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Order, Structure, and Patterns in English Grammar: Utilizing a Classical Christian Methodology

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**Order, Structure, and Patterns in English Grammar: Utilizing a
Classical Christian Methodology**

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School of Unrestricted Education, Southeastern University

EDUC 5393: Thesis Capstone

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April 4, 2023

**Order, Structure, and Patterns in English Grammar: Utilizing a
Classical Christian Methodology**

This thesis and capstone project has been approved by the committee members below, who
recommend it be accepted by the faculty of Southeastern University in partial fulfillment of the
requirements for the degree of

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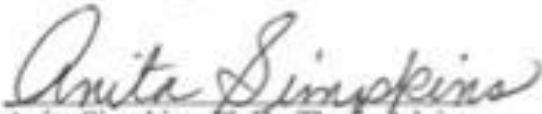
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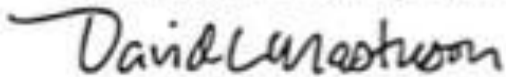
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Abstract

Order, structure, and patterns are found in English grammar; however, they are not taught as essentials under a modern pedagogical approach. The classical Christian methodology of education not only teaches the student to recognize these attributes, but also utilizes order, structure, and patterns in the teaching methods themselves. In a world in which education is clearly in decline, a reassessment of educational methods is necessary. This work considers three models of education: modern, classical, and classical Christian. Within each of these pedagogies, the methods used to recognize order, structure, and patterns are also identified. In addition, the results of a case study are discussed. This study included utilization of the classical Christian model of education to encourage recognition of order, structure, and patterns in English grammar. Results of this case study indicate that the classical Christian model of education is the better model both in recognition of those attributes in English grammar and in utilizing order, structure, and patterns in the classical Christian model itself.

Keywords: English grammar, classical Christian education, order, structure, patterns

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Chapter I.

Introduction

Chaos blares from newscasts and social media feeds on a daily basis. Confusion infiltrates politics, relationships, and even education. Individuals are “spending most of their waking hours seeking some form of digital or live entertainment” (Hicks, 2022, p 2). As the world itself is in a chaotic state, so too has the educational system taken this downward turn. Beginning early in life and then “reinforced by our education when we are...surrounded by gadgets, ruled by a timepiece, and entertained by a video screen on which we can interact with chatbots,” every waking hour is filled with frenzied communications (Hicks, 2022, p 7). Is it surprising that education is declining under such disorderly and unstructured systems?

To date, there is a lack of sufficient research on order, structure, and patterns found in English grammar, and in how the transmission of these relate to the teaching methodology that is used. Order, structure, and patterns are not used to teach English grammar in most modern educational settings. Dorothy Sayers (1948) bemoans the fact that grammar has become a subject considered only in light of foreign languages and that English class is where one writes an essay (p. 8). The order, structure, and patterns found in English grammar are inextricably linked to the tools used to learn them; tools that are largely ignored under the modern educational system. In this currently chaotic world, some form of order must be restored to teaching methods.

While English grammar is recognized and taught as a *subject* under various educational models, it is approached from vastly different *perspectives* based on the model used. This is evidenced in the general definition of education as it has evolved over time, as well as in the methodology employed to teach English grammar as a subject. As defined in Webster’s 1828 Dictionary, *education* is:

The bringing up, as of a child, instruction; formation of manners; education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth...to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties. (Webster, 1828)

By contrast, a more modern definition of this term states that education is “the process of teaching or learning, especially in school or college, or the knowledge that you get from this” (Cambridge Dictionary, n.d.). Formation of character, discipline, religious instruction, and the responsibility of parents have all been removed from the latter, with the emphasis being placed on knowledge to be gained in a school setting. These definitions are crucial to the manner in which education is approached from different methodologies. Three educational models – modern, classical, and classical Christian – will be explored with regards to English grammar.

Modern educators teach English grammar as an isolated subject, removed from other areas of study. While little to no emphasis is placed on order, structure, and patterns in the modern education realm when studying English grammar, the classical model of education both recognizes and utilizes order, structure, and patterns in the configuration of English grammar and in its teaching methodology. The classical Christian model of education takes this one step further, by placing God at the center of its methodology. This is in line with Scripture, which also contains myriad examples of order, structure, and patterns.

