured their testimonies, each between thirty and ninety seconds in length, with a digital voice recorder. After I collected the recordings, I transcribed the testimonies and looked for ideas, words, and phrases that were common to many of them. For example, the concepts of God's love and prayer appeared in almost all of the testimonies I recorded about the restoration of the gospel through Joseph Smith. Because of that, I included these elements in the final testimony. Also, I noticed phrases that appeared regularly, such as *I know that* or *I'm grateful for*; these chunk phrases are extremely common in LDS testimonies, and I included examples of them in my passages as well. In order to retain the authenticity of the original testimonies, I used the phrases and ideas, and sometimes the exact sentences uttered by the native speakers, to construct my brief passages (see Figures 1 and 2 for the text of the testimony passages). I also tried to build some of the natural redundancy I discovered in the native speaker testimonies into the CPRs; however, because of the nature of the CPR as a pronunciation tool, it would have been inappropriate to include the abundance of disfluencies naturally found in native speakers' impromptu testimonies. The process I went through in recording and selecting the text for these passages allowed me to produce a somewhat

I know that God is our loving Heavenly Father and that He *knows* us, He *loves* us, and He cares about us. He wants us to feel how much He *loves* us, and that's why He's given us the opportunity to pray. I *know* that through prayer we really are talking to our Father, and because He *loves* us and *wants* what's best for us, we *know* that we can turn to him for anything that we need. There have been many times in my life that I have *felt* His *love* as I've *prayed* to Him and as I've tried to do the things that He's asked me to *do*. [Jason],¹ *do* you believe that *God* is your *father* and that He *loves* you? How have you seen that *love* in your *life*?

Figure 1. God Is Our Loving Heavenly Father.

Note. The first unique occurrence of each high frequency gospel vocabulary item is underlined; repeated occurrences of these items are italicized.

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I *know* by the power of the Holy Ghost that he is a *prophet* and that he *saw* *God* and *spoke* to Him. I *know* this because I have prayed and asked *God* myself, and the *Holy Ghost* has let me *know* that this is true. Would it be important to you to *know* if *Joseph Smith* actually *saw* *Heavenly Father* and *Jesus Christ*? It's *important* to me because I *know* that through the *Prophet Joseph Smith* the fullness of the gospel of *Jesus Christ* has been brought back to the earth. I *know* that this church, The *Church of Jesus Christ of Latter-day Saints*, is the same *church* that *Jesus Christ* established when He was on the *earth*, with living *prophets* and apostles. I *know* that through *Joseph Smith*, *Jesus Christ* restored His priesthood, His *power* and authority to act in His name. I'm grateful for the love that *God* has for us. Because of this *love*, He has given us *prophets* to lead us, guide us, and show us the path that is right for us. I *know* that by following that path and by *following* His *prophets*, we can experience a fullness of joy in this life. This knowledge has changed my *life*. [Rachel],² how would *knowing* that there is a living *prophet* today affect your *life*?

Figure 2. The Restoration through Joseph Smith.

Note. The first unique occurrence of each high frequency gospel vocabulary item is underlined; repeated occurrences of these items are italicized.

¹ The name of a person the missionary is teaching could be substituted here.

² The name of a person the missionary is teaching could be substituted here.

adapted, somewhat simulated text. Although the testimony passages were constructed, much of their content and form was borrowed from authentic speech.

Another important element in the development of the testimony passages was including high-frequency gospel vocabulary. In her master's project, Carrie Thompson (2005) did an analysis of the vocabulary in *Preach My Gospel* (2004) and identified five hundred essential words for ESL missionaries to learn. These words were identified based on their frequency in the missionary guide. Some of the words she identified were gospel specific: *God, Heavenly Father, Jesus Christ, prophet, priesthood*, and others. However, some were common lexical items, such as *love, right, give, power, important, ask*, and many more.

I wanted to include these items in the pronunciation readings because they would be words the missionaries would commonly use. As such, it would be important for the missionaries to pronounce them correctly. As I examined the testimonies I constructed, I found that they already contained a large number of the high-frequency gospel vocabulary items identified by Thompson. Table 1 provides a list of the vocabulary items found in each testimony passage. Words in bold were repeated within the passage.

As I counted instances of these vocabulary items, I considered inflected forms of verbs (*feel* and *felt*) as occurrences of the same item rather than as two distinct words. However, nouns that are related to verbs (such as *prayer* and *pray*) were counted as two items. Also, I only counted the verbs *have* and *do* as high-frequency gospel vocabulary items when they were not used as auxiliary verbs. I used these distinctions because they were also used by Thompson (2005) in her classification.

The first testimony, *God Is Our Loving Heavenly Father*, has 6 sentences and 133 words (two word vocabulary items, like *Heavenly Father*, were counted as only one word). It contains

Table 1.*High-frequency Gospel Vocabulary Items in Testimony Passages*

Testimony 1: God Is Our Loving Heavenly Father		Testimony 2: The Restoration through Joseph Smith			
ask	love	act	fullness	Jesus Christ	pray
believe	need	apostle	give	Joseph Smith	priesthood
do	opportunity	ask	God	know	prophet
father	pray	authority	gospel	knowledge	restore
feel	prayer	call	grateful	latter-day	right
give	see	change	guide	lead	see
God	time	church	have	life	show
Heavenly Father	try	earth	Heavenly Father	love	speak
know	want	experience	Holy Ghost	name	today
life		follow	important	power	

Note. The words in bold occurred more than once in the passage.

19 unique occurrences of these high-frequency vocabulary items. Nine of these items are repeated more than once. Of the 133 words in the passage, 37 are high-frequency gospel vocabulary items (see Figure 1 and Table 1). The second testimony, The Restoration through Joseph Smith, is longer and more complex, with a total of 12 sentences and 237 words; of these words, there are 39 unique gospel vocabulary items. Seventeen of these are repeated 41 times within the passage, making a total of 80 high-frequency items in the passage (see Figure 2 and Table 1). That means roughly 27.8% of the words in the first testimony passage and 33.8% of the words in the second testimony passage are high-frequency gospel vocabulary items. These words did not have to be added to the passages; they naturally occurred in the native speaker's testimonies and carried over into the constructed passages.

In addition to gospel vocabulary, the testimony passages needed to include a variety of suprasegmental and segmental features in order to allow the missionaries to practice their pronunciation. Upon examination, the passages were found to already contain a number of

commonly problematic segmental items, such as regular past tense endings, voiced and voiceless *th* sounds, consonant clusters, and r/l contrasts. Although I deliberately put two questions in each testimony to provide practice of appropriate intonation patterns with wh- and yes/no questions, other suprasegmental complexities occurred naturally, such as listing intonation; word, phrase, and sentence stress; contrastive stress with old and new information; and long clauses broken into thought groups. As with the gospel vocabulary, the passages did not need to be modified by including difficult pronunciation features; apart from the questions, which added more complex intonation patterns, other suprasegmental and segmental elements were already present in the testimonies born by the native speakers, and they naturally found their way into the constructed passages.

Recording and transcribing the native speaker testimonies, constructing the testimony passages, and analyzing the vocabulary and pronunciation elements in these passages took approximately nine hours.

Step 3: Establishing a Baseline for Native-like Pausing, Stress, and Pitch Patterns

After I had the written texts of the three prayers, the scripture passage, and the two testimonies, I needed to see how they sounded as spoken texts. The next step was to capture the pausing, word stress, and sentence-final pitch patterns used by native English speakers as they said these passages. I did this by recording five to seven native speakers of North American English, both male and female, as they read each passage aloud. These speakers, who were all between 21 and 30 years old, were mostly from the western United States, with a few speakers from the Midwest. Because the baptism prayer and sacrament prayers are typically only read aloud by male priesthood holders when they officiate in these ordinances, I used only male

voices as the baseline for these three passages. However, for the other three, D&C 4 and the two testimonies, I used male and female voices for the evaluation.

During the process of recording, several of the native English speakers told me that the last testimony, The Restoration through Joseph Smith, felt unnatural to them. They couldn't explain exactly why, but they said that it didn't feel like something they would ever say. After examining the passage again, I decided to make a few changes. I simplified some of the clauses and included contractions where before I had written the full forms. I also made a few minor changes to some of the function words, such as substituting *the* for *a*. After I made these changes, I re-recorded this passage with five speakers, both male and female.

Once I had the recordings of the passages, I printed transcripts of the readings, one for each of the speakers. As I listened to the recordings of each native speaker reciting the text, I marked a paper copy of the passage. First I would listen for and mark the pausing on my transcript. Then I would listen for and mark word stress, and finally I would listen for and mark the sentence-final intonation contours the speaker used. After marking each element, I would listen to the passage again to verify that my markings were correct. Once I completed marking the sheets for each passage for all the speakers, I compiled the markings onto a master sheet, using different colors to indicate different speakers. I then compared where each speaker placed pauses and stress and whether their sentence-final intonation rose or fell.

For the baptism prayer and sacrament prayers, I compared five native-English-speaking males. For D&C 4 and the testimony God Is Our Loving Heavenly Father, I compared seven speakers (five males and two females). With the final testimony, The Restoration through Joseph Smith, I originally compared seven speakers; however, after I made the changes to the passage, I used five speakers (two males and three females) to establish the baseline pronunciation. As I

evaluated the prosodic elements in these speech samples, I saw no patterns of discrepancy between male and female speakers. Any cases where speakers differed in their placement of pauses or stress, or in their intonation patterns, appeared to have more to do with the individual speaker than with their gender.

Because the CPRs require an answer key for pausing, stress, and pitch, it was important that I find a standard baseline for these aspects. For the majority of the readings, the native speakers all paused in the same places, stressed the same words, and used the same sentence-final intonation. However, in a few cases, there were some discrepancies that occurred. When there was a lack of agreement, there were usually a majority of speakers who agreed, with only one or two speakers' differing from the others. In these cases, I used the pronunciation of the majority of speakers as the baseline. However, in a few cases, to break up an especially long thought group or to more accurately portray the intended meaning of the passage, I also included pauses or stress and pitch patterns that only one or two of the speakers had used.

I could have used mechanical means for analyzing the speech samples (e.g. length of pauses, amplitude of utterances), but the purpose of this project was to create materials that the missionaries would find helpful in improving their own pronunciation of English. I did check with my thesis project chair regarding the pausing, stress, and pitch notations put on the passages. He has an expertise in the field of phonetics. He assisted me in verifying the placement of the pausing, stress, and pitch and also helped me resolve areas of discrepancy among the recorded speakers. Thus the answer keys that appear in the CPRs reflect more than my personal perceptions of the pronunciation of the passages.

After I had established the standard pausing, stress, and pitch patterns for each passage, I made a master key for each reading. I used this master key as I created the CPRs themselves, as

will be described below. The time it took to record the native speaker samples, mark the passages with pausing, stress, and pitch, and find the common patterns was approximately seven hours.

Step 4: Creating the CPRs

Initially, the CPRs were created using Microsoft PowerPoint. Although my project chair and I had discussed the disadvantages and limitations of using PowerPoint, we chose it for practicality. A programming language like Flash would have provided more freedom in the functionality of the CPRs. We were also concerned that the missionaries, as they accessed the PowerPoint files, might inadvertently make changes to the task. However, because I did not know how to design in Flash and PowerPoint was readily available, we decided to move forward with that software application.

The structure of each CPR is the same, consisting of a series of 8 slides. The first slide in each CPR is an introductory page that includes the title of the practice and the objectives. The next page displays the text of the passage with instructions telling the missionaries how to listen to the passage and mark their accompanying worksheet for pausing. The third page is an answer key for pausing, taken from the master key developed for that passage. The pauses are marked with an orange slash mark (see Figure 3). The next page shows another blank copy of the passage

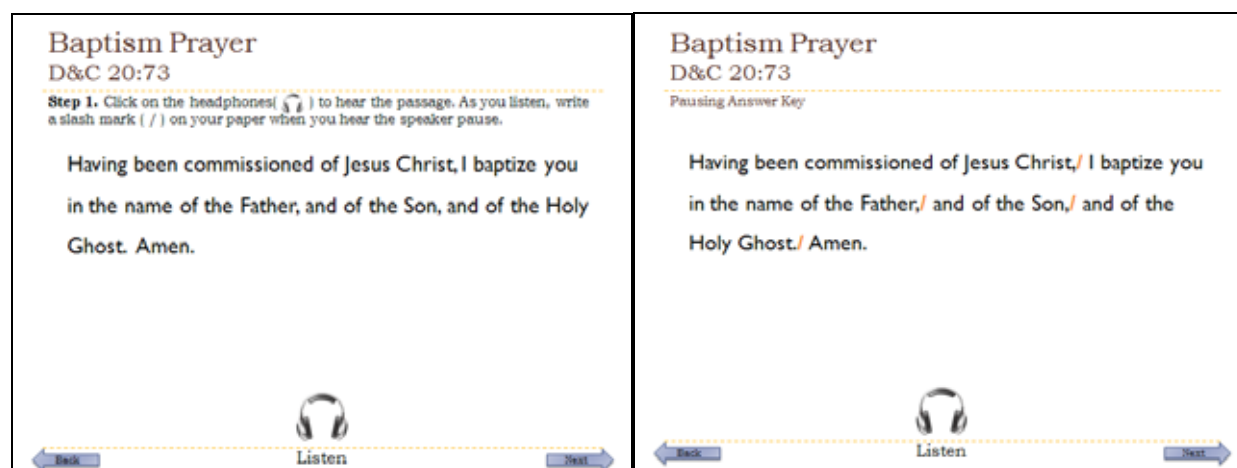


Figure 3. Baptism Prayer CPR, Pausing.

with instructions to listen and mark word stress and is followed by an answer key for stress, with the stress marked by a blue font and an accent mark over the vowel of the stressed syllable (see Figure 4). Page five is yet another blank copy of the passage, instructing missionaries to listen and mark their papers for pitch. The pitch contours are marked on the next page with green lines showing the direction of the movement (Figure 5). A final page shows the answer key for pausing, stress, and pitch (Figure 6). This slide instructs missionaries to use the markings to practice saying the passage and, when they feel ready, record themselves. Because of the limitations in PowerPoint of easily recording and saving sound files, this function would have to be done in another software application. (See appendix C for the full set of CPRs as they were developed in PowerPoint.)

The PowerPoint slides each had a corresponding worksheet, which consisted of a copy of the passage and instructions to mark the sheet with the pausing, stress, and pitch the missionaries hear. These worksheets were easy to create simply by modifying the slides used for the CPRs. This allowed the worksheet to closely approximate what the missionaries would see on the screen. (The worksheets are found in appendix E.)

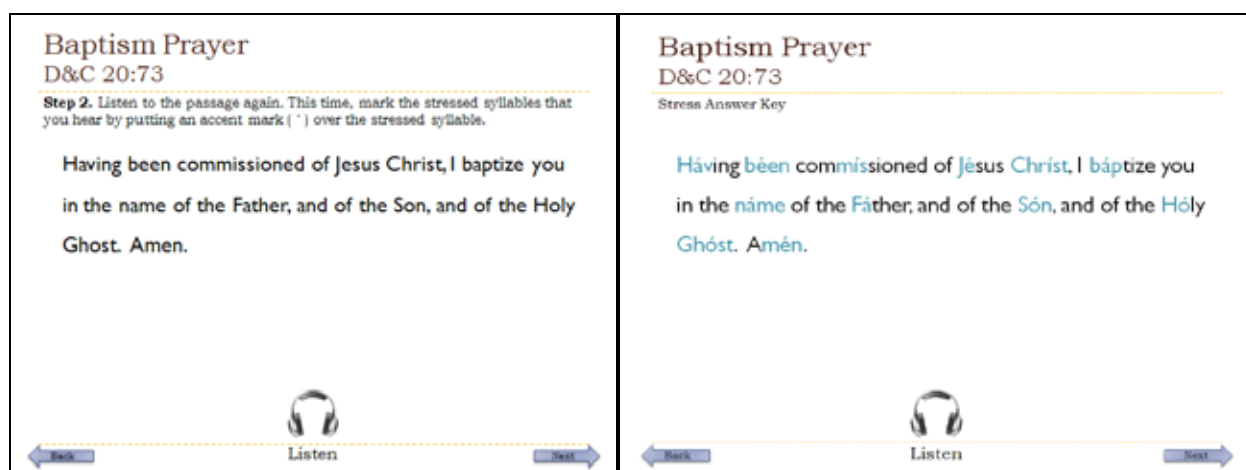


Figure 4. Baptism Prayer CPR, Stress.

Baptism Prayer
D&C 20:73

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Back Listen Next

Baptism Prayer
D&C 20:73

Pitch Answer Key

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Back Listen Next

Figure 5. Baptism Prayer CPR, Pitch.

Baptism Prayer
D&C 20:73

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, **record yourself** and play it back so that you can monitor your own speech.

Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Back Listen Quit

Figure 6. Baptism Prayer CPR, Final Answer Key.

Apart from the visual aspects of the CPRs, an audio recording of each passage also had to be prepared. The process of working through the CPRs requires missionaries to listen to a native speaker say the passage aloud. Using this model, the missionaries are able to mark their worksheets, developing their perception of the prosodic features. I created these audio files in Audacity 1.2.6, a free audio recording and editing program available online. One male and one female native English speaker recorded themselves saying the passages in Audacity. Only the male recorded the baptism prayer and the two sacrament prayers; because of the nature of these

prayers as part of LDS priesthood ordinances, only males who hold the priesthood typically say these prayers. Thus, it seemed more appropriate to have only a male voice record these prayers. However, both the male and female recorded D&C 4 and the two testimony passages. After the raw audio was recorded, the audio was edited in Audacity and exported as mp3 files, which could then be inserted in the PowerPoint presentations.

I made the audio icons in PowerPoint as intuitive as possible. For this reason, I changed the default speaker icon to a headphones icon (see Figures 3–6). I also created male and female icons to correspond with the male and female voices (see Figure 7). I simplified the navigation within the CPRs by disabling the automatic advance option in PowerPoint and adding forward and back arrows to allow the missionaries to easily move among the pages of the CPR.

This was by far the most time-consuming step in the project development. Designing the visual elements in PowerPoint took almost 57 hours. Recording and editing the sound files took an additional 18 hours. This was partly because of having to re-record poor-quality recordings, but the total time spent creating the CPRs in PowerPoint was considerable.

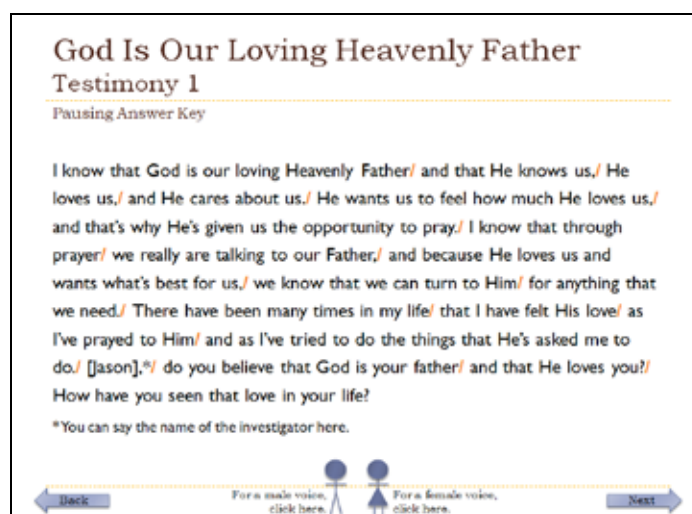


Figure 7. Example of CPR with Sound Icons.

Step 5: Creating Ancillary Materials

In addition to the CPRs themselves, my project chair and I determined that some supplemental materials would be needed to introduce the missionaries to the prosodic elements they would be practicing and to guide them through the process of completing the self-directed CPR tasks. It was thought that once the missionaries completed these two introductory modules that they would be able to complete all the CPRs because they each followed the same format. I created a presentation in PowerPoint that led the missionaries through a discussion of pausing, stress, and pitch, complete with audio and examples. I also created a PowerPoint presentation that walked the missionaries through the basic steps necessary to complete a reading task: 1) listen for pausing, 2) listen for stress, 3) listen for pitch, 4) practice, and 5) record. This presentation included audio and screen shots of a sample CPR to guide the missionaries through the process of completing the tasks.³ (See appendix B for these materials).