Definitions

Before advancing to a deeper review of Scripture and these educational models, further definition of order, structure, and patterns will be explored. These definitions, compiled from

various dictionaries and combined with commentary from this author, will serve to place these terms in context as they are used throughout this work.

Order

Order is concerned with placement and arrangement. Noah Webster (1828) defines order as the “regular disposition or methodical arrangement of things; In rhetoric, the placing of words and members in a sentence in such a manner as to contribute to force and beauty of expression, or to the clear illustration of the subject.” Order leads to a deeper understanding of the topic at hand.

Structure

Structure concerns the relationships between parts. Two accepted definitions are as follows:

1. “The aggregate of elements of an entity in their relationships to each other”
(Merriam-Webster, n.d.).
2. “The way in which the parts of a system or object are arranged or organized”
(Cambridge Dictionary, n.d.).

While order focuses on the placement of the parts, structure emphasizes the relationship occurring between those essential entities.

Pattern

A pattern provides the template from which subsequent copies might be formed. According to Noah Webster, a pattern is “an original or model proposed for imitation; the

archetype; an exemplar; that which is to be copied or imitated, either in things or in actions” (Webster, 1828). An ideal pattern would contain the correct order and structure desired for the outcome.

These general definitions will be utilized while examining their use in various models of education and specifically in English grammar. As is established in these explanations, the arrangement, the placement, the relationships, and the model to imitate are all crucial to an understanding of order, structure, and patterns. This author will examine the appearance of order, structure, and patterns in Scripture, and then further define three models of education: modern, classical, and classical Christian. An analysis of order, structure, and patterns in Scripture and in English grammar may indicate that the classical Christian model is a better model of education.

Chapter II.

Literature Review

Biblical Worldview – the What

A look at the biblical foundation provided will show that order, structure, and patterns are necessary and important to God Himself. Throughout Scripture, there are countless examples of these and of the importance of language itself. One such illustration is found in the Creation account in Genesis (English standard version, 2001/2016, Gen 1:1-2:3). There is a pattern evident as God speaks and then Creation springs to life, as “And God said” is repeated multiple times. The fact that God uses language as He creates demonstrates the significance and value that words have. Order is necessary in this account, as the environments crucial to sustaining life must be created before the living creatures themselves. Water must exist before the fish and sea creatures that will swim in it are created.

The Lord gives instructions and commandments that must be followed in an orderly fashion. The construction of the ark indicated its length, breadth, and height (Gen 6:15). Specific instructions were given for the structure of the temple, to include materials to be used and exact measurements (1 Kings 6). The New Testament also reiterates this emphasis on order and structure as it applies to man’s actions, reminding believers that “all things should be done decently and in order” (1 Cor 14:40). It is clear from Scripture that orderly behavior and structure are important to God.

Just as there is order in creation, there is order identified in the nature and authority of Jesus Christ. He “is *before* all things, and in him all things hold together. And he is the head of the body, the church. He is the *beginning*, the *firstborn* from the dead, that in everything he

might be preeminent” [emphasis added] (Col 1:17-18). This order, laid out in Scripture, gives structure to all of creation.

Educational Pedagogies – the How

Modern education, classical education, and classical Christian education will all generate students with a particular worldview and perspective, because all forms of education transform the students and their thinking in some way (Newell, 2012, p 301). The values of each of these systems are unique, as are their teaching methodologies in general. It would hold true then that the teaching of English grammar would differ among each of these educational models. Further explanation of each of these models will be discussed, followed by a more detailed review of how each model approaches the teaching of English grammar.

Modern Education

Modern education is a product of progressivism and the desire to reform education by making it more scientific and standardized than focused on morality or religion (Leithart, 2008, p. 9). Modern education holds a worldview that places man in the center. Students are taught *what* to think rather than *how* to think. Under a modern educational model, “success is defined by the ability to regurgitate” information and to produce high test scores (Classical Christian Education Made Approachable, 2011, p. 8). It is the goal of modern education to prepare students for career-readiness and to produce good citizens. Rather than a pursuit of what it means to be human, there is an assumption under the modern educational model that the individual has already been defined, therefore pursuit of what it means to be human is not the focus. “The aim of modern education and educational theory is, therefore, to foster the development, expression, and realization of that self, as well as to provide some essential life and workplace skills”

(Miller, 2007, p. 201). Modern educational methodology relies more heavily on the more contemporary definition of education previously mentioned. The importance is placed on knowledge that is gained in a school setting, without connection to formation of character or parental responsibility. Interestingly, education is seen as separate from other areas of life. Within modern education, each subject is also seen in isolation from the others, “divided by water-tight bulkheads” from other subjects (Sayers, 1984, p.4). Education is compartmentalized, so it is not surprising that the final product is as well.

Classical Education

Classical education dates back to ancient times, with a focus on defining the Ideal Type or man’s pursuit of virtue (Hicks, 1990, p. 45). There was a desire to explain more about the nature of man and what it meant to pursue this concept of virtue. A revival of this type of education was found during the medieval period, and even during the early years of America’s formation (Leithart, 2008, p. 9). The trivium is the three stages of learning that are emphasized under a classical model. The stages of grammar, dialectic, and rhetoric are the three natural phases of learning that one moves through when learning something new. Students memorize and repeat at the grammar stage as they gain knowledge. They discuss and wrestle with information at the dialectic stage as they grow in understanding. Finally, students present and evaluate ideas as they enter the rhetorical stage and gain wisdom (Classical Christian Education Made Approachable, 2011, p. 22). The rhetorical stage becomes the place where beauty is created by the student and also taught to others.

Classical Christian Education

Classical Christian education also seeks the pursuit of virtue, but with God at the center of learning. It is not just any man that may be classified as the Ideal Type, but the person of Christ who fulfills this role. God alone is the Creator of all subjects and the One from whom all subjects flow. Just as the difference between the words found in any book that might be in a library and the words of Scripture itself are wholly different, so too is the difference between Man and Jesus (Gaebelein, 1954, p.65). No one man might hope to attain that Ideal Type, but Jesus perfectly fulfilled it. This is the reason for the pursuit of virtue in Christ alone when using a classical Christian methodology. Because God’s unchanging Word is absolute and objective truth, subjects can be known and studied under this model with objective truth in mind. The developmental stages of the trivium – grammar, dialectic, and rhetoric – are woven together because the classical Christian educator focuses on education as connected to other parts of life (Sayers, 1948, p. 7). In all things, God is recognized as the source and the goal. A classical Christian educator seeks to “train the students’ affections and loves within a Christian world-and-life view” (Miller & Beazley, 2018, p. 231). This educator views education as more in line with the first definition previously mentioned by this author, recognizing that discipline, religious instruction, and parental responsibility are all crucial aspects of education. Enculturation, or as the ancients knew it, *paideia*, means becoming embedded within a Christian culture as a total way of life. This *paideia* is spoken of in 2 Timothy 3:14-16, as Paul tells his readers that they have learned these things from childhood, and that “all Scripture is breathed out by God, and profitable for teaching, for reproof, for correction, and for training in righteousness.” The enculturation of a child flows into every area of life. It knows no boundaries; it impacts every aspect of his being. God is at the center of this classical Christian education, and

each of the subjects are seen as coming from Him and revealing more about Him and His creation.

In a time when there is not a strong emphasis on the Christian culture and heritage in the educational world, many “look outside their own world for educational models” (Leithart, 2008, p. 4). The classical Christian model is one that incorporates the idea of *paideia* and the mandate to teach one’s children to love and worship the Lord (Deuteronomy 6). This model is based on the seven liberal arts, which includes the trivium and quadrivium. An education that utilizes this classical Christian model is one that shapes children’s hearts and minds in such a way that families need not look outside their biblical worldview for an educational model to follow. By contrast, the

transmission model of faith enculturation, which has provided the pedagogical basis of religious education for generations in church- and faith-based schools and wherein the values and tenets of Christianity are passed on by didactic classroom teaching, is demonstrably *ineffective* [emphasis added] in contemporary, ‘post-modern’ sociocultural contexts. (Collier, 2008, p.201-202)

A largely didactic, or modern approach, to education has been shown to be ineffective in transmitting Christian values both in Christian and in secular schools. An educational method that is highly participatory in its approach¹, such as the classical Christian model of education has had much greater success connecting the idea of *paideia* to that of education, and thus in transmitting the Christian values in a more successful manner.