Additional materials were created to capture data about the missionaries, their experience using the CPRs, and their current level of English pronunciation. I created surveys in Qualtrics, an online survey program, to be administered both before and after the pilot test to gather this information. The pretest survey asked questions about the missionaries' age, gender, native country and language, and previous experience studying English. The pre-survey also inquired about the length of time the missionaries had been in the MTC, their entrance English class level, and their current English class level. It also asked questions about their goals for learning English, their comfort level using computers, and other questions designed to gain more

³ This presentation was designed twice—once when it was thought the missionaries would be completing the CPRs in PowerPoint and a second time when it became clear the materials would be converted for use in Assessment Tools. A version of both can be seen in appendix B.

information about the missionaries' motivation and learning style. The posttest survey included questions mainly about the missionaries' use of the CPRs. It asked them to identify which pronunciation readings they had completed, as well as a series of Likert-scale and open-ended questions to gather their opinions about their use of the CPRs. (See appendix A for the pretest survey and appendix F for the posttest survey).

I also adapted a series of speaking tasks, originally used by Tanner and Landon (2009) in a previous study, to gather samples of the missionaries' speech. The tests included a brief oral reading passage, designed to capture a baseline of the missionaries' pronunciation. A story-telling picture prompt task and a free response question were prepared to capture missionaries' speech at time one (start) and time two (approximately three weeks later). The tests also included a passage in which missionaries would demonstrate their perception of pausing, stress, and pitch, similar to a CPR task. Because the pilot study was only going to occur over a period of three weeks, my chair and I did not realistically expect a significant change in the missionaries' pronunciation. However, because CPRs had been seen to have a significant effect on nonnative speakers' perceptions of pausing and stress and on their controlled production of stress in an eleven-week period, we decided to collect data using these brief pre- and posttests. Because the nature of this project is materials development, however, the results of the pre- and posttests will not be reported on in this paper. (See appendices A and F for the speaking pre- and posttests.)

Creating the ancillary materials, including incorporating sound and visuals in the introductory presentations in PowerPoint, took a total of six hours.

Step 6: Converting the CPRs for Use in Assessment Tools

After the PowerPoint files were nearly finished, I learned from the MTC research and evaluation team that the computer lab the missionaries use was not equipped with PowerPoint.

This circumstance required a complete restructuring of the tasks so that the materials could be integrated into the existing MTC technology. The missionaries only have access to a few select applications in their computer lab. One of them is Assessment Tools, a program developed by the MTC to make language tools and tests (as well as other assessments) available to the missionaries. The program also has built in data-capturing capabilities that allow the research and evaluation team to monitor the missionaries' foreign language development.

In order to adapt the CPRs for use in Assessment Tools, I created screen shots of each page of the CPRs. I used Assessment Tools to create a skeleton of the CPR and provided the MTC programmers with the screen shots and sound files to embed in the Assessment Tools framework. I also provided screen shots of the instructional presentations, as well as the audio, to be inserted into two introductory assessments. Finally, I rewrote the surveys and created the pre- and posttests in Assessment Tools as well.

Some of the technical requirements of the CPRs and the pre- and posttests made it difficult to transition to Assessment Tools. These assessments required the program to use capabilities that had never been tried before, such as embedding sound and graphics into audio-response items. Because of these issues, there was a three-month delay involved in preparing the CPRs in Assessment Tools for use by the missionaries. However, eventually all the bugs were fixed, and the project was ready to be piloted with the missionaries.

Although the transition to Assessment Tools took time, there were some advantages to delivering the CPRs in this application rather than in PowerPoint. A concern my committee chair and I had from the beginning of development was the possibility that the CPR files could be altered by users as they opened and used them in PowerPoint. It could potentially be cumbersome for learners not familiar with PowerPoint (or computers in general) to open the file

and start the slideshow. Because typical PowerPoint files can be edited before the slideshow begins, there is the possibility that learners could intentionally or, more likely, inadvertently alter the practice materials. Microsoft Office PowerPoint 2007 does attempt to overcome this problem by allowing users to save their files as PowerPoint Shows (file type .pps). This file type opens directly to the presentation and does not allow users to edit anything in the file. However, my experience has proven these file types to be somewhat unstable. Delivering the materials in Assessment Tools assured us that the missionaries could easily access the practices without altering them in the process.

Another problem with PowerPoint was that when the files were opened on computers other than the one they were created on, the pitch contour lines on the answer key often were in the wrong place. This opened the possibility that users on different computers might not be able to access a correct answer key for pitch. Both of these problems were overcome using Assessment Tools. Because Assessment Tools utilized screenshots of the original CPRs, the images were fixed—with the correct answer key—and would not vary from computer to computer.

In addition to these problems, PowerPoint does not have a method for recording and playing back audio that would be effective for CPRs. In order to record, missionaries would have to exit PowerPoint, open another application, record their speech, and save their files in an appropriate place. This could be problematic for persons not accustomed to using computers. Assessment Tools neatly solved this problem through its capability to capture audio within the program. It also was able to save the files according to the CPR and the missionary in the MTC's already-existing database, preventing unnecessary complications.

An unforeseen advantage Assessment Tools had over PowerPoint was its ability to track the missionaries' use of the CPRs and ancillary materials. It kept track of when each missionary was logged into the system, which activities the missionary was completing, and how much time was spent. This was helpful in my evaluation of the missionaries' use of the practices.

The time spent converting the materials for use in Assessment Tools was second only to creating them in PowerPoint. In total, I spent almost 24 hours adapting the CPRs and other materials for missionary use.

Step 7: Organizing the Tasks for Missionary Use

Because of the number of items the missionaries would be required to complete for this pilot test (two pretest items, two introductory items, six CPRs, and two posttest items), I thought it necessary to organize the tasks to make them more easily understood and accessible to the missionaries. In order to guide the missionaries through the steps necessary to complete the pilot test, the tasks were organized into four main categories with subcategories as follows:

1. Pretest
 - A. Pretest Survey
 - B. Speaking Pretest
2. Introduction
 - C. Introduction to Pronunciation
 - D. Guide to Pronunciation Reading Tasks
3. Pronunciation Reading Tasks⁴

⁴Because I felt the missionaries would have difficulty understanding the term *Cued Pronunciation Readings*, I preferred to refer to the CPRs as *Pronunciation Reading Tasks* when working with the missionaries. However, in this paper, I will use the terms interchangeably.

- E. Baptism Prayer
- F. Sacrament Prayer on the Bread
- G. Sacrament Prayer on the Water
- H. God Is Our Loving Heavenly Father
- I. The Restoration through Joseph Smith
- J. Doctrine and Covenants 4

4. Posttest

- K. Speaking Posttest
- L. Posttest Survey

This organization helped signal to the missionaries that there were four main steps in the pilot test, and each of these steps consisted of several tasks to complete.

The order of the CPRs was determined partially by the communicative task they represented and their difficulty levels. The three prayers were listed first because they represent texts that the missionaries would already be familiar with. I assumed that these tasks, because of their familiarity, would be easier for the missionaries. Next, I put the two testimonies, with the simpler God Is Our Loving Heavenly Father task before the longer, more complex Restoration through Joseph Smith. Doctrine and Covenants 4 is listed last because of its difficulty. Originally I grouped it with the passages that also came out of the LDS scriptural canon, but because its length and complexity could arguably make it the most difficult CPR I developed, I felt it was more appropriate to make it the last task. However, because of the self-directed nature of the CPRs, there was nothing ensuring the missionaries would follow this order as they chose to complete the CPRs. In fact, when the missionaries used the materials in the pilot test, many of them disregarded the order.

The letters and numbers I assigned each item helped organize the tasks into folders in Assessment Tools. This made it so that the items were divided into more-easily navigable groups for the missionaries. This prevented them from being confronted with 12 individual assessments at once in the Assessment Tools menu, making it easier for them to find the appropriate task (see Figure 8).

These labels also were used to organize the worksheets that accompanied each of the computer tasks in a file box placed in the lab. This box contained the worksheets for each of the items. The worksheets were put in file folders that corresponded to the labels in Assessment Tools. Each CPR had 3 folders associated with it: one for new worksheets, one for worksheets that missionaries had started but not completed, and one for worksheets that the missionaries had completed. Each folder was labeled accordingly. Thus the missionaries would have all the materials they needed to complete the tasks on their own in the lab.

Because the project was initially designed to be entirely self-directed, I developed a set of instructions to help the missionaries understand the steps required to complete the pilot test. However, as I discussed the implementation with a training coordinator at the MTC, he felt some of the language in the pre-and posttest as well as the number of steps involved in completing a

Available Assessments	
1. Pre-Test	F. Sacrament Prayer on the Bread
2. Introduction	G. Sacrament Prayer on the Water
▶ 3. Pronunciation Reading Tasks	H. God Is Our Loving Heavenly Father
4. Post-Test	I. Restoration through Joseph Smith
	J. Doctrine and Covenants 4
	E. Baptism Prayer

Figure 8. Organization of Tasks into Folders in Assessment Tools.

CPR might be difficult for the missionaries. He thought they would need additional support in order to be prepared to complete the pilot test. As a result, I visited the missionaries during class time to introduce them to the project and orient them to the tasks they would complete. Because of that change, the instructions I created were not used.

The process of organizing the materials for use by the missionaries took approximately three hours.

CHAPTER 5

PROJECT IMPLEMENTATION

Participants

When identifying missionaries who would participate in this pilot test, I needed to consider several factors. First, the missionaries had to have a level of English proficiency high enough at the beginning of the study to successfully understand and complete the pronunciation reading tasks. Also, because the MTC had specified a three-week period as optimal for piloting the materials, the missionaries participating needed to be in the MTC for three weeks after the pretest was administered. This was a difficult balance because of the nature of the ESL program at the MTC, with missionaries constantly coming and going. I consulted with an ESL training coordinator at the MTC to select the missionaries for the study. We identified the missionaries in English levels 4, 5, and 6 as participants. (The MTC has nine levels; thus these missionaries were in the “intermediate” classes at the MTC.) Although the training coordinator thought the missionaries at the lowest level, level 4, would initially struggle with some of the language in the materials, especially the pre- and posttests, he felt they would be able to do the CPR tasks successfully with some support. Additionally, all of them would be in the MTC for the three-week period needed to complete the test, whereas some missionaries in levels 6 or 7 would be leaving before the three weeks were over. Thus, the missionaries selected to participate were chosen because of their proficiency level and the length of their remaining time in the MTC.

My interaction with these missionaries was relatively limited. However, based on the guidelines established by the American Council on the Teaching of Foreign Languages (American Council on the Teaching of Foreign Languages, 1999), I would place the lowest proficiency missionaries I worked with at a Novice Mid level and the highest at an Intermediate

Low level. I would place the majority of missionaries at this proficiency because, although they did have some functional use of the language, the frequency of pauses and misunderstandings, the brevity of their utterances, and their reliance on formulaic language and expressions in our interactions indicated to me that these learners were likely at the Novice Mid to Intermediate Low levels. I did not systematically probe their language abilities as one might when conducting an oral proficiency interview, so it is somewhat difficult for me to determine exactly how broad their vocabulary and language skills were in a wide variety of topics. It is possible that a few of the missionaries in the highest level were at an Intermediate Mid level when I returned to complete the posttest; however, since my interactions with them were in a somewhat limited context, this is difficult to determine. I would place their listening ability at the same levels—beginning or low intermediate—based on the description given by Hegelsen and Brown (2007, pp. 26, 60–61).

Eighteen missionaries, 12 males and 6 females, participated in the pretest. Their ages ranged from 19 to 25 years old ($M = 21$). They represented 11 nationalities; their native languages were Spanish ($n = 5$), Kiribati ($n = 3$), Chinese ($n = 2$), Marshallese ($n = 2$), Bicol ($n = 1$), Cambodian ($n = 1$), Mongolian ($n = 1$), Russian ($n = 1$), Tongan ($n = 1$), and Tagalog ($n = 1$). Sixteen of the missionaries had studied English before coming to the MTC. Those with an English background reported studying English between 1 and 12 years ($M = 5.5$ years, $Mdn = 6.5$ years). These missionaries had already been in the MTC between 3 and 9 weeks, with an average⁵ stay of 5 weeks. Eleven of them placed into the lowest English class, level 1, when they

⁵ When I use the term *average* in this paper, I am referring to the arithmetic mean (M) unless I specify otherwise.

entered; five were placed in level 2, and two were assigned to level 3. At the beginning of the pilot test, six missionaries were in level 4, five were in level 5, and seven were in level 6.

The missionaries were asked to identify up to three goals they had for learning English (see Table 2). The top three goals identified were to speak English clearly and naturally, to speak so that others can understand them better than they currently could, and to be better missionaries. When asked how comfortable they felt using a computer, the missionaries gave responses that ranged from “very uncomfortable” ($n = 1$) to “very comfortable” ($n = 2$), with 50% of the missionaries answering “comfortable” ($n = 9$).

Procedure

Administering the Pretest. After I consulted with the ESL training coordinator at the MTC, it was clear that the missionaries would need some initial support in completing the pretest and the introduction to the CPRs. The training coordinator was especially concerned about the language used in the pretest instructions and the number of steps required to complete a CPR task. Since this was the case, I made arrangements to visit the missionaries’ English classes, which are organized according to proficiency level, to administer the pretest with the help of the regular classroom teacher. During an initial class period, the teacher and I took the missionaries

Table 2.

Identified Goals for Learning English

Goal	Number of Responses
To speak English clearly and naturally	15
To speak so that others can understand me more easily than they can now	11
To be a better missionary	9
To have no accent and sound like a native speaker	6
To understand others more clearly	5
To gain confidence in new speaking situations	3
To learn to fix misunderstandings when I’m in a conversation	3

to the computer lab. After briefly explaining the purpose of the project, I showed the missionaries how to access the pretest survey and speaking test in Assessment Tools. The missionaries completed the pretest survey on the computer, with their teacher and me offering support, such as clarifying the meaning of questions, when needed. After missionaries completed the survey, they were given a paper copy of the pretest which they used in connection with the computerized version of the pretest. I explained the series of items on the test, helping the missionaries understand the nature of the tasks and sometimes the questions themselves. All of the responses in the pretest were recorded on the computer except for a series of three tasks in which the missionaries listened to a short spoken passage and marked their test paper for pausing, stress, and pitch.

As I administered the pretest to the missionaries, I was surprised by their low level of proficiency. I had assumed that since they were in the middle levels of the MTC curriculum that they would be similar to other intermediate ESL learners with whom I have had experience. The missionaries in level 6 did fairly well understanding the pretest instructions and questions, but the missionaries in levels 4 and 5 struggled significantly with both the nature and content of the survey and pretest. Both the grammar and the vocabulary were difficult for these missionaries, and what I thought would be a short, fifteen-minute pretest took a full sixty-minute class period.

The missionaries have two hours five days each week in which they are in their proficiency-based English class. Thus I administered the pretest to two classes the first day of the project and to the third class the second day.

Introducing Pronunciation Reading Tasks. After administering the pretest, I returned to orient the missionaries to the CPRs. I did this during their scheduled English class time, spending sixty minutes with each group of missionaries. In order to do this, I had missionaries complete

the prepared presentation, Introduction to Pronunciation, which introduced missionaries to the concepts of pausing, stress, and pitch in English. The Introduction also provided examples of these prosodic elements and how they are used in speech. The missionaries listened to and read this presentation, working at their own pace. As missionaries finished this presentation, they began the Guide to Pronunciation Reading Tasks, which gave step-by-step instructions on how to complete the CPRs. After the missionaries finished working with these instructional materials, I reinforced the presentations by briefly reviewing the concepts of pausing, stress, and pitch in English pronunciation. Then I walked the missionaries through the steps to complete the CPRs by having them work through the first CPR, the Baptism Prayer. The missionaries were all shown the file box with the accompanying worksheets and instructed where to find new worksheets and where to place completed and partially-completed worksheets. They were told to come to the lab each day to spend at least fifteen minutes practicing. Then the missionaries began the Baptism Prayer CPR while I was there to assist them.

Using the CPRs during Missionary-Directed Time. In order to ensure that the missionaries understood the process of completing the CPRs and to address any unexpected difficulties that might arise while they completed the tasks, I scheduled an additional hour to take the missionaries to the lab. I did this during their English class time. During this period, I reviewed the steps to completing the practices, helped them find their worksheets in the file box, and answered any questions they had. For the most part, the missionaries worked on their own, selecting which tasks they wanted to work on, each working at his or her own pace. After this period was over, I again encouraged the missionaries to come to the lab for a period of time each day and continue to work on the pronunciation tasks.

Each day, the missionaries have a period of time set aside for language study in which they don't have an instructor. This period, called Missionary-Directed Time (MDT), was the time designated by the MTC for the missionaries to use the lab to complete the pronunciation reading tasks. After my troubleshooting session, the missionaries worked on the CPRs on their own time. The ESL training coordinators ensured that these missionaries' classroom teachers were aware of the project and that they encouraged their missionaries to go to the lab each day; however, there were no more scheduled class times to visit the lab until the posttest was administered. The CPRs were available to the missionaries in the lab for approximately three weeks.

Administering the Posttest. Approximately three weeks after administering the pretest, I returned to the missionaries' classes to administer the posttest. I took each class to the lab and helped them access the post-survey. After they completed the survey, I gave them a paper copy of the speaking posttest and made sure they understood the format and content of the test. The posttest was administered to three classes of missionaries over a period of two days.

Analysis

During the three weeks in which the materials were used by the missionaries, I was able to collect a lot of data. In the next section, I will discuss the missionaries' use of the CPRs as recorded by the time they were logged into the various tasks in Assessment Tools. I will also analyze the results of the posttest survey. In addition to this data, Assessment Tools collected pre- and posttest speaking samples as well as speech samples from the missionaries as they completed the CPRs. However, because the focus of this project is on creating the materials, I will not report on that data in this paper.

CHAPTER 6

RESULTS

Although evaluation is something that occurred throughout the design and development of my project, a further evaluation of the materials was possible after its implementation with the missionaries. My evaluation will focus on the missionaries' use of the CPRs. It will also include the missionaries' evaluation of the success of the materials in helping them with their pronunciation. Finally, it will include their opinions about the materials and their suggestions for improvement.

Missionary CPR Use

Due to limitations set by the administration at the MTC, the missionaries were not expected to spend more than 10–15 minutes each day working on the pronunciation tasks in the lab. During this pilot test, the missionaries were encouraged to go to the lab daily to complete the CPRs. Although the post-survey asked the missionaries to report how often they went to the lab and how much time they spent working on the tasks, they generally had a difficult time understanding this question and remembering how much time they spent in the lab. A more accurate tally of time spent was kept by Assessment Tools. Assessment Tools recorded when the missionaries logged in and out of each task as well as how much time they worked on them. Examining the amount of time the missionaries were logged into each of the CPRs revealed that some missionaries were more consistent in their CPR use than others.

Eighteen missionaries completed the pretest. Of these, three departed the MTC after completing the pretest and introduction and thus never worked on the CPRs or took the posttest. Their participation is excluded from this analysis, which examines the activity of the remaining fifteen missionaries in the study.

Table 3 shows the distribution of days during which missionaries went to the lab to work on the pilot study. The first number indicates the number of missionaries who were in the lab that day working on the CPR project. This includes the times I took the missionaries to the lab. The number in parentheses is the number of missionaries who went to the lab that day during their own time.

The missionaries had English class every day each week except Friday and Sunday. With the exception of the one missionary who went to the lab day 26, no one worked on the pilot study on Friday or Sunday throughout the trial period. Because of the missionaries' schedule, I administered the pretest survey and speaking test on days 1 and 2; I had the missionaries complete the introductory presentations and began orienting them to the CPRs on days 2, 3, and 6. I also returned to assist them in the lab days 7 and 9 while they worked independently on the CPRs. The table shows that starting on day 4, missionaries began going to the lab on their own to complete the CPR tasks. I administered the speaking posttest and survey days 20 to 22; however, missionaries continued to go to the lab to work on the CPRs after I administered the posttest until

Table 3.

Schedule of Missionary CPR Project Use

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			Day 1 12 (0)*	Day 2 9 (0)	Day 3 0	Day 4 11 (5)
Day 5 0	Day 6 4 (1)	Day 7 7 (2)	Day 8 3 (3)	Day 9 3 (0)	Day 10 0	Day 11 0
Day 12 0	Day 13 2 (2)	Day 14 0	Day 15 2 (2)	Day 16 2 (2)	Day 17 0	Day 18 0
Day 19 0	Day 20 2 (0)	Day 21 7 (1)	Day 22 9 (4)	Day 23 3 (3)	Day 24 0	Day 25 0
Day 26 1 (1)	*The first number indicates the total number of missionaries who logged into the tasks that day. The number in parentheses indicates the missionaries who went to the lab that day on their own.					

day 26, when data collection ended. Between days 1 and 26, the missionaries visited the lab a total of 15 days; however, of the 26 total days, only 18 of those days (excluding Sunday and Friday) were those in which missionaries were likely to attend the lab because of their schedule.

Individual missionaries went to the lab to work on CPRs between a total 3 and 9 sessions, with an average of 5.1 lab sessions per missionary over the three-week period ($SD = 1.5$). This count, however, includes the days I took the missionaries to the lab for their orientation.

Although their classroom teachers and I encouraged them to spend a little time each day on the CPRs during their Missionary-Directed Time (MDT), missionary lab attendance was fairly low. Three missionaries did not go to the lab at all on their own time; almost half ($n = 6$) went only two times. The missionary who went most often by himself had a total of 5 lab sessions during the three-week period. The mean number of visits the missionaries made to the lab during their MDT in the trial period is 1.6, with a standard deviation of 1.4. (A summary of this data can be seen in Figure 9 and Table 4.)

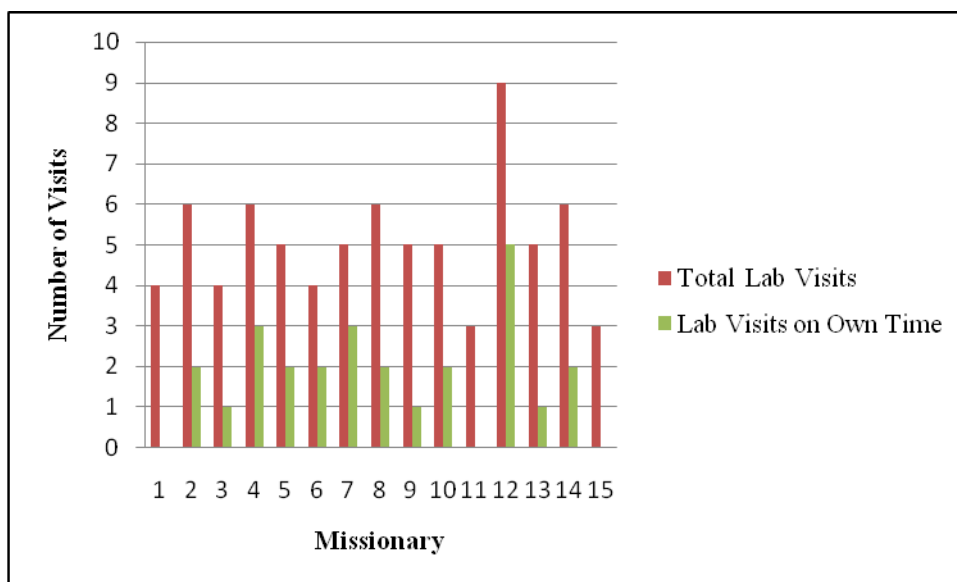


Figure 9. Missionary Lab Visits.

Table 4.*Missionary Lab Visits and Time Spent on CPRs*

Missionary	Total Lab Visits	Lab Visits on Own Time	Total Time	
			Spent on CPRs in Minutes	Time Spent On CPRs on Own in Minutes
1	4	0	42	0
2	6	2	85	59
3	4	1	25	14
4	6	3	95	43
5	5	2	51	40
6	4	2	46	0
7	5	3	34	27
8	6	2	91	41
9	5	1	52	28
10	5	2	33	22
11	3	0	0	0
12	9	5	132	121
13	5	1	45	37
14	6	2	94	40
15	3	0	15	0
Total	76	24	840	472
<i>M</i>	5.1	1.6	56.0	31.5
<i>SD</i>	1.5	1.4	35.9	31.1

The amount of time the missionaries spent on the CPRs also varied greatly. One missionary spent no time working on the CPRs;⁶ one worked on them a total of 132 minutes. The missionaries spent an average of 56 minutes total working on the CPRs during the three weeks ($SD = 35.9$); the average amount of time they worked on CPRs during their Missionary-Directed

⁶ This missionary missed the orientation session; although the teacher asked another missionary to help her with the tasks, she did not complete any CPRs.

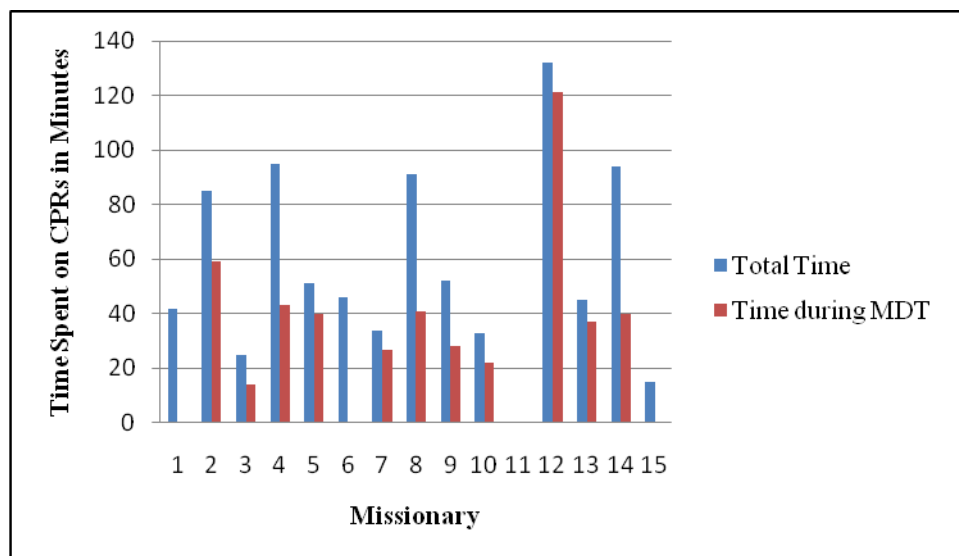


Figure 10. Time Spent on CPRs.

Time was 31.5 minutes ($SD = 31.1$). (See Table 4 and Figure 10). The length of lab session also varied for the missionaries who went on their own time. Of the 26 lab visits the missionaries made during their MDT, the shortest was 4 minutes, and the longest lasted 41 minutes. Most lab visits lasted between 5 and 15 minutes (see Table 5 for a summary of the length of individual lab sessions). On average, individual lab sessions lasted about 18 minutes ($SD = 9.6$).

I examined the data to see if there were any patterns in the number of lab visits and the amount of time working on the CPRs according to the age, sex, and proficiency level of the

Table 5.

Length of Lab Sessions

Length per Lab Session in Minutes	Number of Lab Sessions
Less than 5	1
5–10	6
10–15	6
15–20	5
20–30	4
More than 30	4

missionaries. I even looked for patterns according to the number of weeks the missionaries had been in the MTC at the beginning of the study to see if I could detect any differences among the groups. However, due to the small sample size and the wide variation among the missionaries' participation, I was unable to detect any relationship between these factors and the time as recorded by the computer.

In addition to the time missionaries spent on the CPRs overall, it is interesting to note which CPRs the missionaries chose to complete. Table 6 shows a breakdown of individual CPR use by the missionaries, indicating the number of missionaries who worked on each CPR, the average time spent on that CPR by each missionary (as well as the standard deviation), and the total amount of time spent by all the missionaries on that CPR. As the table shows, the Baptism Prayer was the only CPR that all the missionaries spent time completing. (This was also the CPR used to instruct them how to complete the tasks; thus, all of them worked on this CPR at least once.) The next most popular task was the Sacrament Prayer on the Bread, with 9 missionaries choosing to work on it, followed closely by the testimony God Is Our Loving Heavenly Father.

Table 6.

CPR Use by Missionaries

CPR	Missionaries	<i>M</i> Time in Minutes	<i>SD</i>	Total Time in Minutes
Baptism Prayer	14	20.6	11.2	288
Sacrament Prayer on the Bread	9	17.7	9.81	159
Sacrament Prayer on the Water	6	12.5	6.53	75
God Is Our Loving Heavenly Father	8	20.5	13.3	164
The Restoration through Joseph Smith	6	10	8.25	60
D&C 4	6	15.7	12.0	94

The CPR the missionaries spent the most total minutes on was the Baptism Prayer; this total time is probably augmented by the time the missionaries spent on this CPR during their introductory session. However, on average the missionaries spent about 20 minutes with the Baptism Prayer CPR task. This includes the time they spent on this CPR during the orientation session. The next task the missionaries spent the most time on was the testimony God Is Our Loving Heavenly Father, with a similar average time spent as the Baptism Prayer.

One factor in the CPR use might have been the sex of the missionaries. Because of the nature of the baptism and sacrament prayers, male members of The Church of Jesus Christ of Latter-day Saints are more likely to say them than female members. This is because they are part of priesthood ordinances, and only male priesthood holders in the LDS Church officiate in these ordinances. Thus, I was curious to see if there would be a difference between the CPRs chosen by male and female missionaries. Table 7 shows CPR use according to the missionaries' gender. The males show a slight preference for the CPRs of the baptism and sacrament prayers over the testimonies and D&C 4. On the other hand, more females (by percentage) used the testimonies and D&C 4 than did males; the females also had slightly lower percentages of completion for the sacrament prayers than for the other three CPR tasks. However, the females worked on a higher

Table 7.

CPRs Used by Male vs. Female Missionaries

CPR	Males	Females
Baptism Prayer	9 (100%)	5 (100%)
Sacrament Prayer on the Bread	6 (66.7%)	3 (60%)
Sacrament Prayer on the Water	4 (44.4%)	2 (40%)
God Is Our Loving Heavenly Father	3 (33.3%)	5 (100%)
The Restoration through Joseph Smith	3 (33.3%)	3 (60%)
D&C 4	3 (33.3%)	3 (60%)
Total Completed	28 (51.9%)	21 (70%)

percentage of tasks overall (70% for females, 51.9% for males), so the differences in percentage may just indicate that the female missionaries individually used more of the six total CPRs than their male counterparts.

As the data from Assessment Tools show, the missionaries varied in their use of the CPRs. However, they all used the materials much less frequently than the 15 minutes they were encouraged to spend daily. Reasons for this will be discussed in the following chapter.

Post-Survey Results

Fourteen missionaries completed the post-survey. As mentioned earlier, three of the eighteen missionaries who took the pretest left the MTC before they could begin work on the CPRs. Another missionary left the MTC a few days before scheduled, so although he participated in the practices, no survey data was collected for him. Another missionary, who diligently worked on the CPRs, took the posttest, but his results were not recorded by Assessment Tools. Thus, of the eighteen missionaries who began the study, I have post-survey data for thirteen. However, one of the missionaries who took the post-survey did not complete any of the CPR tasks. For this reason, I did not include her data in the analysis; my analysis covers the data from twelve missionaries who used the CPRs between day 1 and day 26.

At this point in the study, the missionaries had been in the MTC between 5 and 9 weeks, with the average being 7 weeks. Four missionaries were in level 6, six were in level 7, and two were in level 9.

The questions in the post-survey asked missionaries to rate how they felt the pronunciation practices affected their English language progress and to share their opinions about the practices themselves. It included 15 Likert-scale and 4 open-response questions. The

Likert-scale questions asked the missionaries to rate the statements with one of five options: strongly disagree, disagree, neither agree or disagree, agree, and strongly agree.

The overall response to the materials was positive. Table 8 summarizes the missionaries' responses to questions about their English progress after using the CPRs. The missionaries felt most strongly that their pronunciation had improved during the three-week trial ($M = 4.5$, $SD = .52$, where 1 = strongly disagree and 5 = strongly agree). They also indicated that they thought the practices had helped them learn a lot about English pronunciation ($M = 4.42$, $SD = .51$) and recognize their errors more easily when they speak ($M = 4.42$, $SD = .67$). They also felt that others could understand them more easily when they speak ($M = 4.42$, $SD = .67$) and that it is easier for them to understand English conversations as they listened to them ($M = 4.33$, $SD = .89$). They felt less strongly that the practices helped them speak more fluently and correctly than they had before ($M = 4.25$, $SD = .75$) and that the practices contributed to their confidence as they speak English ($M = 4.17$, $SD = .72$), but even to these statements the missionaries, on average, agreed that the practices had a positive influence on their progress.

Table 8.

Statements about Missionaries' Progress (1 = Strongly Disagree, 5 = Strongly Agree)

Statement	M (n = 12)	SD (n = 12)
I have more confidence when I speak English than I did before the practices	4.17	.72
By doing the pronunciation practices, I learned how to speak more fluently and correctly in English	4.25	.75
I can understand English conversations more easily now.	4.33	.89
By doing the pronunciation practices, I learned a lot about English pronunciation.	4.42	.51
I feel that people can now understand my speech more easily.	4.42	.67
I think that my English pronunciation has improved.	4.5	.52

When asked to rate the materials themselves, the missionaries' responses varied more, but overall their comments were still positive (see Table 9). The missionaries again stated that they felt the practices helped them with their pronunciation ($M = 4.67$, $SD = .49$) and that they learned something that they didn't already know ($M = 4.50$, $SD = .80$). Most of the missionaries felt the practices were worth their time ($M = 4.33$, $SD = .89$). The one missionary who disagreed with this statement only spent 20 minutes working with the CPRs during the three-week period; his lack of participation may reflect his opinion. The missionaries were more hesitant in their analysis that the CPRs were easy to use ($M = 4.17$, $SD = .83$) and that the directions were easy to understand and follow ($M = 4.25$, $SD = .97$), but again, their responses were still mostly all positive. The missionary who didn't feel the CPRs were easy to use was the one who participated the least, only spending 9 minutes using the materials. The lowest agreement came to the statement that the CPRs were fun to do ($M = 4.08$, $SD = 1.0$), but this was also the statement that received the greatest range of answers. Again, even this lowest response is still positive in that, on average, the missionaries agreed that the pronunciation tasks were fun.

Table 9.

Statements about the Pronunciation Reading Tasks (1 = Strongly Disagree, 5 = Strongly Agree)

Statement	<i>M</i> (n = 12)	<i>SD</i> (n = 12)
The pronunciation practices were fun to do.	4.08	1.0
The pronunciation practices were easy to use.	4.17	.83
The directions in the practices were easy to understand and follow.	4.25	.97
The pronunciation practices were worth my time.	4.33	.89
I learned something that I didn't already know.	4.50	.80
The pronunciation readings helped me with my pronunciation.	4.67	.49
I would like more pronunciation practices based on scriptures.	4.75	.45
Because of the pronunciation readings, I can more easily recognize my pronunciation errors.	4.42	.67
I would like more pronunciation practices based on testimonies.	4.92	.28

However, despite other opinions, all twelve missionaries agreed that they wanted more CPRs. These two questions received the highest number of positive responses with the lowest amount of variation. When asked if they would like more practices based on scripture passages, nine of the missionaries strongly agreed and three agreed ($M = 4.75$, $SD = .45$). When asked if they would like more practices based on testimonies, all but one strongly agreed; the remaining missionary agreed ($M = 4.92$, $SD = .28$).

The four open-ended questions the missionaries answered asked them what they liked about the practices, what was most difficult about the tasks, what they didn't like about the CPRs, and how they would make the tasks better. By making these questions open ended, I hoped that I would avoid guiding the missionaries' answers; I wanted them to have the freedom to express ideas and opinions I wouldn't have anticipated. Unfortunately, because of the proficiency level of the missionaries, their responses were sometimes difficult to interpret. However, some of their responses do provide some helpful insights.

It was difficult to group the missionaries' responses into common themes; their answers all varied. However, a few similar answers emerged as I looked at their responses to the question of what they liked about the passages (see Table 10 for the complete set of missionary responses to this question). Two responses indicated general satisfaction with the tasks—simply that the missionaries liked them—and one missionary said he appreciated the program. Other responses were linked with the progress and improvement in the missionaries' English, which they associated with their CPR use. Two suggested that they liked that the practices helped them improve their pronunciation; another response said, "If we are consistent help as [us]." Another area of improvement that a missionary pointed to was that the CPRs helped her learn new words. Others commented on the nature of the CPRs themselves. One missionary reiterated that the

Table 10.

What did you like about the pronunciation practices?

that to be better.like the program more fun to guarantee a best program...

I like all the three kind of pronunciation because it helps me alots by saying the word exactly. so I know that sometimes when I talk with my teacher I want to say the word exactly when he say it.

I am appreciate for this program.

I THINK THAT HELPE IF THE PRONUNCIATION IS MORE SLOW, BECAUSE SOME TIMES I CANT UNDERTAD SOMETHINGS WORDS AND WAS SO HARD PRONUNCE AND LISTED THE PRONUNCE PER WORD.

to learn more ao knowing the stress

i like to practice the pronunciation more of the word of passive voice

I like sacrament prayer and baptism prayer!

the practices were easy to understand and to use

it help me to improve my english and also my pronunciation so it can be better to be pronuciatio the words collectly and also to know the words which i did not know

I like to practices with my companion and others missionaries.I always share my testimony and speak english everyday.i read the book of mormon in english, practice teaching.

i like practices

Y like that is: if we are consistent help as

i liked all of

practices were easy to use and understand. One missionary indicated that she liked practicing stress, and another said that he liked the baptism and sacrament prayer CPRs. Another missionary said he liked how the CPRs used “all three kind of pronunciation because it helps me alots by saying the word exactly.” He continued to say that when he speaks with his teacher, he wants to say the words “exactly.”

In response to the question of what was most difficult about the practices, the missionaries also gave a variety of responses (see Table 11). The most striking are those dealing

Table 11.

What was most difficult about the pronunciation practices?

all the pronunciatin it is well but the sound have to be perfectly and ulpifting.

The most difficult one to me is stress because it hard for me to listen to the sound of the voice when he say it. sometimes the reader is very fast when he read the sentence so it hard to me to listen

The most difficult point is "th" sound.

SOME TIMES THE WORDS ARE TOGETER AND IS SO FAST THE PRONUNCIATION,

the stress

the most trify word to me to pronounce picth

reading so fast!

to reach out the stress of all the sentences

the most difficult thing when i come up the long words it hard for me to pronuce it like the new word that i did not know before

I very hard to speak english prounciation.sometimes people don't understand me.and idon't know how to say and how to prounciation.

stress and picth

have patiense and constancy

sametimes very fast

with the speed of the speaking passages (“sometimes the reader is very fast”; “some times the words are together and is so fast the pronunciation”; “reading so fast!”; “sametimes very fast”).

Beside their comments that the recordings were too fast, the missionaries commented on various aspects of pronunciation that made the CPRs difficult for them. Four missionaries all said stress made the CPRs difficult, two specifying that it was hard to hear the stressed words and syllables.

Two missionaries said pitch was the hardest element for them in the practices. Other comments said pronouncing the *th* sound and long, new words were difficult. One said it was difficult to “have patiense and constancy,” and another said it was hard because “the sound have to be perfectly and ulpifting.”

When asked what they didn't like about the CPRs, several missionaries pointed to different aspects of the practices (see Table 12). One said he felt like he was too busy to do the CPRs, even though he liked "saying or pronouncing the word." One said she felt like she took a long time reading and listening and marking her worksheet only to have to computer give her the answers. She wondered why she had to do the worksheet if the computer already had the answers. One said, "I think that it was a little repetitive, but i guess that its the way to memorize the things, repeating." Another missionary said that he didn't like practicing vocabulary in the CPRs. Two missionaries pointed to specific aspects of pronunciation that they didn't like—pausing and stress. One missionary said he wished the practices were more fun. However,

Table 12.

What didn't you like about the pronunciation practices?

all is well. but only that I put up in 22.

In this practice I like it all but most my time Im busy to have time with this. but I like saying or pronouncing the word.

This is a great practice.Thank you.

READ AND READ MORE, AND LISTEND MORE THINGS, IS SO LONG THE TIME WHEN WE WRITE, AND IF THE COMPUTER HAVE THE ANSWERS WE DONT HAVE TO WRITE....

Pauses

the stress

No

i think that it was a little repetitive, but i guess that its the way to memorize the things, repeating

i think pronuciation practices it help me and i dont think that it not good

sorry I don't know.

i like all

practic vocabulary

no i liked

several of the comments said that the missionaries liked everything, that they didn't know what they didn't like, and that they didn't think that it wasn't good. One said, "This is a great practice. Thank you."

The final question asked the missionaries how the practices could be better (see Table 13). Several comments had to do with the missionaries' concerns about how fast the recordings were. One said that it would help if the passages were slower, and one suggested that the tasks include a fast and a slow audio track. One wanted more scriptures; she also said that she wanted someone to listen to their recordings and correct their pronunciation. One suggested a logistical

Table 13.

How would you make the pronunciation practices better?

all is well.but only that I put up in 22.

To me is I always want to talk to everyone because I think its help me alot in my english especially in my prouncing the word that I don't know.

Just listen and try to copy.

MORE SCRIPTURS AND MORE ACTIVITIS FOR SPEAK AND SOMEBODY LISTEN US FOR CORRECT

to keep practicing

by practicing everyday and focus on my pronunciation too

maybe have fast and slow records!

with a scheduled time on the schedules of the classrooms

so for me and my own understanding i always need to speak always and read the english book a lot also to make sure that the new words to understanding ask help the teachers and dont give up whith the wrong pronounce the words

I need practices and read aloud .

practice more read aloud.,

Nothing

listen and read

improvement—having a set time in their classroom schedules to work on the practices. Most of the comments, however, were about the need to simply practice more.