¹ The memorization, repetition, active discussion, reflective listening, rhetorical speeches and essays, and constant consideration of practical application to Scripture render the classical Christian model as highly participatory as the students move through the grammar, dialectic, and rhetorical stages. For more information see Dorothy Sayer’s essay, *Recovering the Lost Tools of Learning*.

Practical Application – the Why

Leigh Bortins (2013) notes that “there are more important skills to develop and assess than just academic skills” (p. 44). There ought to be an inherent connection made to the information being learned and the morality and responsibility that goes along with that knowledge. Thus, to “teach man the devastating science of swordsmanship and not the moral implications and responsibilities that come with wielding a sword is to unloose upon the world both a murderer and a victim” (Hicks, 1999, p. 99). The student who considers what *ought* to be done rather than just what *can* be done is learning far more than the academic skills necessary to receive a passing grade in a class. This student grows to understand that words and actions have meaning, that man has a responsibility to others, and that subjects have a reach far beyond the classroom hour.

How is English grammar taught under each of these various models? Just as each model of education approaches the student, process, and end goal differently, so too do each of them approach the teaching of English grammar from a different perspective. Under a modern curriculum, English grammar is taught as “the composition of prose and speaking skills [and] are reduced to components of English language or literacy, itself one of ten or more discrete subjects comprising the curriculum” (Miller, 2007, p. 199). Subject integration is not recognized under this model; grammar is studied only as a compartmentalized piece of the English language². Even the National Council of Teachers of English took an “official position against the teaching of formal grammar” after steps in that direction for many years (Kolln, 2005, p. 28). Classical

² As a former public school teacher, this author spent part of that time as a sixth grade English teacher. Specific grammar instruction was not part of the formal curriculum, but something that some teachers chose to integrate as part of the lesson. Between the 1930’s to the 1980’s the move away from teaching formal English grammar became clear. For more on the lack of grammar instruction under a modern educational model, see “The story of English grammar in United States schools” by Martha Kolln.

educators recognize both the need for grammar education and the relationship to other subjects. There is a focus on developing rhetorical skills, or the ability to persuade with one's words, within the study of grammar and language. The classical Christian model also emphasizes rhetorical skills, but ties in the biblical worldview that is crucial to a right understanding of language as a whole. Whereas the focus in modern education is on literacy, the classical Christian model with its focus on rhetorical skills from a biblical worldview produces students who are not only literate but can also reason well and find meaning across languages and subjects. These skills are essential and will be highlighted in the following section which details a study done among the Brothertown Nation of Indians.

Practical Application in Action – The Brothertown Nation of Indians

Order, structure, and patterns are an integral part of the classical Christian model of education. Repetition and memorization are key to building a strong foundation as part of this model. In a study of the Brothertown Nation of Indians and the impact of classical Christian education, it was determined that “because of their classical education, they had the status, skills, and connections necessary to engage” those across cultural and political lines and to engage in written communication that furthered negotiations (Vance, 2016, p. 153). The Brothertown Nation was made up of multiple tribes in the New England area, and the classical Christian education that took place in the late 1700's in this region has intrigued historians and educators for years. The education received by these tribes allowed the Brothertown Nation to adapt “Anglo-American concepts such as Christianity and literacy to their own needs” (p. 138). This study was born out of one student, Samson Occom, a Mohegan Indian, who was a classical student of Eleazar Wheelock (p. 139). The results and educational growth of this one student led to further study, in which Wheelock decided to provide free education to those from the

Brothertown Nation and other nearby tribes (p. 139). As a result, those who received this education gained a different understanding of the Anglo-American culture, and they were then able to use this education to “reinterpret [practices] along Algonquian lines, whether the practice in question was agricultural organization, Christian worship, or Latin tags” (p. 164). Those who did not receive this education tended to reject all aspects of Anglo-American culture, in an effort to resist colonization. The ability to take aspects of a new culture and use them for their own purposes demonstrated a deep understanding of the cultural practices that were taught through the educational methods received.