The results of the post-survey indicate that overall the missionaries liked the CPRs and that they felt they helped them with their language. The missionaries' comments also reveal some interesting insights. The implications of the data reported on here will be discussed in the next chapter.

CHAPTER 7

DISCUSSION

The missionaries' response to the tasks was very positive. Not only were their survey responses mostly positive, but their comments about and reactions to the materials while I was with them in the lab were also highly positive. One missionary indicated that he took his marked worksheet with him out of the lab in order to practice on his own in his room. Another asked if she could have copies of the testimonies; she liked the phrases they used, and she wanted to practice and learn them outside of the lab. During my visits, I saw missionaries outside my group using the computer versions of the practices. Several completed worksheets and placed them in the file box, where I discovered them after the pilot study ended. An informal conversation with one of the ESL classroom teachers revealed that the missionaries did enjoy the practices, and he commented that he felt extra reinforcement and practice of their English skills outside of regular classroom time would definitely be beneficial.

Missionary CPR Use

However, despite their positive comments, the missionaries didn't consistently use the CPRs as often as I had hoped they would. The missionaries only went an average five days during the three-week period, and the missionaries averaged 1.6 visits on their own during the entire pilot test. Although the missionaries' average lab session lasted an appropriate amount of time ($M = 18$ minutes), they went to the lab much less frequently than the daily expectation. There are many possible reasons for this, and I will discuss a few below.

One possible reason might have been a misunderstanding on the missionaries' part. Because I had such an active role in implementing the program, taking the missionaries to the lab during their class time and working with them during their Missionary-Directed Time (MDT)

even after they participated in the pretest, it is possible that they expected someone to take them to the lab to work on the practices. Although I repeatedly told them during my sessions with them that they should come to the lab *on their own* for a small amount of time each day, it is possible that they still thought I would come to take them to the lab.

I don't think the missionaries quite understood that the CPRs were intended to be completely self-directed, perhaps because of the way they were implemented. Shortly after I administered the pretest, one of the missionaries asked if I had graded it. She obviously wanted some feedback on her speech. In the post-survey comments, another missionary indicated that the practices would be better if someone gave them feedback on their speech samples. Although the CPRs were designed to help learners develop self-monitoring strategies, it is possible that this aspect of the materials was not clear to the missionaries. This lack of feedback, as well as a misunderstanding of the nature of the CPRs as self-directed materials, might have contributed to the missionaries' infrequent use.

Another effect the implementation of this project could have had on missionaries' individual use of the project might have been the amount of time I spent with them in the lab the first few days. We spent entire class periods in the lab, whereas the missionaries were only expected to spend 10–15 minutes of their daily MDT doing the CPRs on their own. Although the average individual lab visit was close to this range ($M = 18$), it is possible that the missionaries thought they would have to spend large amounts of time in the lab in order to practice, decreasing their overall lab attendance.

Another factor that needs to be considered is the effect the pretest might have had on the missionaries' motivation. Both the speaking pretest and pre-survey were at a proficiency level much above that of all the missionaries in levels 4 and 5, and even above that of some

missionaries in level 6. This may have deterred them from doing the CPRs by raising the missionaries' perception of the difficulty of the practices. When I returned to give the posttest, one of the missionaries, who had been to the lab to work on the CPRs twice on his own, took one look at the posttest, quickly exited it, and began working on one of the sacrament prayer CPRs. Although originally my project chair and I thought that the data we gathered from the pre- and posttest might have been interesting to analyze, the tests themselves might have detracted from the main purpose of piloting the created materials by discouraging the missionaries from using the CPRs.

It is possible that the difficulty level of the CPRs themselves might have discouraged missionaries from using them. Perhaps the mismatch between their proficiency level and the complexity of the CPRs was discouraging for them. Simpler CPRs would have been helpful stepping stones to assist the missionaries in completing and benefiting from the CPRs. As more CPRs are developed, a more thorough needs analysis will ensure that this mismatch does not occur again.

There are other factors involved as well. It is obvious that there are individual differences in motivation among the missionaries in the study group, some going to the lab fairly regularly and others going not at all. Perhaps some missionaries just were not as concerned about their pronunciation as they were about studying grammar or vocabulary. It is also possible that although the missionaries saw the practices as useful and helpful, there were just too many other demands on their time for them to really implement these practices. As one missionary stated, "In this practice I like it all but most my time Im busy to have time with this."

One of the underlying causes of the missionaries' level of participation is, I think, a lack of congruence with the missionaries' regular course of study. Although I tried to design the

materials so that the content would connect with the missionaries' gospel study, the actual implementation and use of the CPRs was entirely foreign to the MTC curriculum. This program was new, not only to the missionaries, but also to the teachers and staff. Because of institutional limitations on my access to the teachers, I was not able to directly communicate with the classroom teachers about the project. I dealt mostly with the training coordinators, who were the teachers' supervisors. Although the training coordinators informed the teachers that the project was occurring, and although the teachers were supposed to encourage their missionaries to go to the lab to work on the CPRs daily, this project wasn't something the teachers were very familiar with. The teachers were likely more concerned with their normal curriculum—which is understandable. Teachers have many concerns and demands on their time. However, because the CPR project was not a focus of the teachers, it probably was not a main concern for the missionaries, thus affecting their lab attendance. In order for CPRs to be truly successfully implemented at the MTC, they would need to be integrated more into the structure of the MTC curriculum.

There was one missionary in the group who spent quite a bit more time in the lab than his peers. This missionary was 25 years old, four years older than the average age of those who participated in the study. He was in level 4 at the beginning of the study and in the lowest proficiency level during the beginning of the study and remained in the same level as his peers, finishing the study in level 7. Interestingly, he is one of the missionaries who indicated that he was very uncomfortable using computers. There is no obvious reason in the data why this missionary chose to use the CPRs so much more than his peers. However, his level of participation possibly demonstrates that there will be some missionaries who are highly motivated and who will take advantage of the availability of the pronunciation resources even if

their peers do not. One of the benefits of self-directed nature of the CPRs is that it gives missionaries like this another opportunity to work on improving their language without the assistance of others.

There are likely many individual factors that will affect how much missionaries use self-directed materials like these. Variables such as maturity, educational background, and even individual learning styles may distinguish those missionaries who are motivated to take advantage of materials like these from those who are not (see Celce-Murcia, Brinton, & Goodwin, 1996, pp. 14–19). With my small sample size, it was difficult to see any patterns in the missionaries' use according to age, gender, or proficiency level. It seems likely that this motivation cannot be tied to one personality trait or characteristic; rather, it is a complex question, one that would need a careful and extensive study well beyond the scope of this project.

Suggestions for Further Implementation at the MTC

Although there are some missionaries who will undoubtedly use the CPRs without too much support from MTC staff, most learners will probably not be as enthusiastic about going to the lab to work on their pronunciation. Although the CPRs are designed to be self-directed pronunciation tasks, not requiring a lot of teacher intervention, the MTC will need to provide some institutional support for the practices if they are going to be successfully implemented. Only in this way will the missionaries really understand the potential the CPRs might have to help them.

CPRs could be implemented with missionaries at low proficiency levels. A better needs analysis would identify what kind of task might be appropriate for missionaries at level 2 or 3. These very basic CPRs, perhaps only a sentence long, could be used to help missionaries become

acquainted with the concepts of pausing, stress, and pitch. As they get accustomed to working with these basic CPRs, the process of using them would be learned and reinforced as their proficiency allows them to begin working on more advanced practices.

The staff at the MTC would have to assist in more effectively implementing the readings. Whether the teachers themselves are trained on the process of using CPRs or whether the MTC will assign one staff member to take charge of the CPRs, someone will need be responsible for implementing the CPRs with the missionaries in the lab. This will probably require either the teachers or the CPR specialist to take the missionaries to the lab to orient them to the practices. Using simplified instructions, the instructor will lead the missionaries through the first practice. Then during the missionaries' MDT, this teacher could bring the missionaries to the lab for 10–15 minutes two or three additional times during that first week to work on the practices. This would help the missionaries establish a pattern of lab attendance.

It may also be possible, as one of the missionaries suggested, to include a brief window of time each day for the missionaries to work on pronunciation in the lab. Missionaries could spend the last ten or fifteen minutes of their English class in the lab, or each level could have a few minutes of their daily MDT time reserved for CPR lab use. The 10–15 minute time period is still a good session length to encourage, especially given the missionaries' busy schedule. Those missionaries who really want to work on pronunciation may choose to spend more time than that during their missionary-directed time, but having the expectation of a longer session may discourage CPR use.

An important aspect of incorporating CPRs into the MTC curriculum is ensuring accountability. With so many existing demands on missionaries' time, only the most highly motivated are likely to go to the lab without any form of accountability. Perhaps teachers could

require their missionaries, especially their missionaries with intelligibility problems, to go to the lab a certain number of times each week to work on the practices. A simple reporting system could be established to let the teachers know which CPRs the missionaries worked on, when they logged in, and how much time they spent working on pronunciation. If the missionaries want feedback, the teachers (or the staff member assigned to be the CPR specialist) could give brief feedback to the missionaries, telling them to spend more time focusing on word stress or on pause placement. This feedback and accountability could be built into the already-existing weekly proficiency assessments.

One of the benefits of using CPRs to provide pronunciation instruction and practice is that they are largely self-directed and do not need a large amount of teacher involvement. However, they will require institutional support in order for missionaries to take full advantage of them. Small changes in the existing MTC program would better encourage CPR use by the missionaries.

Suggestions for Further CPR Development

Despite the low level of use of the materials by the missionaries, the strongest response on the post-survey was a desire for more CPRs based on scriptures but especially on testimonies. The missionaries would like more practices, and providing them with more practices might increase their motivation to work with the CPRs.

An important step to take before developing more CPRs is a more thorough analysis of the needs of the learners. Because I had no access to the missionaries prior to implementing the materials, I did a poor job of estimating their proficiency level. By overcoming this limitation, future CPRs could be developed that better meet the needs of missionaries even at low levels. This could be done by providing CPR tasks based on phrases or single sentences rather than on

long pieces of discourse. Even a brief introduction at a low level might help students to begin to listen for the suprasegmentals elements in the English they hear around them and to try to mimic them in their own speech. If such materials are created, missionaries could learn the process of using a CPR without being overwhelmed by the difficulty of the passage. Their progress might also be more noticeable to them, causing an increase in motivation.

With further development, eventually there could be an entire database of CPRs from which missionaries could choose specific tasks to meet their individual interests and needs. The practices could be ranked according to difficulty level, and a variety of difficulty levels could be available for each principle from the missionary lessons. Missionaries could go to the lab to work on a CPR based on a scripture they want to use to teach a principle in one of the missionary lessons they are focusing on that week. They could select from a range of testimonies based on each of the principles in *Preach My Gospel*. In this way, the missionaries' pronunciation practice would reinforce their gospel study, and they would be able to select practices that best meet their interests and needs. Missionaries would be able to work on them at their own pace and in their own time.

Besides simply developing more practices, another consideration in developing further CPRs might be to include fast and slow audio tracks. Although in developing the CPR audio, I tried to keep the audio at a slow, yet natural, pace, the missionaries complained that the audio was very fast. One option might be to have simpler CPRs that include slower speech samples; another might be to include several speech samples of varying speeds in the same CPR. Although it would be possible to record several versions of the same passage at different speeds, there currently are some software applications, such as Windows Media Player, that are able to change audio playback speed (Robin, 2007). If this ability could be somehow accessed in the

CPRs at the MTC, missionaries would be able to adjust the playback speed as much as they needed to better understand the speaker. This functionality would have to be built into Assessment Tools if the CPRs continue to be delivered in that program. However, altering the playback speed of the audio files may interfere with the naturalness of the native speech sample as well as the ability to hear the prosodic elements which the missionary is focusing on. Before implementing fast and slow audio tracks, it would be important to look at the effect playback speed has on the salience of the prosodic features.

Variable playback speeds are just one of many technological improvements that could be made to the CPRs. Using a programming language such as Flash would give CPRs much greater functionality. It could be possible to include more instruction within the CPRs themselves, instruction that would lead learners through the process of completing the CPR, making sure they understand not only the process but also the rationale behind it. Worksheets could be replaced with interactive screens where missionaries could mark the prosodic elements they hear right on the screen and receive immediate feedback on their predictions. These modifications would make the CPRs more intuitive to use and potentially more helpful to the learner as well.

In addition to creating additional CPRs, I would recommend refining the ancillary materials for better application by the missionaries. Instead of a computer-based introduction to pronunciation, a simple in-class introduction to suprasegmentals might be effective. A simple CPR might be used to illustrate the principles of pausing, stress, and pitch, orienting missionaries to these elements while also introducing the process of completing a CPR.

Another consideration would be revising the pre-and post tests. The language in the speaking pre- and posttests were far too advanced for the missionaries. If empirical measures of the effectiveness of CPRs at the MTC are to be considered, these tests should be adjusted to a

more appropriate length and difficulty. Another possible adjustment might be to translate the instructions into the missionaries' native languages. However, with such a large number of diverse languages represented, this suggestion may not be practical.

I would also revise the pre- and posttest surveys to better match the missionaries' language proficiency. I had chosen to use open-ended questions to elicit the missionaries' opinions and suggestions without guiding their answers. However, their low proficiency made interpreting their answers difficult. It is possible that a multiple choice question might have been a more effective means of capturing their opinions due to their low writing proficiency. The Likert questions are also something that could be revised. Instead of just asking the missionaries if they liked the practices, it might be helpful for the question to have them compare the CPRs to some other method of pronunciation instruction the missionaries might be familiar with. This would likely provide a richer set of data than what I collected with the current instrument.

There are many ways in which this project could be improved, both in its design and its implementation. However, what this project has revealed is that there is a need among LDS missionaries learning English in the MTC for pronunciation help. Given the MTC's extremely packed curriculum and their current use of computer-assisted instructional materials, the solution might lie in computer-aided pronunciation materials like the Cued Pronunciation Readings developed in this project. A stronger needs analysis and the development of more materials, especially materials appropriate for ESL missionaries' proficiency levels, would likely strengthen learners' desire to use them. Providing additional CPRs would provide missionaries with one more tool they could choose to access to improve their English language skills. One of the strongest things recommending these materials is the unique way in which they are tied to the missionaries' sense of purpose and one of their identified goals—to become better missionaries.

There will always be some missionaries who will not choose to use self-directed materials. However, there will be others who will take advantage of the tools at their disposal. With a little more institutional support and direction for the missionaries, CPRs could become a powerful resource in helping those who are motivated to make even greater language gains in the short time they are in the MTC. CPRs have been shown to have a significant effect on the perception of pausing and stress and on the controlled production of stress in an eleven-week period (Tanner & Landon, 2009). Is it possible that within a period of nine weeks in the MTC, in this unique intensive English program, similar results might be seen in missionary gains? As more materials like these are developed and implemented, a better picture of their effect will be seen. Until that time, these materials will begin to fill this gap in the MTC's curriculum.

CHAPTER 8

CONCLUSION

The focus of this project was to develop self-directed pronunciation materials for a specialized group of English as a second language learners—missionaries at the Provo Missionary Training Center (MTC) of The Church of Jesus Christ of Latter-day Saints. A set of six Cued Pronunciation Readings (CPRs) were developed based on essential missionary communicative tasks and utilizing high-frequency gospel vocabulary. These materials included set prayers (the baptism prayer and the sacrament prayers on the bread and on the water), a commonly-recited scripture passage (Doctrine and Covenants 4), and two testimonies based on principles in the missionary lessons (“God Is Our Loving Heavenly Father” and “The Restoration of the Gospel through the Prophet Joseph Smith”). These materials, originally developed in Microsoft PowerPoint, were converted for use in an MTC application called Assessment Tools.

The materials were tested with a group of ESL missionaries in the Provo MTC. After a brief pretest, fourteen missionaries used the materials during a three-week period. They were encouraged to spend 10–15 minutes each day in the computer lab working on the tasks. At the end of the three weeks, a posttest survey was administered to get feedback from the missionaries on the materials. The missionaries’ comments were very positive. They felt that the CPRs had helped them with their pronunciation and that as a result of participation in the study, their knowledge of English pronunciation had increased. Their comments about the materials revealed that they want more CPRs based on scriptures and testimonies. However, the missionaries spent considerably less time working on the CPR tasks than the recommended 10–15 minutes daily.

In order for CPRs to be successfully implemented at the MTC, there needs to be more institutional support for the tasks. Teachers would need to be better informed about the tasks and able to train the missionaries in their use. Missionaries would need to be accountable for using the CPRs. In addition, an increased number of CPR tasks, based on other scriptures and testimonies of additional principles, would help increase missionaries' motivation to use the CPRs. This would also increase the correlation between the CPRs and the missionaries' gospel study.

This project was not intended to be an empirical study of the benefits of this type of pronunciation material on the intelligibility and comprehensibility of ESL missionaries. However, with an increased number of materials available and greater institutional incorporation of these materials at the MTC, it would be possible for a study to be done on the effects of these materials on missionaries' perception, prediction, and production of suprasegmental elements, as well as on their comprehensibility.

The time the missionaries have in the MTC is limited. In this short amount of time, it may be difficult to see huge gains in their pronunciation. However, with the creation of additional CPRs, as well as additional institutional support from the MTC, it may be possible to empirically study and measure the effects CPRs have on missionaries' perceptions and production of pausing, stress, and pitch. Even if in the brief time the missionaries are in the MTC no significant changes are observed, their increased awareness of pausing, stress, and pitch might eventually lead to better production as their English skills continue to develop and improve in the mission field and throughout their lives.

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APPENDIX A: PRETEST

Pretest Survey

Speaking Pretest

Pretest Survey

Pretest

Assessment Tools

Current Assessments > A. Pre-test Survey

| Displaying 1 to 17 of 17

| Exit

Please read the following statement. When you have finished reading, check the box below.

1. [109871]

Consent to Be a Research Subject

The purpose of this research study is to study how pronunciation practice influences non-native English speakers' levels of intelligibility. This research is being conducted by Dr. Mark Tanner, an assistant professor in BYU's Linguistics and English Language Department, and Holly Mueller, a master's student in BYU's TESOL MA program. You will be asked to complete a series of Pronunciation Reading Tasks. Each task is designed to be practiced for 15–20 minutes each day over a period of 3–4 days. You will complete the entire project in about 3 weeks. There are no known risks to you for participating in this study, and strict confidentiality will be maintained.

If you have questions about this research, talk to your MTC teacher.

By completing the accompanying tasks, you agree to participate in this research and allow the tasks to be used as data for this research study.

I have read the above statement and agree to participate in the Pronunciation Reading Tasks study.

2. [109574] Are you male or female?

- Male
 Female

3. [109576] How old are you?

- 19
 20
 21
 22
 23
 24
 25
 Other

4. [109591] What country are you from?

5. [109592] What is your native language?

6. [109581] Did you study English before coming to the MTC?

- Yes
 No

7. [109583] If you studied English before, how many years did you study?

years

8. [109589] The following options are goals people have when they study English. Choose three (3) answers that you feel fit your goals.

- to have no accent and sound like a native speaker
 to speak English clearly and naturally
 to speak so others can understand me more easily than they can now
 to gain confidence in new speaking situations
 to learn to fix misunderstandings when I'm in a conversation
 to understand others more clearly
 to be a better missionary

9. [109590] How comfortable do you feel using a computer?

- Very Uncomfortable
- Uncomfortable
- Somewhat Uncomfortable
- Somewhat Comfortable
- Comfortable
- Very Comfortable

10. [109673] How many weeks have you been in the MTC? _____ weeks

11. [109674] What was your English level when you entered the MTC? _____

12. [109675] What is your English level now? _____

How well do the following statements describe you?

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
13. [109584] I make an effort to speak in class.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. [109585] I feel comfortable speaking English with people I don't know well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. [109586] I feel comfortable speaking English with friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. [109587] English is easy for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. [109588] I want to speak English even when I make mistakes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Speaking Pretest

Pretest

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

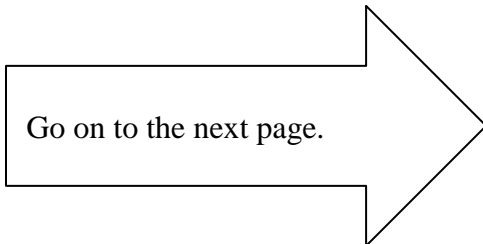
Pronunciation Reading Tasks

Speaking Pre-Test

General Directions

Welcome to the Speaking Pre-Test! This short test is designed to capture information about how well you speak English. The test will last approximately 15 minutes.

As you speak, your voice will be recorded. Your score for the test will be based on your speech sample. Be sure to speak loudly enough for the computer to record clearly what you say.



Go on to the next page.

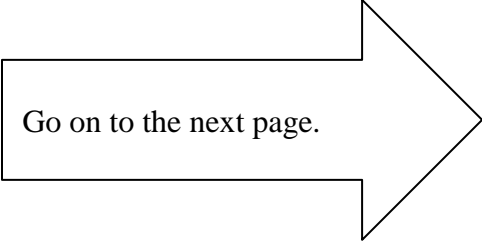
User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

You will be asked **three questions** about yourself. These questions are for practice and will not be scored, but it is important that you answer them. *You may respond briefly to each one.*

1. Where have you been called to serve your mission? *(10 seconds)*
2. What do you like to do for fun? *(10 seconds)*
3. How long have you been studying English? *(10 seconds)*



Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

Now the test will begin. Be sure to speak clearly and say as much as you can in responding to each question.

4. Please look at the four pictures below. Tell the story that the pictures show, starting with picture A and going through picture number D. Please take one minute to look at the pictures and think about the story before you begin speaking.

Tell the story that the pictures show.

A



B



C



D



STOP.
Go on to the next page.

User name: _____

English Level: _____

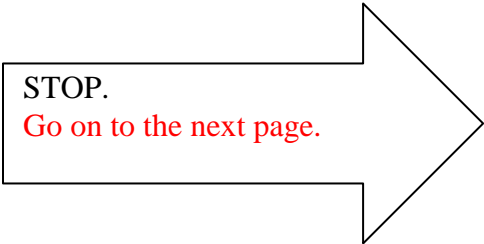
*Your user name is the 9 digit number on your blue MTC access card.

5. This task is an oral reading. You will have one minute to review the paragraph below. At the end of one minute, read the paragraph out loud. You may now review the paragraph.

America's Largest Cities

Chicago, Los Angeles, and New York City are the three largest cities in the United States. Are you aware that these cities contain more than 20 percent of America's population? Chicago, the smallest of the three cities with a population of about three million, is in the state of Illinois. It is famous for its modern architecture and restaurants. Los Angeles, the second-largest city, is in California. It has a population of nearly four million. It is famous for Hollywood, the movie-making capital of America, and its sprawling system of freeways. New York, America's largest city, has a population of over eight million. It is the nation's financial center and a popular tourist spot with its many cultural activities, theaters, and museums. What is the population of your city? Is it famous for anything?

(Passage is adapted from O' Connor, F. (1996). *Express yourself: In written English*. Lincolnwood, IL: National Textbook Company.)



STOP.
Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

In this task, you will hear a native English speaker read a passage about television violence. You will listen to the passage **four** times. As you listen, you will mark three types of things you hear in your test booklet. The first time you hear the passage, mark the places where the speaker **pauses**. The second and third times, mark the **syllables** that the speaker **stresses**. The fourth time the speaker reads the passage, mark whether the speaker's **pitch** rises or falls at the end of each sentence. Follow the instructions on each page as you complete this task.

6. Listen to the passage. On the passage above, write a slash mark (/) where you hear the speaker pause. YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children? Many people are. Recent studies tend to show that TV stifles creative imagination. Another serious concern is the impact of television violence on children. Not only does TV violence seem to increase children's tolerance of violent behavior in others, but some children will also imitate anti-social acts they witness on TV. Is there an answer to this problem? What do you think should be done?

STOP.

Go on to the next page.

User name: _____

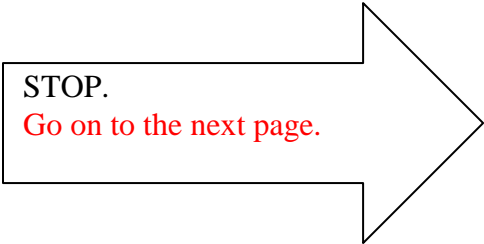
English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

7. Listen to the passage again twice. On your paper, write an accent mark (') over the stressed words or syllables. (For example, in the word "testimony," the first syllable is stressed. TESTimony.) YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children? Many people are. Recent studies tend to show that TV stifles creative imagination. Another serious concern is the impact of television violence on children. Not only does TV violence seem to increase children's tolerance of violent behavior in others, but some children will also imitate anti-social acts they witness on TV. Is there an answer to this problem? What do you think should be done?



STOP.
Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

8. Listen to the passage one more time. At the end of each sentence, mark whether the person's voice goes up or down by circling the arrow that points up or the arrow that points down. YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children?

Many people are.

Recent studies tend to show that TV stifles creative imagination.

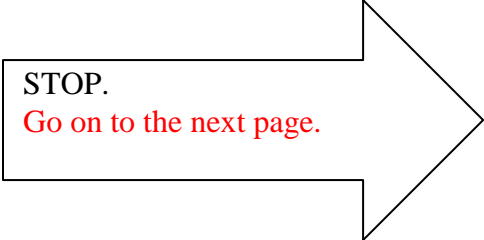
Another serious concern is the impact of television violence on children.

Not only does TV violence seem to increase children's tolerance of violent behavior in others,

but some children will also imitate anti-social acts they witness on TV.

Is there an answer to this problem?

What do you think should be done?



STOP.
Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on
your blue MTC access card.

9. In the final task, you will answer a question. After hearing the question, you will have one minute to respond.

“Describe the ideal missionary companion.”

STOP

This is the end of the test. Please return your test booklet to the “B. Speaking Pre-test Completed” folder in the Pronunciation Reading Tasks box. Thank you for participating!

APPENDIX B: INTRODUCTORY INSTRUCTIONAL MATERIALS

Introduction to Pronunciation

Guide to Pronunciation Reading Tasks—PowerPoint


Guide to Pronunciation Reading Tasks—Assessment Tools

Missionary Instructions

Introduction to Pronunciation

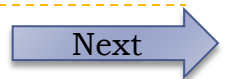
Introduction

Improving English Pronunciation

- ▶ Over the next few weeks, you will have the opportunity to practice your English pronunciation through some oral reading activities.
- ▶ These pronunciation activities are designed to help you become more aware of some aspects of English pronunciation that you may not know. They will also help you practice using these aspects in your own speech.
- ▶ To continue, click on the arrow () below.

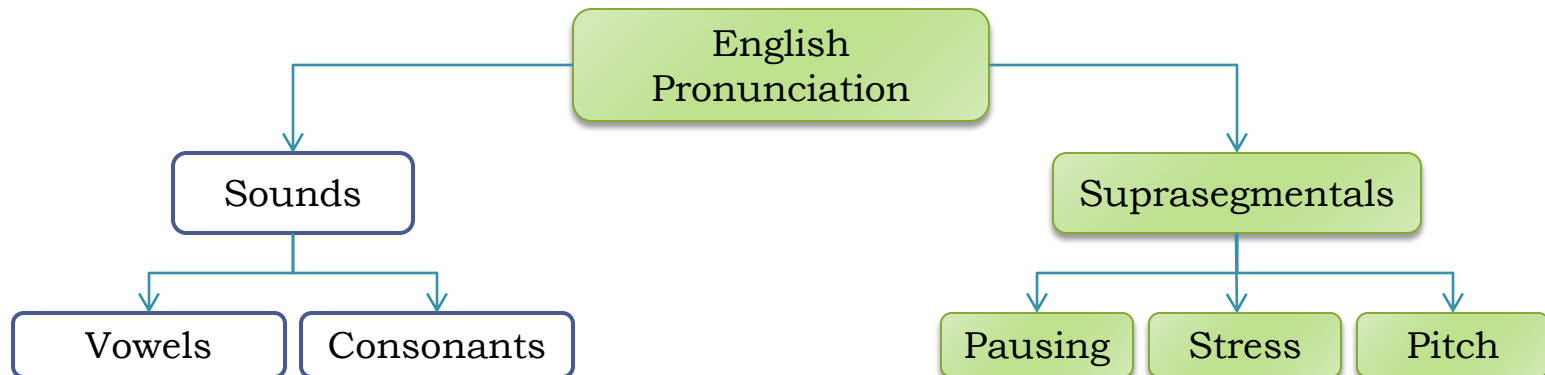


Click on the headphones
to listen again.



Improving English Pronunciation

- ▶ In this presentation, you will learn about the basic aspects of English pronunciation.
- ▶ You will learn about
 - ▶ Pausing
 - ▶ Stress
 - ▶ Pitch



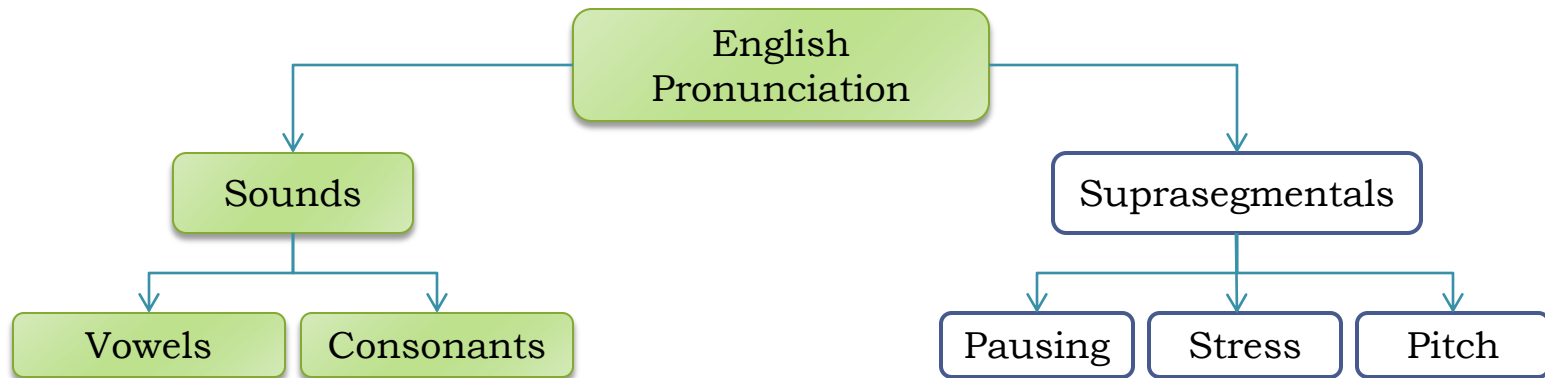
Click on the headphones to listen again.

Back

Next

What makes English pronunciation hard?

- ▶ When you think of pronunciation, you probably think of the sounds of the language. Pronunciation includes how we say the vowels (a, e, i, o, u) and consonants (sounds like p, k, l, r, th, sh).
- ▶ It takes most learners a long time to get better at saying the individual sounds of English.



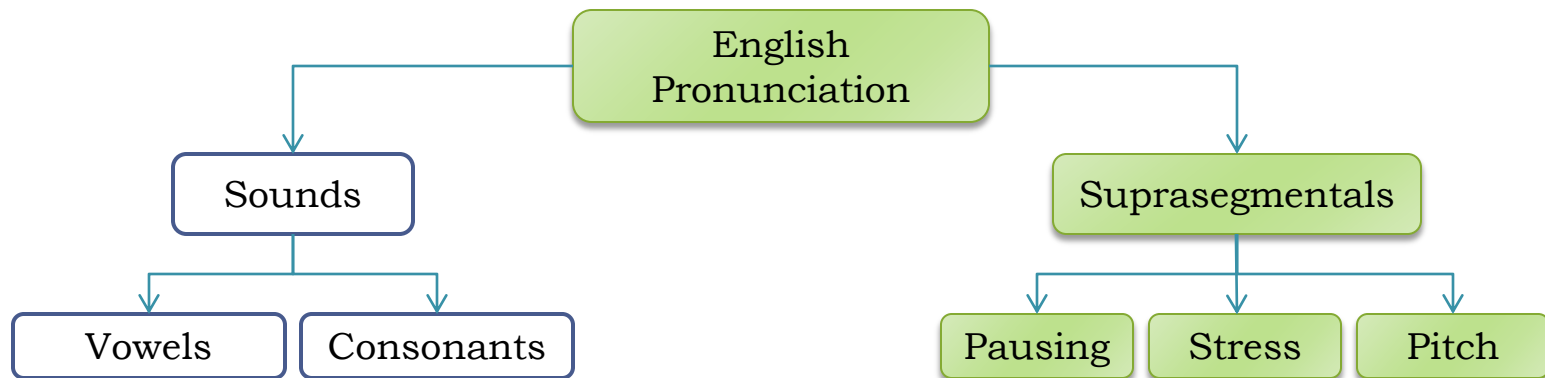
Back

Click on the headphones
to listen again.

Next

What makes English pronunciation hard?

- ▶ Part of pronunciation that a lot of people forget is something called “suprasegmentals.” These are parts of pronunciation that are different from the individual sounds.
- ▶ Suprasegmentals, like pausing, stress, and pitch, help listeners understand English. They are also easier for learners to improve quickly.



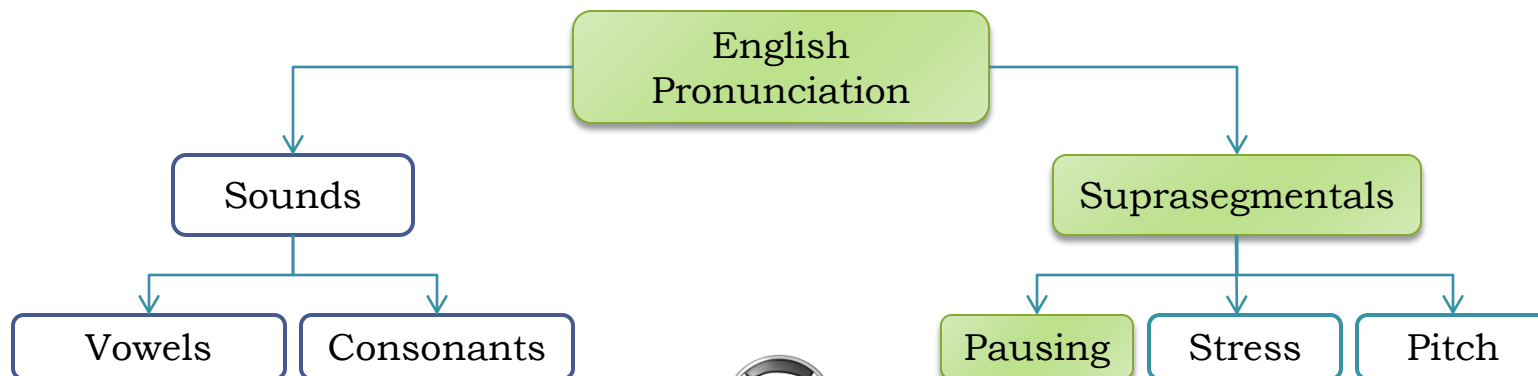
Back

Click on the headphones
to listen again.

Next

Pausing

- ▶ What does it mean to pause?
 - ▶ To pause means to stop or to wait for a second.
- ▶ People pause when they speak for a few reasons:
 - ▶ To breathe
 - ▶ To make their meaning clear
 - ▶ To put words or numbers in groups
 - ▶ To make the listener pay attention to something



Click on the headphones to listen again.

Back

Next

Thought Groups

- ▶ Speakers organize what they want to say into groups of words, or phrases, called “thought groups.”
- ▶ Listeners can understand better when speakers group their words into thought groups. These thought groups can effect the meaning of what is said.
 - ▶ “The President,” shouted the reporter, “is lying!”
 - ▶ The President shouted, “The reporter is lying!”*
- ▶ Thought groups are separated by pauses. Some examples include the following:
 - ▶ Sentences: “My name is Melissa. I am from Salt Lake City.” (2)
 - ▶ Phrases: “I went to buy my books, but the bookstore was closed.” (2)
 - ▶ Lists: “He is wearing a white shirt, black pants, and a red tie.” (3)
 - ▶ Long phrases: “One of the most exciting things that ever happened to me in my whole entire life until now ...” ()

* Example from Judy Gilbert, *Clear Speech*, 2005.



Click on the headphones
to listen again.

Back

Next

Stress

- ▶ What is stress?
 - ▶ In language, stress is emphasis, or extra force, on a word or part of a word.
- ▶ Stress helps the listener know what is most important.



Click on the headphones to listen again.

Back

Next

Stress

- ▶ When we speak in English, we usually stress content words.
 - ▶ Nouns (people, places, things, ideas)
 - ▶ Verbs (action words)
 - ▶ Adjectives (words that describe nouns)
 - ▶ Adverbs (words that describe verbs)
- ▶ We usually don't stress function words.
 - ▶ Articles (the, a, an)
 - ▶ Pronouns (he, she, it, they)
 - ▶ Prepositions (to, in, out, on)
 - ▶ Conjunctions (and, but, or)



Click on the headphones
to listen again.

Back

Next

Stress

- ▶ Example: He **á**lways **é**ats at the Kor**é**an **r**éstaurant.
- ▶ Although function words usually aren't stressed, they can be stressed if they are important to the meaning of the sentence.
- ▶ Example: Is **h**é **g**óing to the **p**árty, too? (he)
- ▶ Example: I **w**ánted **c**áke and **í**ce **cr**éam. (and)



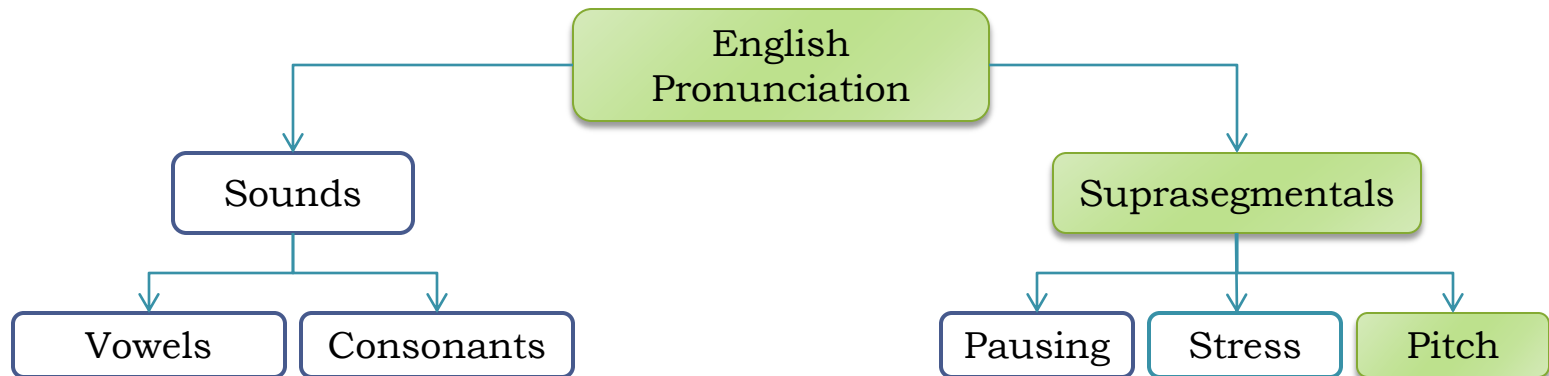
Click on the headphones
to listen again.

Back

Next

Pitch

- ▶ “Pitch” refers to the tone of the speech. It means how high or low the voice is. The pitch often goes up or down in English.
- ▶ Why do we use pitch in English?
 - ▶ It shows emotion. Our pitch tells others if we are bored or excited, happy or sad.
 - ▶ It tells the listener if what was said is a statement or a question.



Click on the headphones to listen again.

Back

Next

Statements and Questions

- ▶ Pitch falls at the end of statements.
 - ▶ Good morning.
 - ▶ I am going to the Nevada Las Vegas Mission.
- ▶ Pitch falls at the end of wh-questions.
 - ▶ How are you?
 - ▶ Where are you from?
 - ▶ What is your name?
- ▶ Pitch rises at the end of yes/no questions.
 - ▶ Do you like the food at the MTC?
 - ▶ He can speak French?



Click on the headphones
to listen again.

Back

Next

Practicing Pronunciation

- ▶ Over the next few weeks, you will have the opportunity to practice your English pronunciation through some oral reading activities.
- ▶ These activities will help you notice pausing, stress, and pitch in English. They will also help you practice these elements in your own speech.
- ▶ Be patient! Developing good pronunciation in English is hard! However, as you work on pausing, stress, and pitch, others will be able to understand you more easily and you will see yourself improve.



Click on the headphones
to listen again.

Back

Quit

Guide to Pronunciation Reading Tasks PowerPoint

Introduction

Pronunciation Reading Practices

An Introduction

- ▶ In this presentation, you will learn about how to complete the pronunciation reading practices.
- ▶ For every reading passage, you will complete 4 steps:
 - 1) **Listen** to the passage for **pauses**.
 - 2) **Listen** to the passage for **stress**.
 - 3) **Listen** to the passage for **pitch**.
 - 4) **Practice** saying the passage and **record** it.