Furthermore, the ability of those from the Brothertown Nation to structure sentences grammatically in writing, due to the classical Christian education received, conveyed an understanding of cultural values and meaning. The importance of order, structure, and patterns in English grammar can be seen in the results of this case study. These “sets of knowledge gave them new avenues for being Indian” while also allowing an internalizing of certain Anglo cultural norms (Vance, 2016, p. 143). This was made apparent in the writing of one of the Oneida chiefs, who articulated in a structurally and grammatically powerful manner the way in which this classical Christian education helped define some of the Algonquin peoples. His writing indicated an understanding of the orderly and structured impact of this education on his people when he stated that they “hear your voice, have your instructions, [and] imbibed your sentiments” (Vance, 2016, p. 142). Through his writing, this Oneida chief was able to demonstrate the essential practical skills previously mentioned – he was able to reason well and find meaning across languages and subjects. This education was not only classical in nature, but also focused on a Christian worldview, with the hope of converting many to Christianity. The grammatical structure of his writing is an indication of his connection to cultural aspects made

possible by the classical Christian education provided. It was not only English grammar that was learned under this model, but cultural and Christian truths that were identified and professed. This model of education did indeed lead to Christian conversions within this tribe³.

Significance of Classical Christian Methodology and English Grammar

The classical Christian model of education recognizes order, structure, and patterns both *within* English grammar and in the *teaching* of English grammar. For example, nouns “act as a ‘conceptual peg’ upon which adjective modifiers are hung” (Mata, 2014, p.194). The act of parsing and diagramming a sentence illustrates this very principle as one can see the modifier, the adjective, hanging off the noun that it modifies. There is order found in the teaching of this grammar as well under the classical Christian model. One learns to ask a series of questions that helps to identify the various parts of speech within a sentence, as well as the various roles that each of these words hold. Further, the act of putting structure to these words and forming sentences goes beyond just a grammatical construction. There is a spiritual truth to be found as well: “If we think about naming in a broader sense as identifying truths and making assertions about the world, then we can see that writing is really one of the most wonderful actions we can exercise as free human beings” (Bortins, 2015, p.106). The ordering of words into a structurally sound sentence has the power to identify and assert that which is true, good, and beautiful.

Under a classical Christian education, students learn that their words have meaning beyond the definition in the dictionary or their specific part of speech. The truth that is conveyed

³ While some in the Brothertown Nation were skeptical about colonization, the classical Christian education that was ultimately received allowed those in the tribes to receive the gospel while still maintaining their own cultural understandings and traditions. They were able to reason well and engage in political discussions without feeling as though their own identities were compromised. Due to the teaching methodology which took those in the Brothertown Nation beyond just the “grammar” stage of understanding English grammar and the Anglo culture they were interacting with; they were able to engage across cultural and language barriers dialectically and rhetorically.

by arranging words in an orderly fashion and paying attention to the relationship of each word to the others around it helps students to reason well and to arm themselves with the ability to fight against fallacies and propaganda.

Students come to realize that reality (creation) is a given to which language points.

Words do not refer to other words, but to the reality the words seek to describe. Because words point to things in reality, they can accurately describe what is, and this reality can be translated between two languages. Students are thus armed against nihilistic postmodern views of language and reality that end up denying objective truth. So although we are teaching students grammatical precision at a basic level, we also lay a foundation to discern truth and falsehood as they mature. (Miller & Beazley, 2018, p. 234)

The classical Christian model asserts that these objective truths exist. The modern educational model relies mainly on subjectivity, so what is true one day might be false the next. The order, structure, and patterns identified in English grammar and utilized in a classical Christian model of education arm against the subjective views that change with the wind and instead rely on sound reason and objectivity.

Chapter III.

Methodology

Study Design

In addition to literature review and consideration of previous works, a study was conducted to gather both quantitative and qualitative data concerning the topic. A joint project was developed and conducted with fellow student, Erin LaMont. This event was approximately two hours in duration. It was held on January 27, 2023. The general topic of the workshop was classical Christian education, but there were four sections addressed: biblical worldview, classical Christian education, English grammar, and Latin. The workshop incorporated this author's focus of order, structure, and patterns in English grammar and Scripture, as well as in classical Christian education. It also highlighted LaMont's focus of utilizing the rudiments of Latin in a classical Christian model in order to slow down and be intentional. Immediately following the workshop, participants were asked to complete a survey.

Section 1: Biblical Worldview

Participants were asked to review the Creation account found in Genesis 1:1-2:3, specifically looking for instances of order, structure, and patterns. Discussion followed with the facilitator asking dialectic questions to elicit observations and responses. Participants noticed patterns in the repetition of words and phrases, such as "And God said" and "It was good." Order was determined to be important because life needed its appropriate environment to be created first in order to thrive in it. The days themselves were also recognized as an order. Participants recognized a structure given to the orderly world God created as man was given dominion over it. It was also noted that after He finished creating, God rested.

The exercise was then repeated, this time making observations about Psalm 46. Participants were again asked to search for instances of order, structure, and patterns evident in this Psalm and to share observations. The four-line stanzas were noticed as a structure to the writing of the Psalm. Repeated words were pointed out as a pattern. For example, “the God of Jacob is our fortress” is repeated. Participants identified order and pattern as well in the telling of the bad that might occur, followed by what God would do for His people. Participants noted that these three attributes were found in the structure of the text itself, such as number of lines or stylistic devices such as repetition.

Section 2: Classical Christian Education

The next portion of the workshop was presented by LaMont, covering the basics of classical education. This section was intended to lay out the basic structure of the grammar, dialectic, and rhetoric stages of classical education. Classical education was presented as a tool that can help anyone who is learning a new skill or subject. The repetition and memorization of the grammar stage were highlighted, using the skill of knitting as an example. In order to learn to knit, one would need to learn basic vocabulary and repeat the ideas and basic skills over time. Entering the dialectic stage, this beginning knitter would perhaps ask some questions about the difference between two types of patterns or under what circumstances a desired outcome might best be achieved. A rhetorical knitter would be able to complete projects to give to others and would also be able to teach someone else how to knit. With a biblical foundation to the teaching time and an overview of the classical model, participants were then prepared for the second half of the workshop.

Section 3: English Grammar Lesson

The facilitator began with the grammar stage of English grammar, focusing on some repetition and memory work. Participants were given the handout found in Appendix 1, and some time was spent observing and then repeating and singing the Parts of Speech and the Seven Sentence Patterns. In addition to these as memory work, the facilitator pointed out that the Question Confirmation, which is used in the dialectic stage of English grammar under the classical model, is also memorized. By continually asking the same questions in the same order, the Question Confirmation is committed to memory. When using this pattern of Question Confirmation, or the model to imitate, the facilitator pointed out that students move on to learn how to effectively parse and diagram sentences.

Next, the facilitator wrote model sentences on the board, walking through the Question Confirmation systematically with each sentence. The section of the Question Confirmation that was used can be found on the handout in Appendix 1. This exercise was conducted by the facilitator asking a question and waiting for a response from the group. For example, the facilitator used the first sentence, 'Jack ran,' to begin asking questions to the participants. The facilitator first asked, "Who or what is this sentence about?" This elicited the response "Jack." The facilitator then modeled how to label that word as the subject, and also asked if it was a noun or pronoun. This was added to the label above the word, so that it appeared as "SN." The pattern of questions was completed with this sentence in order to identify the verb, and then with the next two model questions. With the last question, an additional part of speech was introduced, the direct object. With the help of the participants, the facilitator modeled the parsing, or labeling, of each sentence and then she also diagrammed them. As the facilitator modeled the diagramming of each sentence, she asked what participants noticed about the words sitting on the

diagramming line versus the words hanging off the main line. Participants noticed that the Seven Sentence Patterns previously memorized were the ones sitting on the main line. Parts of speech that were not included in those patterns were hanging off the main line.

After taking the time to walk through the model sentences, participants were asked to work on their own handout (Appendix 1) to parse and diagram the remaining three sentences. After allowing time to work on these, the facilitator asked for volunteers to put their examples on the board. The volunteers walked through the Question Confirmation and parsed and diagrammed the sentences on the board.

Section 4: Latin Lesson

Following the English grammar lesson, LaMont led a dialectically structured lesson, focusing on Latin vocabulary, grammar rules, and some translation. While some of this section of the workshop did not pertain to the topic and writing of this author, there were some interesting observations made that point to the importance of subject integration within a classical or classical Christian model. Participants noticed the patterns found in the noun declension endings. They also observed the structure found in the Latin language and how it is different from English but can still inform the student about word placement.