To begin, click on the arrow () below.




Click on the headphones
to listen again.

Next

Step 1. Listen for Pauses

Baptism Prayer

D&C 20:73

Step 1. Click on the headphones () to hear the passage. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.

You can read along as you
listen to the passage.

Click here to listen
to the passage.



Listen

Back

Next

Instructions: When you open the practice on your computer, you will see a page that looks like the one on the left. When you click on the headphones at the bottom of the page, you will hear a native speaker of English say the passage you see above. For each practice, you will have a paper that matches the reading on the computer screen. Mark the pauses you hear with a slash on your paper (/). You can listen to the passage again if you want to. When you are finished, click on the “Next” arrow to go to the next page.



Back

Click on the headphones
to listen again.

Next

Step 1. Listen for Pauses (answer key)

Baptism Prayer

D&C 20:73

Pausing Answer Key

Having been commissioned of Jesus Christ, / I baptize you
in the name of the Father, / and of the Son, / and of the
Holy Ghost. / Amen.



Listen

Instructions : The next page will have an answer key for the pauses. You will see the pauses marked with an orange slash (/). Check your answers against the key. You can listen to the passage again if you want to. When you are finished, click on the “Next” arrow to go to the next page.

Back

Next



Back

Click on the headphones to listen again.

Next

Step 2. Listen for Stress

Baptism Prayer

D&C 20:73

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



Listen

Instructions: Next, you will see a page like this. Click on the headset again to listen to the passage. This time, listen for stressed words and syllables. Put an accent mark (´) on your paper over the stressed syllables. You can listen to the passage again if you want to. When you are finished, click on the “Next” arrow to go to the next page.

Back

Next



Back

Click on the headphones to listen again.

Next

Step 2. Listen for Stress (answer key)

Baptism Prayer

D&C 20:73

Stress Answer Key

Háving **béen** commíssioned of **Jésus Chríst**, I **báptize** you
in the **náme** of the **Fáther**, and of the **Són**, and of the **Hóly**
Ghóst. Amén.



Listen

Instructions: Now you will see an answer key for the stressed words and syllables. You will see the stress marked with an accent mark (´). The stressed words and syllables will also be blue. Check the answers on your paper against the key. You can listen to the passage again if you want to. When you are finished, click on the “Next” arrow to go to the next page.

Back

Next



Back

Click on the headphones to listen again.

Next

Step 3. Listen for Pitch

Baptism Prayer

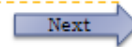
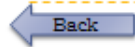
D&C 20:73

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



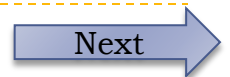
Listen



Instructions: For step three, you will see a page like this. Click on the headset again to listen to the passage. This time, listen for pitch. Notice if the pitch goes up or down at the end of the phrases. Draw a line over the words on your paper showing if the pitch rises or falls. You can listen to the passage again if you want to. When you are finished, click on the "Next" arrow to go to the next page.



Click on the headphones
to listen again.



Step 3. Listen for Pitch (answer key)

Baptism Prayer

D&C 20:73

Pitch Answer Key

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the
Holy Ghost. Amen.



Listen

Back

Next

Instructions: On this screen, you will see an answer key for pitch. You will see the green lines showing if the pitch rises (↗) or falls (↘). Check your answers against the key. You can listen to the passage again if you want to. When you are finished, click on the “Next” arrow to go to the next page.



Back

Click on the headphones to listen again.

Next

Step 4. Practice and Record

Baptism Prayer

D&C 20:73

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, **record yourself** and play it back so that you can monitor your own speech.

Háving **béen** commíssioned of **Jésus Chríst,** I **báp**tize you
in the **náme** of the **Fáther,** and of the **Són,** and of the
Hóly Ghósth. Amén.



Listen

Click here to quit the reading practice.

Quit

Instructions: On this final slide, you will see the answer key for all three steps—pausing, stress, and pitch. Use your markings to practice saying the passage. You can listen to the native speaker as much as you want. When you are happy with your pronunciation of the passage, record yourself. Listen to your recording. Does it sound like the native speaker? When you are finished practicing, click on the “Quit” button to exit the practice.



Click on the headphones to listen again.

Back

Next

Are you ready to practice?

- ▶ There are 6 reading passages that you will complete in the next 3 weeks.
 - ▶ Baptism Prayer (D&C 20:73)
 - ▶ Sacrament Prayer on the Bread (D&C 20:77)
 - ▶ Sacrament Prayer on the Water (D&C 20:77)
 - ▶ God Is Our Loving Heavenly Father—Testimony 1
 - ▶ The Restoration through Joseph Smith—Testimony 2
 - ▶ Doctrine and Covenants 4
- ▶ As you complete the reading practices, work at your own pace! Complete one reading before you begin a new one. Save the recorded file and turn in your marked paper to the teacher. Spend a little time each day, and you will see your pronunciation improve.

Guide to Pronunciation Reading Tasks Assessment Tools

Introduction

Pronunciation Reading Tasks

An Introduction

- ▶ In this presentation, you will learn about how to complete the Pronunciation Reading Tasks.
 - ▶ For every reading passage, you will complete 5 steps:
 - 1) **Listen** to the passage for **pauses**.
 - 2) **Listen** to the passage for **stress**.
 - 3) **Listen** to the passage for **pitch**.
 - 4) **Practice** saying the passage.
 - 5) **Record** yourself saying the passage.
-

Before You Begin

- ▶ Before you begin any Pronunciation Reading Task, you will need to get a paper copy of the task. You will find these worksheets in the Pronunciation Reading Tasks box in the computer lab.
- ▶ The worksheet can be found in a folder labeled with the task name. For example, you will find the Baptism Prayer worksheet in a folder labeled “E. Baptism Prayer Worksheets – New.”
- ▶ Write your MTC user name and English class level in the box at the top of the worksheet.

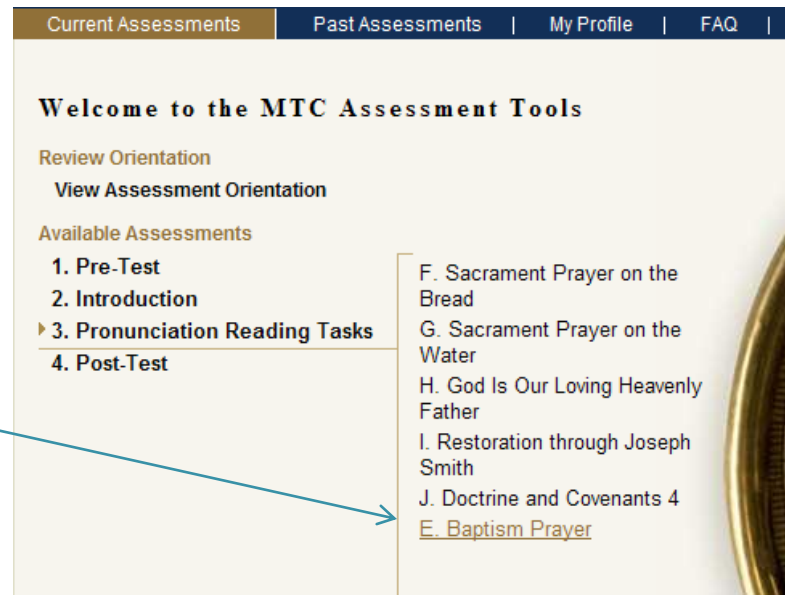
<h2>Baptism Prayer Worksheet</h2> <hr/> <p>As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.</p> <p>Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.</p>	<p>User name: _____</p> <p>English Level: _____</p> <p><small>*Your user name is the 9 digit number on your blue MTC access card.</small></p>
--	---

Write your user name
and English level here.

Log On to Assessment Tools

- ▶ Log on to Assessment Tools using your MTC user name.
- ▶ Under “Current Assessments,” find the folder called “3. Pronunciation Reading Tasks.”
- ▶ Begin with the task called “E. Baptism Prayer.” Note that it is the last task on the list.

Begin with the task called
“E. Baptism Prayer.”



The screenshot shows the MTC Assessment Tools interface. At the top, there are navigation tabs: "Current Assessments" (highlighted), "Past Assessments", "My Profile", and "FAQ". Below the tabs, the text "Welcome to the MTC Assessment Tools" is displayed. Underneath, there are sections for "Review Orientation" with a link "View Assessment Orientation", and "Available Assessments" which lists several tasks. The task "3. Pronunciation Reading Tasks" is highlighted with a blue arrow pointing to it from the text on the left. Below this task, a list of specific assessments is shown, with "E. Baptism Prayer" at the bottom, also highlighted with a blue arrow pointing to it from the text on the left.

Current Assessments	Past Assessments	My Profile	FAQ
Welcome to the MTC Assessment Tools			
Review Orientation			
View Assessment Orientation			
Available Assessments			
1. Pre-Test			
2. Introduction			
▶ 3. Pronunciation Reading Tasks			
4. Post-Test			
F. Sacrament Prayer on the Bread			
G. Sacrament Prayer on the Water			
H. God Is Our Loving Heavenly Father			
I. Restoration through Joseph Smith			
J. Doctrine and Covenants 4			
<u>E. Baptism Prayer</u>			

Step 1. Listen for Pauses

- ▶ The first step is listening for pauses.
- ▶ On the screen, you will see a passage like the one below. It will match the passage on your worksheet.
- ▶ You will hear a native speaker of English say the passage you see on the screen.
- ▶ As you listen, mark the pauses you hear with a slash on your worksheet (/).

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.

Step 1. Listen for Pauses (answer key)

- ▶ The next page will have an answer key for the pauses.
- ▶ You will see the pauses marked with an orange slash (/).
- ▶ Compare the answers on your worksheet with the ones you see on the screen.
- ▶ You can listen to the passage again if you want to.

Having been commissioned of Jesus Christ, / I baptize you /
in the name of the Father, / and of the Son, / and of the
Holy Ghost. / Amen.

Step 2. Listen for Stress

- ▶ On the next screen, you will listen to the passage again.
- ▶ This time, listen for stressed words and syllables.
- ▶ Put an accent mark (´) on your worksheet over the stressed syllables.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.

Step 2. Listen for Stress (answer key)

- ▶ Next you will see an answer key for the stressed words and syllables.
- ▶ You will see the stress marked with an accent mark (´). The stressed words and syllables will also be blue.
- ▶ Check the answers on your worksheet against the answers you see on the screen.
- ▶ You can listen to the passage again if you want to.



Háving **béen** commíssioned of **Jésus Chríst**, I **báptize** you
in the **náme** of the **Fáther**, and of the **Són**, and of the **Hóly**
Ghóst. Amén.

Step 3. Listen for Pitch

- ▶ For step three, you will listen to the passage for a third time.
- ▶ This time, listen for pitch. Notice if the pitch goes up or down at the end of the phrases.
- ▶ Draw a line over the words on your paper showing if the pitch rises or falls.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.

Step 3. Listen for Pitch (answer key)

- ▶ On the next screen, you will see the pitch answer key.
- ▶ You will see green lines showing if the pitch rises () or falls ().
- ▶ Check the answers on your worksheet against the key.
- ▶ You can listen to the passage again if you want to.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the
Holy Ghost. Amen.

Step 4. Practice Saying the Passage

- ▶ Now you will see the answer key for the last three steps—pausing, stress, and pitch.
- ▶ Use the markings on your worksheet to practice saying the passage. You can listen to the native speaker again as you practice.
- ▶ When you feel like you are ready to record, go to the next page.

Háving béen commíssioned of J́esus Chríst, I báp-tize you
in the náme of the Fáther, and of the Són, and of the
Hóly Ghóst. Amén.

Sound Check

- ▶ Before you record the passage, Assessment Tools will check to make sure your microphone is working.
- ▶ Follow the directions that you see on the screen.
- ▶ When the sound check is finished, you can click on the green arrow to go the Step 5.

Baptism Prayer


D&C 20:73



Try recording and playback.

Please recite out loud a scripture from memory.

- As you talk into the microphone you will NOT hear yourself through the speakers.
- Click "Record" button to begin recording.
- Click "Stop" button to stop recording.
- Click "Play" button to listen to your recording.
- Click "Next" arrow after verifying that recording and playback work.

PREPARING TO RECORD

 Record

Step 5. Record Yourself Saying the Passage

- ▶ You will have 2 minutes to prepare to record. Then, Assessment Tools will begin to record.
 - ▶ Use the markings on your worksheet to help you with the pausing, stress, and pitch as you say the passage.
 - ▶ When the recording is finished, you can play it. Listen to your recording. Does it sound like the native speaker?
-

Finishing the Task

- ▶ The final page will let you listen again to your recording.
- ▶ If you want to record yourself again, select the “Repractice” option at the bottom of the screen.
- ▶ When you are finished listening and re-recording, click on the green arrow to finish the task.

Click here to listen to your recording.

Baptism Prayer

D&C 20:73

Item

1. Step 5. Record yourself reading the passage. Use the markings on your worksheet to help you with the pausing, stress, and pitch. You will have two minutes to prepare to record and one minute to record yourself saying the passage. When you are finished recording, play your recording. Does it sound like the native speaker? When you have recorded yourself and listened to your recording, exit this task. If you would like to record yourself again, re-enter this task and repeat Step 5. When you are finished, exit Assessment Tools. Put your completed worksheet in the folder called "Baptism Prayer Worksheet - Completed" in the Pronunciation Reading Tasks box.

Listen to various examples from others by selecting an item (above) and radio button (below) and click play:

My Response Repractice

Click here to finish the task

Click here to record yourself again.

Finishing the Task

- ▶ After you log out of Assessment Tools, remember to put your worksheet back in the Pronunciation Reading Tasks box.
 - ▶ You will return your worksheet to a folder labeled with the name of the task and the word “completed.”
 - ▶ For example, for the Baptism Prayer task, you will put your worksheet in the folder labeled “E. Baptism Prayer Worksheets – Completed.”
-

Are you ready to practice?

Welcome to the MTC Assessment Tools

Review Orientation

[View Assessment Orientation](#)

Available Assessments

- | | |
|----------------------------------|--------------------------------------|
| 1. Pre-Test | F. Sacrament Prayer on the Bread |
| 2. Introduction | G. Sacrament Prayer on the Water |
| ▶ 3. Pronunciation Reading Tasks | H. God Is Our Loving Heavenly Father |
| 4. Post-Test | I. Restoration through Joseph Smith |
| | J. Doctrine and Covenants 4 |
| | E. Baptism Prayer |

- ▶ There are 6 reading passages that you will complete in the next 3 weeks.
 - ▶ As you complete the reading tasks, work at your own pace!
 - ▶ Complete one reading before you begin a new one.
 - ▶ Spend a little time each day, and you will see your pronunciation improve.
-

Missionary Instructions

Introduction

User name: _____

English Level: _____

Your user name is the 9 digit number on your blue MTC access card.

Date: _____

Pronunciation Reading Tasks

Instructions

Before you do anything else, write your MTC user name in the box at the top of this form.

Step 1. Complete the Pre-Test.

Available Assessments

- ▶ 1. Pre-Test
- 2. Introduction
- 3. Pronunciation Reading Tasks
- 4. Post-Test

B. Speaking Pre-Test
A. Pre-test Survey

- Pre-Test Survey.** Open Assessment Tools. Find the link called “A. Pre-Test Survey.” Complete the survey.
- Speaking Pre-Test.** Get a copy of the Speaking Pre-Test from the Pronunciation Reading Tasks box. You can find it under a green folder labeled “B. Speaking Pre-Test.” Write your MTC login number and your English class level at the top of that sheet. Then log-on to the computer. Open Assessment Tools. Under “Available Assessments,” find the link called “B. Speaking Pre-test.” Open and complete this assessment. When you are finished, return your completed paper to the green folder labeled “B. Speaking Pre-Test Completed” in the Pronunciation Reading Tasks box.

Step 2. Complete the Introduction.

Available Assessments

- 1. Pre-Test
- ▶ 2. Introduction
- 3. Pronunciation Reading Tasks
- 4. Post-Test

C. Introduction to Pronunciation
D. A Guide to Pronunciation Reading Tasks

- Introduction to Pronunciation.** Open Assessment Tools. Find the link called “C. Introduction to Pronunciation.” This presentation will teach you some pronunciation basics.
- A Guide to Pronunciation Reading Tasks.** After you have completed the presentation, “C. Introduction to Pronunciation,” open the assessment called “D. A Guide to Pronunciation Reading Tasks.” This presentation will guide you through the steps to completing the Pronunciation Reading Tasks.

Step 3. Complete the Pronunciation Reading Tasks.

Available Assessments

- | | |
|----------------------------------|--------------------------------------|
| 1. Pre-Test | F. Sacrament Prayer on the Bread |
| 2. Introduction | G. Sacrament Prayer on the Water |
| ▶ 3. Pronunciation Reading Tasks | H. God Is Our Loving Heavenly Father |
| 4. Post-Test | I. Restoration through Joseph Smith |
| | J. Doctrine and Covenants 4 |
| | E. Baptism Prayer |

Sample Reading Tasks Schedule:

- Day 1.** Pick up a copy of the worksheet for the first reading. You will find it in a yellow folder called “E. Baptism Prayer Worksheet New.” Write your MTC user name and English class level in the box at the top of the worksheet. Open Assessment Tools. Under “Current Assessments,” find the link called “E. Baptism Prayer.” (It is the last one in the list.) Open the assessment. Follow the instructions in the task to begin. Practice for 15–20 minutes. During this time, you should listen to the passage and mark the pausing on your worksheet. Listen for stress, and begin to mark the stressed words and syllables on your worksheet. Return your worksheet to the Pronunciation Reading Task box in the yellow folder called “E. Baptism Prayer Worksheet Started.”
- Day 2.** Pick up the worksheet you started the day before from the folder “E. Baptism Prayer Worksheet Started.” Make sure it has your MTC ID number. Open the Baptism Prayer reading task and continue to work on it. Spend 15–20 minutes to finish marking stress and to listen and mark your worksheet for pitch. Return your worksheet to the Pronunciation Reading Task box in the yellow folder called “E. Baptism Prayer Worksheet Started.”
- Day 3.** Pick up your worksheet from the folder “E. Baptism Prayer Worksheet Started” where you put it the day before. Make sure it has your MTC ID number. Open the Baptism Prayer reading task in Assessment Tools and continue to work on it. Practice reading the passage, using the markings to help you with pausing, stress, and pitch. Try to sound like the native English speaker. Practice for 15–20 minutes. Then, use Assessment Tools to record yourself reading the passage. When you are satisfied with your recording, exit Assessment Tools and return your worksheet to a folder called “E. Baptism Prayer Worksheet Completed” in the Pronunciation Reading Tasks box.

Repeat the process above with all 6 Pronunciation Reading Tasks.

Step 4. Complete the Post-Test Speaking Test.

Available Assessments

- | | |
|--------------------------------|-----------------------|
| 1. Pre-Test | K. Speaking Post-Test |
| 2. Introduction | L. Post-test Survey |
| 3. Pronunciation Reading Tasks | |
| ▶ 4. Post-Test | |

- a. **Speaking Post-Test.** Get a copy of the Speaking Post-Test from the Pronunciation Reading Practices box. You can find it in the red folder labeled, “K. Speaking Post-Test New.” Write your MTC login and English class level at the top of that sheet. Then log-on to the computer. Open Assessment Tools. Under “Available Assessments,” find the link called “K. Speaking Post-Test.” Open and complete this assessment. When you are finished, return your completed paper to the red folder “K. Speaking Post-Test Completed” in the Pronunciation Readings Practices box.
- b. **Post-Test Survey.** Open Assessment Tools. Find the link called “L. Post-Test Survey.” Complete the survey.

Thank you for helping with this project!

APPENDIX C: CUED PRONUNCIATION READINGS

Baptism Prayer

Sacrament Prayer on the Bread

Sacrament Prayer on the Water

God Is Our Loving Heavenly Father: Testimony 1

The Restoration through Joseph Smith: Testimony 2

Doctrine and Covenants 4



Baptism Prayer

D&C 20:73



Pronunciation Reading Tasks

Baptism Prayer

D&C 20:73

In this reading exercise, you will accomplish the following goals:

- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you say the baptism prayer


To begin, click on the arrow () below.



Next

Baptism Prayer

D&C 20:73

Step 1. Click on the headphones() to hear the passage. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



Listen

Back

Next

Baptism Prayer

D&C 20:73

Pausing Answer Key

Having been commissioned of Jesus Christ, / I baptize you /
in the name of the Father, / and of the Son, / and of the
Holy Ghost. / Amen.



Listen

Back

Next

Baptism Prayer

D&C 20:73

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



Listen

← Back

Next →

Baptism Prayer

D&C 20:73

Stress Answer Key

Háving **béen** commíssioned of **Jésus Chríst**, I **báptize** you
in the **náme** of the **Fáther**, and of the **Són**, and of the **Hóly**
Ghóst. **Amén**.



Listen

Back

Next

Baptism Prayer

D&C 20:73

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



Listen

Back

Next

Baptism Prayer

D&C 20:73

Pitch Answer Key

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the
Holy Ghost. Amen.



Listen

Back

Next

Baptism Prayer

D&C 20:73

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, **record yourself** and play it back so that you can monitor your own speech.

Háving **béen** **commíssioned** of **Jésus Chríst,** / I **báptize** you /
in the **náme** of the **Fáther,** / and of the **Són,** / and of the
Hóly Ghóst. / **Amén.**



Listen

Back

Quit

Sacrament Prayer on the Bread
D&C 20:77

Pronunciation Reading Tasks

Sacrament Prayer on the Bread

D&C 20:77

In this reading exercise, you will accomplish the following goals:


- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you say the sacrament prayer

To begin, click on the arrow () below.

Next

Sacrament Prayer on the Bread

D&C 20:77

Step 1. Click on the headphones() to hear the passage. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Pausing Answer Key

O God,/ the Eternal Father,/ we ask thee/ in the name of thy Son,/ Jesus Christ,/ to bless and sanctify this bread/ to the souls of all those who partake of it,/ that they may eat in remembrance of the body of thy Son,/ and witness unto thee,/ O God, the Eternal Father,/ that they are willing to take upon them the name of thy Son,/ and always remember him/ and keep his commandments which he has given them;/ that they may always have his Spirit/ to be with them./ Amen.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Stress Answer Key

O Gód, the Etérnal Fátther, we ásk thee in the náme of thy Són, Jésus Chríst, to bléss and sánctify this bréad to the sóuls of áll those who partáke of it, that they may éat in remémbrance of the bódy of thy Són, and wítness unto thée, O Gód, the Etérnal Fátther, that they are wílling to take upón them the náme of thy Són, and álways remémber him and kéeep his commándments which he has gíven them; that they may álways have his Spírit to be wíth them. Amén.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Pitch Answer Key

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Bread

D&C 20:77

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, record yourself and play it back so that you can monitor your own speech.

O Gód,/ the Etérnal Fátter,/ we ásk thee/ in the náme of thy Són,/ Jésus
Chríst,/ to bléss and sánctify this bréad/ to the sóuls of áll those who
partáke of it,/ that they may éat in remémbrance of the bódy of thy Són,/
and wítness unto thée,/ O Gód, the Etérnal Fátter,/ that they are wílling to
take upón them the náme of thy Són,/ and álwáys remémber him/ and kéept
his commándments which he has gíven them;/ that they may álwáys have his
Spírit/ to be wíth them./ Amén.



Listen

Back

Quit

Sacrament Prayer on the Water

D&C 20:79

Pronunciation Reading Tasks

Sacrament Prayer on the Water

D&C 20:79

In this reading exercise, you will accomplish the following goals:


- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you say the sacrament prayer

To begin, click on the arrow () below.

 Next

Sacrament Prayer on the Water

D&C 20:79

Step 1. Click on the headphones() to hear the passage. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Water

D&C 20:79

Pausing Answer Key

O God, / the Eternal Father, / we ask thee / in the name of thy Son, / Jesus Christ, / to bless and sanctify this water / to the souls of all those who drink of it, / that they may do it in remembrance of the blood of thy Son, / which was shed for them; / that they may witness unto thee, / O God, / the Eternal Father, / that they do always remember him, / that they may have his Spirit to be with them. / Amen.



Listen

← Back

Next →

Sacrament Prayer on the Water

D&C 20:79

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.



Listen

Back

Next

Sacrament Prayer on the Water

D&C 20:79

Stress Answer Key

O **Gód**, the **Etérnal Fát**her, we **ásk** thee in the **náme** of thy **Són**, **Jésus**
Chríst, to **bléss** and **sánctify** this **wáter** to the **sóuls** of **áll** those who **drínk**
of it, that they may **dó** it in **remémbrance** of the **blóod** of thy **Són**, which
was **shéd** for them; that they may **wít**ness unto **thée**, O **Gód**, the **Etérnal**
Fáther, that they do **álways remémber** him, that they may **háve** his **Spírit** to
be **wít**h them. **Amén**.



Listen

Back

Next

Sacrament Prayer on the Water

D&C 20:79

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.



Listen

← Back

Next →

Sacrament Prayer on the Water

D&C 20:79

Pitch Answer Key

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.



Listen

← Back

Next →

Sacrament Prayer on the Water

D&C 20:79

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, record yourself and play it back so that you can monitor your own speech.

O Gód, / the Etérnal FátHer, / we ásk thee / in the náme of thy Són, / Jésus
Chríst, / to bléss and sánctify this wáter, / to the sóuls of ál those who
drínk of it, / that they may dó it in remémbrance of the blóod of thy Són, /
which was shéd for them; / that they may wítness unto thée, / O Gód, / the
Etérnal FátHer, / that they do álways remémber him. / that they may háve his
Spírit to be wíth them. / Amén.



Listen

Back

Quit

God Is Our Loving Heavenly Father Testimony 1

Pronunciation Reading Tasks

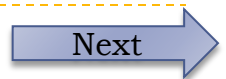
God Is Our Loving Heavenly Father

Testimony 1

In this reading exercise, you will accomplish the following goals:

- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you bear testimony

To begin, click on the arrow () below.



God Is Our Loving Heavenly Father

Testimony 1

Step 1. To hear a male voice say the passage, click on the figure of the man below. To hear a female voice say the passage, click on the figure of the woman. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

I know that God is our loving Heavenly Father and that He knows us, He loves us, and He cares about us. He wants us to feel how much He loves us, and that's why He's given us the opportunity to pray. I know that through prayer we really are talking to our Father, and because He loves us and wants what's best for us, we know that we can turn to Him for anything that we need. There have been many times in my life that I have felt His love as I've prayed to Him and as I've tried to do the things that He's asked me to do. [Jason],* do you believe that God is your father and that He loves you? How have you seen that love in your life?

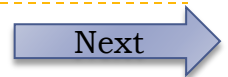
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Pausing Answer Key

I know that God is our loving Heavenly Father/ and that He knows us,/ He loves us,/ and He cares about us./ He wants us to feel how much He loves us,/ and that's why He's given us the opportunity to pray./ I know that through prayer/ we really are talking to our Father,/ and because He loves us and wants what's best for us,/ we know that we can turn to Him/ for anything that we need./ There have been many times in my life/ that I have felt His love/ as I've prayed to Him/ and as I've tried to do the things that He's asked me to do./ [Jason],*/ do you believe that God is your father/ and that He loves you?/ How have you seen that love in your life?

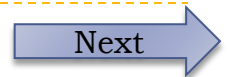
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

I know that God is our loving Heavenly Father and that He knows us, He loves us, and He cares about us. He wants us to feel how much He loves us, and that's why He's given us the opportunity to pray. I know that through prayer we really are talking to our Father, and because He loves us and wants what's best for us, we know that we can turn to Him for anything that we need. There have been many times in my life that I have felt His love as I've prayed to Him and as I've tried to do the things that He's asked me to do. [Jason],* do you believe that God is your father and that He loves you? How have you seen that love in your life?

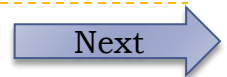
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Stress Answer Key

I **knów** that **Gód** **ís** our **lóving** **Héavenly** **Fáther** and that He **knóws** us, He **lóves** us, and He **cáres** **abóut** us. He **wánts** us to **féel** how much He **lóves** us, and **thát's** why He's **gíven** us the **opportúny** to **práy**. I know that **thróugh** **práyer** we **réally** are **tálking** to our **Fáther**, and **becáuse** He **lóves** us and **wánts** what's **bést** for us, we **knów** that we can **túrn** to Him for **ánything** that we **néed**. There have been **mány** **tímes** in my **lífe** that I have **félt** His **lóve** as I've **práyed** to Him and as I've **tríed** to **dó** the **thíngs** that He's **ásked** me to do. **[Jáson]**,* do you **belíeve** that **Gód** is your **fáther** and that He **lóves** you? How have you **séen** that **lóve** in **yóur** life?

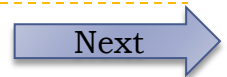
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

I know that God is our loving Heavenly Father and that He knows us, He loves us, and He cares about us. He wants us to feel how much He loves us, and that's why He's given us the opportunity to pray. I know that through prayer we really are talking to our Father, and because He loves us and wants what's best for us, we know that we can turn to Him for anything that we need. There have been many times in my life that I have felt His love as I've prayed to Him and as I've tried to do the things that He's asked me to do. [Jason],* do you believe that God is your father and that He loves you? How have you seen that love in your life?

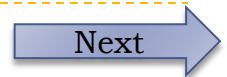
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Pitch Answer Key

I know that God is our loving Heavenly Father and that He knows us, He loves us, and He cares about us. He wants us to feel how much He loves us, and that's why He's given us the opportunity to pray. I know that through prayer we really are talking to our Father, and because He loves us and wants what's best for us, we know that we can turn to Him for anything that we need. There have been many times in my life that I have felt His love as I've prayed to Him and as I've tried to do the things that He's asked me to do. [Jason],* do you believe that God is your father and that He loves you? How have you seen that love in your life?

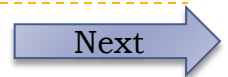
*You can say the name of the investigator here.



For a male voice,
click here.



For a female voice,
click here.



God Is Our Loving Heavenly Father

Testimony 1

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, record yourself and play it back so that you can monitor your own speech.

I **knów** that **Gód** **ís** our **lóving** **Héavenly** **Fáther** / and that He **knóws** us, / He **lóves** us, / and He **cáres** **abóut** us. / He **wánts** us to **féel** how much He **lóves** us, / and **thát's** why He's **gíven** us the **opportúnity** to **práy**. / I know that **thróugh** **práy**er, / we **réally** are **tálking** to our **Fáther**, / and **becáuse** He **lóves** us and **wánts** what's **bést** for us, / we **knów** that we can **túrn** to Him, / for **ánything** that we **néed**. / There have been **mány** **tímes** in my **lífe**, / that I have **félt** His **lóve**, / as I've **práyed** to Him, / and as I've **tríed** to **dó** the **thíngs** that He's **ásked** me to do. / **[Jáson]**,* / do you **belíeve** that **Gód** is your **fáther**, / and that He **lóves** you? / How have you **séen** that **lóve** in **yóur** life?



For a male voice,
click here.



For a female voice,
click here.



Restoration through Joseph Smith Testimony 2

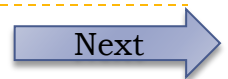
Pronunciation Reading Tasks

The Restoration through Joseph Smith Testimony 2

In this reading exercise, you will accomplish the following goals:

- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you bear testimony

To begin, click on the arrow () below.



The Restoration through Joseph Smith

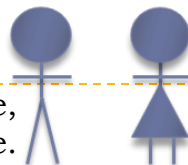
Testimony 2

Step 1. To hear a male voice say the passage, click on the figure of the man below. To hear a female voice say the passage, click on the figure of the woman. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,]* how would knowing that there is a living prophet today affect your life?

*You can say the name of the investigator here.

For a male voice,
click here.



For a female voice,
click here.

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The Restoration through Joseph Smith Testimony 2

Pausing Answer Key

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,]* how would knowing that there is a living prophet today affect your life?

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click here.



For a female voice,
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The Restoration through Joseph Smith

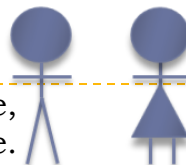
Testimony 2

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,]* how would knowing that there is a living prophet today affect your life?

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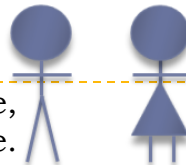
The Restoration through Joseph Smith Testimony 2

Stress Answer Key

I **knów** that **Jóseph Smith** **díd** see **Héavenly Fát**her and **Jésus Chríst**; they **díd** **appéar** to him, they **spóke** to him, and they **cáll**ed him to **bé** a **próphet** of **Gód**. I **knów** by the **pówer** of the **Hóly Ghóst** that he **ís** a **próphet** and that he **sáv** God and **spóke** to Him. I **knów** this **becáuse** I have **práyed** and **ásked** God **mýsélf**, and the **Hóly Ghóst** has let me **knów** that **this** is **trúe**. Would it be **impórtant** to **yóu** to **knów** if **Jóseph Smith** **áctually** **sáv** **Héavenly Fát**her and **Jésus Chríst**? It's **impórtant** to **mé** **becáuse** **Í** **knów** that through the **Próphet Jóseph Smith** the **fúllness** of the **góspel** of **Jésus Chríst** has been **bróught báck** to the **éarth**. I **knów** that **this** **chúrch**, The **Chúrch** of **Jésus Chríst** of **Látter-dáy Sáints**, is the **sáme** church that **Jésus Chríst** **estáblished** when **Hé** was on the **éarth**, with **líving** **próphets** and **apóstles**. I **knów** that **thróugh** **Jóseph Smith**, **Jésus Chríst** **restóred** His **priesthood**, His **pówer** and **authórity** to **áct** in His **náme**. I'm **gráteful** for the **lóve** that God **hás** for us. **Becáuse** of this **lóve**, He has **gíven** us **próphets** to **léad** us, **gúide** us, and **shów** us the **páth** that is **ríght** for us. I know that by **fóllowing** that **páth** and by **fóllowing** His **próphets**, we can **expérience** a **fúllness** of **jóy** in this **lífe**. This **knówledge** has **chánged** my life. **[Ráchel,]*** how would **knówing** that there **ís** a **líving** **próphet** **today** **afféct** **yóur** life?

*You can say the name of the investigator here.

For a male voice,
click here.



For a female voice,
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The Restoration through Joseph Smith

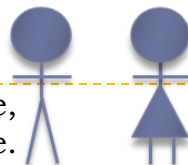
Testimony 2

Step 3. Listen to the passage one more time. This time, draw a line to show if the speaker's pitch at the end of each phrase. Does it rise or fall?

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,]* how would knowing that there is a living prophet today affect your life?

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For a female voice,
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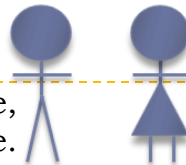
The Restoration through Joseph Smith Testimony 2

Pitch Answer Key

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,]* how would knowing that there is a living prophet today affect your life?

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For a male voice,
click here.



For a female voice,
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The Restoration through Joseph Smith

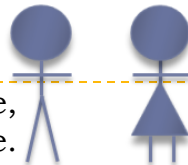
Testimony 2

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, record yourself and play it back so that you can monitor your own speech.

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For a male voice,
click here.



For a female voice,
click here.



Doctrine and Covenants 4

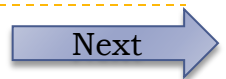
Pronunciation Reading Tasks

Doctrine and Covenants 4

In this reading exercise, you will accomplish the following goals:

- ▶ Improved pausing
- ▶ Improved word stress
- ▶ Improved pitch contours
- ▶ Increased self-confidence when you use the language of the scriptures

To begin, click on the arrow () below.



Doctrine and Covenants 4

Step 1. To hear a male voice say the passage, click on the figure of the man below. To hear a female voice say the passage, click on the figure of the woman. As you listen, write a slash mark (/) on your paper when you hear the speaker pause.

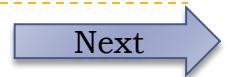
Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.



For a male voice,
click here.



For a female voice,
click here.



Doctrine and Covenants 4

Pausing Answer Key

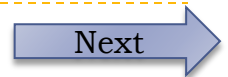
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For a male voice,
click here.



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Doctrine and Covenants 4

Step 2. Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (´) over the stressed syllable.

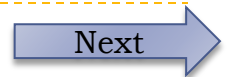
Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.



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Doctrine and Covenants 4

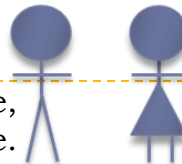
Stress Answer Key

Now behóld, a márvelous wórk is abóut to come fóρθ amóng the chíldren of mén.

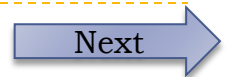
Thérefore, O ye that embárk in the sérvíce of Gód, see that ye sérve him with all your héart, míght, mínd and stréngth, that ye may stand blámeless before Gód at the lást dáy. Thérefore, if ye have desíres to sérve Gód ye are cálléd to the wórk; for behóld the field is whíte alréady to hárvest; and ló, he that thrústeth in his síckle with his míght, the same láyeth up in stóre that he périsheth nót, but bríngeth salvátion to his sóul; and fáith, hópe, chárity and lóve, with an éye síngle to the glóry of Gód, quálify him for the wórk. Remémber fáith, vírtue, knówledge, témperance, pátiencie, brótherly kíndness, gódliness, chárity, humíly, díligence. Ásk, and ye shall recéive; knóck, and it shall be ópened únto you. Amén.



For a male voice,
click here.



For a female voice,
click here.



Doctrine and Covenants 4

Step 3. Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

Now behold, a marvelous work is about to come forth among the children of men.

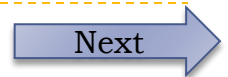
Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.



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Doctrine and Covenants 4

Pitch Answer Key

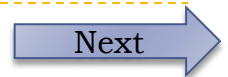
Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.



For a male voice,
click here.



For a female voice,
click here.



Doctrine and Covenants 4

Step 4. Use your markings to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress placement, and pitch contours in the passage, record yourself and play it back so that you can monitor your own speech.

Now behóld, / a márvelous wórks is abóut to come fórtH / amóng the chíldren of mén. /
Thérefóre, / O ye that embárk in the sérvíce of Gód, / see that ye sérve him with all your
héart, / míght, / mínd / and stréngth, / that ye may stand blámeless before Gód at the lást dáy. /
Thérefóre, / if ye have desíres to sérve Gód, / ye are cálléd to the wórks, / for behóld, / the field is
whíte / alréady to hárvést, / and ló, / he that thrústeth in his síckle with his míght, / the same
láyeth up in stóre / that he périsheth nóT, / but bríngeth salvátion to his sóul, / and fáith, / hópe, /
cháritý and lóve, / with an éye síngle to the glóry of Gód, / quálify him for the wórks. /
Remémber fáith, / vírtue, / knówledge, / témperance, / pátiénce, / brótherly kíndness, / gódliness, /
cháritý, / humílity, / díligénce. / Ásk, and ye shall recéive, / knóck, / and it shall be ópened
únto you. / Amén.



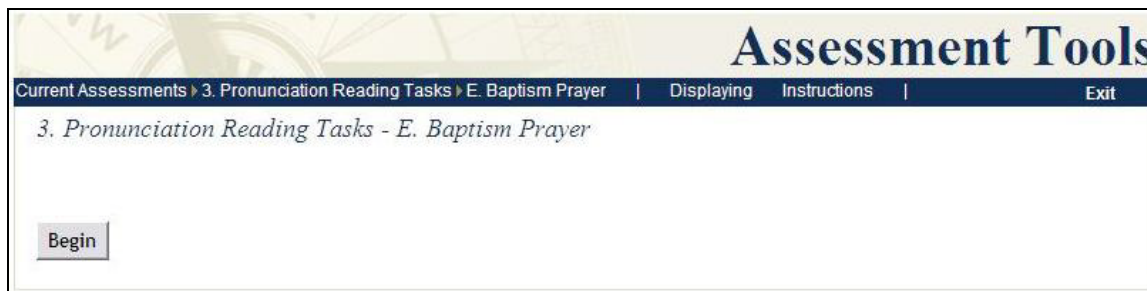
For a male voice,
click here.



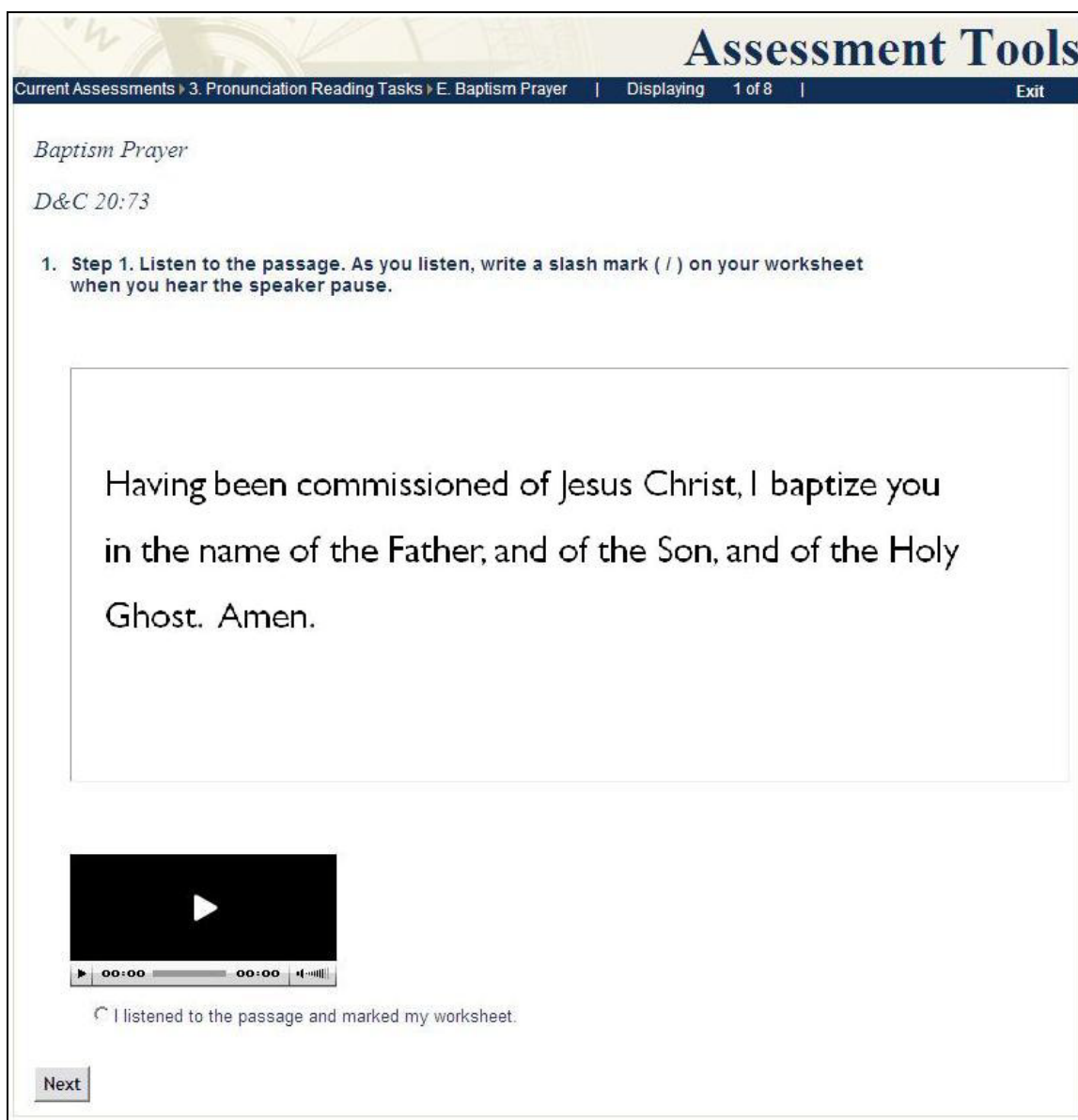
For a female voice,
click here.



APPENDIX D: CUED PRONUNCIATION READINGS IN ASSESSMENT TOOLS



Screen 1. The first screen the missionaries see is a title page for the task.



Screen 2. Next, the missionaries are instructed to listen for pausing.

Assessment Tools


Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 2 of 8 | [Exit](#)

Baptism Prayer

D&C 20:73

2. **Pausing Answer Key.** Look at the markings you see on the screen. Do they match the markings on your worksheet? You can listen to the passage again if you want to.

Having been commissioned of Jesus Christ, / I baptize you /
in the name of the Father, / and of the Son, / and of the
Holy Ghost. / Amen.



⏪ 00:00 00:00 ⏩

I checked the markings on my worksheet with the markings on the computer.

[Next](#)

Screen 3. Next, the missionaries see the pausing answer key.

Assessment Tools


Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 3 of 8 | Exit

Baptism Prayer

D&C 20:73

3. **Step 2.** Listen to the passage again. This time, mark the stressed syllables that you hear by putting an accent mark (*ˈ*) over the stressed syllable.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



🔊 I listened to the passage and marked my worksheet.

Next

Screen 4. The missionaries then are instructed to listen for stress.

Assessment Tools


Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 4 of 8 | [Exit](#)

Baptism Prayer

D&C 20:73

4. **Stress Answer Key.** Look at the markings you see on the screen. Do they match the markings on your worksheet? You can listen to the passage again if you want to.

Háving béen commíssioned of Jésus Chríst, I báptize you
in the náme of the Fáther, and of the Són, and of the Hóly
Ghóst. Amén.



I checked the markings on my worksheet with the markings on the computer.

[Next](#)

Screen 5. Then they see the stress answer key.

Assessment Tools


Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 5 of 8 | [Exit](#)

Baptism Prayer

D&C 20:73

5. **Step 3.** Listen to the passage one more time. This time, draw a line to show the speaker's pitch at the end of each phrase. Does it rise or fall?

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.


 I listened to the passage and marked my worksheet.

Screen 6. The next screen instructs missionaries to listen for pitch.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 6 of 8 | Exit

Baptism Prayer
D&C 20:73

6. Pitch Answer Key. Look at the markings you see on the screen. Do they match the markings on your worksheet. You can listen to the passage again if you want to.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the
Holy Ghost. Amen.



I checked the markings on my worksheet with the markings on the computer.

Next

Screen 7. Then missionaries see the answer key for pitch.

Assessment Tools


Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 7 of 8 | Exit

Baptism Prayer

D&C 20:73

7. **Step 4.** Use the markings on your worksheet to practice the pronunciation along with the native speaker of English. When you feel that you have mastered the pausing, stress, and pitch in the passage, go to the next page to record yourself saying the passage. (NOTE: You will be asked to check your microphone before you will record the passage.)

Háving béen commíssioned of Jésus Chríst, I báptize you
in the náme of the Fáther, and of the Són, and of the
Hóly Ghóst. Amén.



I am finished practicing the passage and am ready to record.

Screen 8. On this page, missionaries are instructed to practice the passage, using the markings to help them.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Audio Setup | Exit


Baptism Prayer

D&C 20:73

Verify microphone and speakers.

Before beginning, we'll go through some steps to make sure the microphone, speakers, recording, and playback work properly.

- Click "Next" arrow to begin these steps.



Screen 9. Before moving on, the missionaries are asked to complete a sound check.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Audio Setup | Exit



Baptism Prayer

D&C 20:73

Try using the microphone and speakers.

Please recite out loud a scripture from memory.

- As you talk into the microphone you should hear yourself from the speakers.
- Click "Settings" button to adjust microphone settings as needed.
- Click "Next" arrow after verifying the microphone and speakers work.

Screen 10. First, they verify their microphone works.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Audio Setup | Exit

Baptism Prayer


D&C 20:73

Try recording and playback.


Please recite out loud a scripture from memory.


- As you talk into the microphone you will NOT hear yourself through the speakers.
- Click "Record" button to begin recording.
- Click "Stop" button to stop recording.
- Click "Play" button to listen to your recording.
- Click "Next" arrow after verifying that recording and playback work.

RECORDING 28



Stop





Screen 11. Next, they make sure they can record and playback their speech.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Audio Setup | Exit


Baptism Prayer


D&C 20:73

Get ready to begin.

Remember, for each situation recording will begin *automatically* after several seconds.

- Click "Next" arrow to begin the assessment.





Screen 12. Before moving onto the final step, Assessment Tools tells the missionaries to prepare to record.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer | Displaying 1 of 8 | Exit


Baptism Prayer

D&C 20:73

Step 5. Record yourself reading the passage. Use the markings on your worksheet to help you with the pausing, stress, and pitch. You will have two minutes to prepare to record and one minute to record yourself saying the passage. When you are finished recording, play your recording. Does it sound like the native speaker? When you have recorded yourself and listened to your recording, exit this task. If you would like to record yourself again, re-enter this task and repeat Step 5. When you are finished, exit Assessment Tools. Put your completed worksheet in the folder called "Baptism Prayer Worksheet - Completed" in the Pronunciation Reading Tasks box.

Háving béeen commiissioned of Jésus Chríst, | báptize you!
 in the náme of the Fátther, | and of the Són, | and of the
 Hóly Ghóost, | Amén.

PREPARING TO RECORD 117

Record  

Screen 13. After two minutes preparation time, missionaries are able to record the passage.

Assessment Tools

Current Assessments > 3. Pronunciation Reading Tasks > E. Baptism Prayer
Feedback
Exit

Baptism Prayer


D&C 20:73

Item


1. Step 5. Record yourself reading the passage. Use the markings on your worksheet to help you with the pausing, stress, and pitch. You will have two minutes to prepare to record and one minute to record yourself saying the passage. When you are finished recording, play your recording. Does it sound like the native speaker? When you have recorded yourself and listened to your recording, exit this task. If you would like to record yourself again, re-enter this task and repeat Step 5. When you are finished, exit Assessment Tools. Put your completed worksheet in the folder called "Baptism Prayer Worksheet - Completed" in the Pronunciation Reading Tasks box.

Listen to various examples from others by selecting an item (above) and radio button (below) and click play:

My Response
 Repractice



Play



Screen 14. On the final screen, missionaries can listen to their response and re-record if they choose.

APPENDIX E: MISSIONARY WORKSHEETS

Baptism Prayer Worksheet

User name: _____

English Level: _____

*Your user name is the 9 digit number
on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

Having been commissioned of Jesus Christ, I baptize you
in the name of the Father, and of the Son, and of the Holy
Ghost. Amen.



Sacrament Prayer on the Bread

Worksheet

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.



Sacrament Prayer on the Water Worksheet

User name: _____

English Level: _____

*Your user name is the 9 digit number
on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.



Doctrine and Covenants 4

Worksheet


User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

Now behold, a marvelous work is about to come forth among the children of men. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.



God Is Our Loving Heavenly Father Worksheet

User name: _____

English Level: _____

*Your user name is the 9 digit number
on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

I know that God is our loving Heavenly Father and that He knows us, He loves us, and He cares about us. He wants us to feel how much He loves us, and that's why He's given us the opportunity to pray. I know that through prayer we really are talking to our Father, and because He loves us and wants what's best for us, we know that we can turn to Him for anything that we need. There have been many times in my life that I have felt His love as I've prayed to Him and as I've tried to do the things that He's asked me to do. [Jason],* do you believe that God is your father and that He loves you? How have you seen that love in your life?

*You can say the name of the investigator here.



The Restoration through Joseph Smith

Worksheet

User name: _____


English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

As you listen to the passages, use this worksheet to mark the pausing, the stress, and the pitch contours that you hear.

I know that Joseph Smith did see Heavenly Father and Jesus Christ; they did appear to him, they spoke to him, and they called him to be a prophet of God. I know by the power of the Holy Ghost that he is a prophet and that he saw God and spoke to Him. I know this because I have prayed and asked God myself, and the Holy Ghost has let me know that this is true. Would it be important to you to know if Joseph Smith actually saw Heavenly Father and Jesus Christ? It's important to me because I know that through the Prophet Joseph Smith the fullness of the gospel of Jesus Christ has been brought back to the earth. I know that this church, The Church of Jesus Christ of Latter-day Saints, is the same church that Jesus Christ established when He was on the earth, with living prophets and apostles. I know that through Joseph Smith, Jesus Christ restored His priesthood, His power and authority to act in His name. I'm grateful for the love that God has for us. Because of this love, He has given us prophets to lead us, guide us, and show us the path that is right for us. I know that by following that path and by following His prophets, we can experience a fullness of joy in this life. This knowledge has changed my life. [Rachel,] how would knowing that there is a living prophet today affect your life?

* You can say the name of the investigator here.



APPENDIX F: POSTTEST

Speaking Posttest

Posttest Survey

Speaking Posttest

Posttest

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

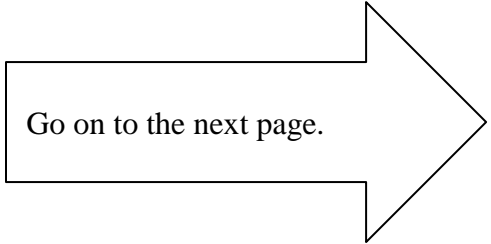
Pronunciation Reading Practices

Speaking Post-Test

General Directions

Welcome to the Speaking Post-Test! This short test is designed to capture information about how well you speak English. The test will last approximately 15 minutes. You will be asked to complete four tasks.

As you speak, your voice will be recorded. Your score for the test will be based on your speech sample. Be sure to speak loudly enough for the computer to record clearly what you say.



Go on to the next page.

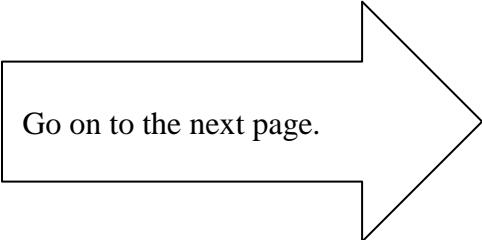
User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

You will be asked **three (3) questions** about yourself. These questions are for practice and will not be scored, but it is important that you answer them. *You may respond briefly to each one.*

1. What excites you most about your mission call? *(10 seconds)*
2. What have you enjoyed most about the MTC? *(10 seconds)*
3. How do you feel your English has improved? *(10 seconds)*



Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

Now the test will begin. Be sure to speak clearly and say as much as you can in responding to each question.

4. Please look at the four pictures below. Tell the story that the pictures show, starting with picture A and going through picture number D. Please take one minute to look at the pictures and think about the story before you begin speaking.

Tell the story that the pictures show.

A



B



C



D



2

STOP.

Go on to the next page.

User name: _____

English Level: _____

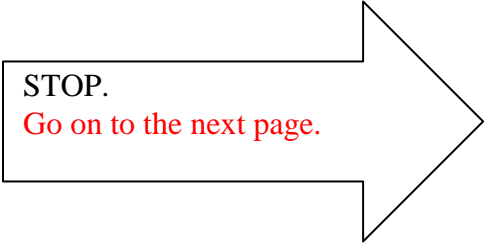
*Your user name is the 9 digit number on your blue MTC access card.

5. This task is an oral reading. You will have one minute to review the paragraph below. At the end of one minute, you will be asked to read the paragraph out loud. You may now review the paragraph.

America's Largest Cities

Chicago, Los Angeles, and New York City are the three largest cities in the United States. Are you aware that these cities contain more than 20 percent of America's population? Chicago, the smallest of the three cities with a population of about three million, is in the state of Illinois. It is famous for its modern architecture and restaurants. Los Angeles, the second-largest city, is in California. It has a population of nearly four million. It is famous for Hollywood, the movie-making capital of America, and its sprawling system of freeways. New York, America's largest city, has a population of over eight million. It is the nation's financial center and a popular tourist spot with its many cultural activities, theaters, and museums. What is the population of your city? Is it famous for anything?

(Passage is adapted from O' Connor, F. (1996). *Express yourself: In written English*. Lincolnwood, IL: National Textbook Company.)



STOP.
Go on to the next page.

User name: _____

English Level: _____

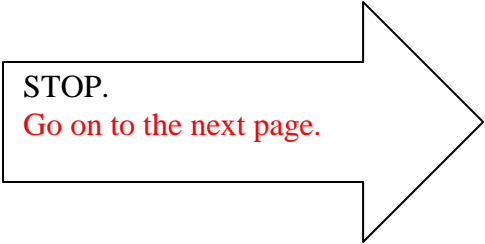
*Your user name is the 9 digit number on your blue MTC access card.

In this task, you will hear a native English speaker read a passage about television violence. You will listen to the passage **four** times. As you listen, you will mark three types of things you hear in your test booklet. The first time you hear the passage, mark the places where the speaker **pauses**. The second and third times, mark the **syllables** that the speaker **stresses**. The fourth time the speaker reads the passage, mark whether the speaker's **pitch** rises or falls at the end of each sentence. Follow the instructions on each page as you complete this task.

6. Listen to the passage. On the passage above, write a slash mark (/) where you hear the speaker pause. YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children? Many people are. Recent studies tend to show that TV stifles creative imagination. Another serious concern is the impact of television violence on children. Not only does TV violence seem to increase children's tolerance of violent behavior in others, but some children will also imitate anti-social acts they witness on TV. Is there an answer to this problem? What do you think should be done?



STOP.
Go on to the next page.

User name: _____

English Level: _____

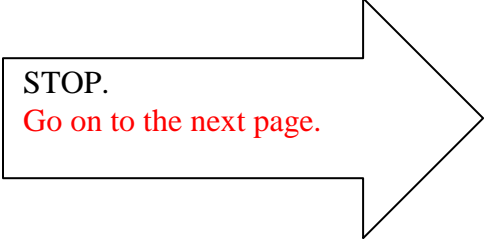
*Your user name is the 9 digit number on your blue MTC access card.

7. Listen to the passage again twice. On your paper, write an accent mark (') over the stressed words or syllables. (For example, in the word "testimony," the first syllable is stressed.

TESTimony.) YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children? Many people are. Recent studies tend to show that TV stifles creative imagination. Another serious concern is the impact of television violence on children. Not only does TV violence seem to increase children's tolerance of violent behavior in others, but some children will also imitate anti-social acts they witness on TV. Is there an answer to this problem? What do you think should be done?



STOP.
Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

8. Listen to the passage one more time. At the end of each sentence, mark whether the person's voice goes up or down by circling the arrow that points up or the arrow that points down. YOU DO NOT NEED TO RECORD ANYTHING FOR THIS ITEM. JUST MARK THIS PAPER.

Television Violence

Are you concerned about the influence that television has on children?

Many people are.

Recent studies tend to show that TV stifles creative imagination.

Another serious concern is the impact of television violence on children.

Not only does TV violence seem to increase children's tolerance of violent behavior in others,

but some children will also imitate anti-social acts they witness on TV.

Is there an answer to this problem?

What do you think should be done?



STOP.
Go on to the next page.

User name: _____

English Level: _____

*Your user name is the 9 digit number on your blue MTC access card.

9. In the final task, you will answer a question. After hearing the question, you will have one minute to respond.

“Describe the ideal convert.”

STOP

This is the end of the test. Please return your test booklet to the “Completed Speaking Post-test” folder in the Pronunciation Reading Tasks box. Thank you for participating!

Posttest Survey

Posttest

Assessment Tools

Current Assessments » L. Post-test Survey | Displaying 1 to 24 of 24 | Exit

1. **[109717]** How many weeks have you been in the MTC? weeks
2. **[109718]** What level of English are you in now?
3. **[109596]** How many days each week did you work on the pronunciation practices?
 - 1
 - 2
 - 3
 - 4
 - 5
 - 6
4. **[109597]** About how much time did you spend working on the readings each time you worked on them?
 - Less than 5 minutes
 - 5-10 minutes
 - 10-15 minutes
 - 15-30 minutes
 - More than 30 minutes
5. **[109598]** Click on the titles of the pronunciation practices that you completed.
 - The Baptism Prayer
 - The Sacrament Prayer on the Bread
 - The Sacrament Prayer on the Water
 - Testimony: God Is Our Loving Heavenly Father
 - Testimony: The Restoration through the Prophet Joseph Smith
 - Doctrine and Covenants 4

Please rate the following statements about your progress.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
6. [109599] By doing the pronunciation practices, I learned a lot about English pronunciation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. [109600] By doing the pronunciation practices, I learned how to speak more fluently and correctly in English.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. [109601] Because of the pronunciation readings, I can more easily recognize my pronunciation errors.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. [109602] I feel that people can now understand my speech more easily.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. [109603] I have more confidence when I speak English than I did before I did the practices.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. [109604] I can understand English conversations more easily now.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. [109605] I think that my English pronunciation has improved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please rate the following statements about the pronunciation reading practices.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
13. [109607] The pronunciation readings were easy to use.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. [109608] The pronunciaion practices were fun to do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. [109609] The pronunciation practices were worth my time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. [109610] The directions in the practices were easy to understand and follow.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. [109611] I learned something that I didn't already know.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. [109612] The pronunciation readings helped me with my pronunciation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. [109613] I would like more pronunciation practices based on scriptures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. [109614] I would like more pronunciation practices based on testimonies.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please answer the following questions to help us make the pronunciation reading practices better in the future.

21. [109615] What did you like about the pronunciation practices?

200 characters remaining.

22. [109616] What was most difficult about the pronunciatin practices?

200 characters remaining.

23. [109617] What didn't you like about the pronunciation practices?

200 characters remaining.

24. [109618] How would you make the pronunciation practices better?

0 characters remaining.

APPENDIX G: PROJECT TIME LOG

Task	Hours Spent
Assessing needs and constraints	5
Developing the text of the passages	9
Establishing a baseline for native-like pronunciation	7
Creating the CPRs visually in PowerPoint	57
Creating the audio	18
Creating ancillary materials	6
Converting the CPRs for use in Assessment Tools	24
Organizing tasks for missionary use	3
Implementing project with missionaries	14
Total	143

Note. Times are approximate.