Section 5: Survey

At the conclusion of the workshop, participants were asked to complete a survey. There were multiple sections which addressed the topics covered and sought to gather both quantitative and qualitative data for both researchers. The survey included an area for the participant to affirm

consent, some basic demographic information, and feedback on the classical Christian education and Scripture sections, English grammar lesson, and Latin lesson.

Survey Data & Analysis Process

Survey Data

An online survey was conducted to gather both quantitative and qualitative data. Participants completed this survey at the end of the workshop. Quantitative questions utilized a Likert scale of 1-5. An example of this scale asked how proficient a participant may have felt on a scale of 1-5, with 1 being not at all proficient and 5 being very proficient. Questions designed to gather more qualitative data asked the participants to make a choice and then followed up with an open-ended question to allow for comments. Some of these comments will be shared under the Results and Discussion section.

Analysis Process

During the analysis process, survey results were reviewed. Graphs, percentages, and calculations were created. Survey comments were reviewed for usability in results and discussion. Both quantitative and qualitative data were utilized to discuss findings.

Chapter IV.

Results and Discussion

Demographic Information

The workshop included 18 participants. Of these 18, 17 were female and one was male. Of the 18 workshop participants, 17 completed the survey at the end of the event, with a total of a 94.4% response rate. Numerical results that are discussed in the following analysis will reflect results based on those 17 responses. Almost all the participants had some familiarity with a classical Christian model of education, thus these results cannot be generalized to individuals who are predominantly utilizing a modern or secular pedagogy. As shown in Figure 1, participants ranged in age from 30-59 and included 16 females and one male. The majority of participants, 64.7%, were in the 40-49 age range. They were mostly comprised of classical Christian educators, but with varying levels of experience with the classical model. One female participant was not at all familiar with classical education.

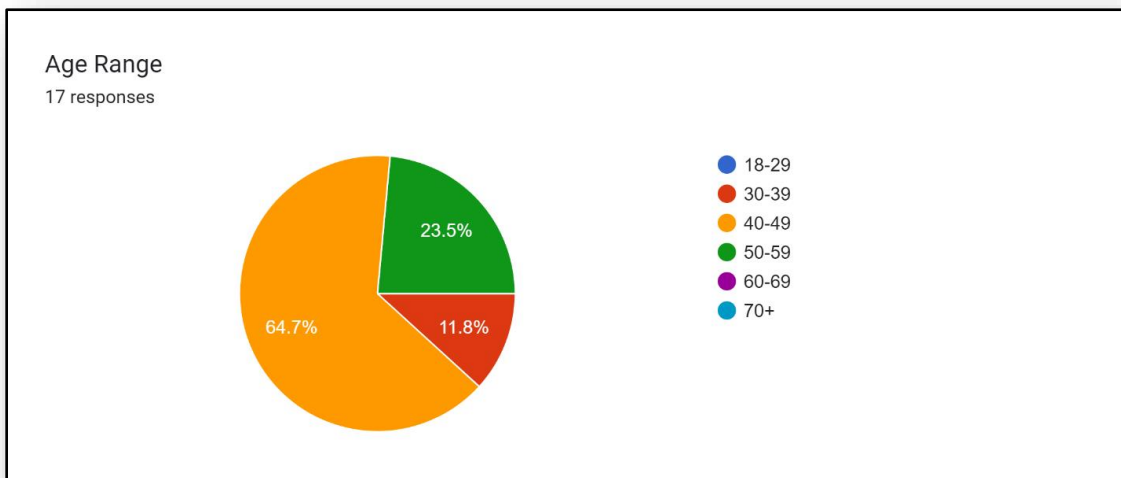


Figure 1: Age Range of Participants

Experience and Proficiency with the Classical Christian Model

The survey indicated that participants had between zero to 13 years of experience with the classical Christian model of education. When asked about proficiency with the classical Christian model of education on a Likert scale of 1-5 (1 being not at all and 5 being very proficient), most responses (47.1%) indicated 4 as a response, as shown in Figure 2. While many of the participants already felt proficient or very proficient (70.6%) in their use of the classical Christian model, participants were also asked whether the presentation improved their confidence in using the model.

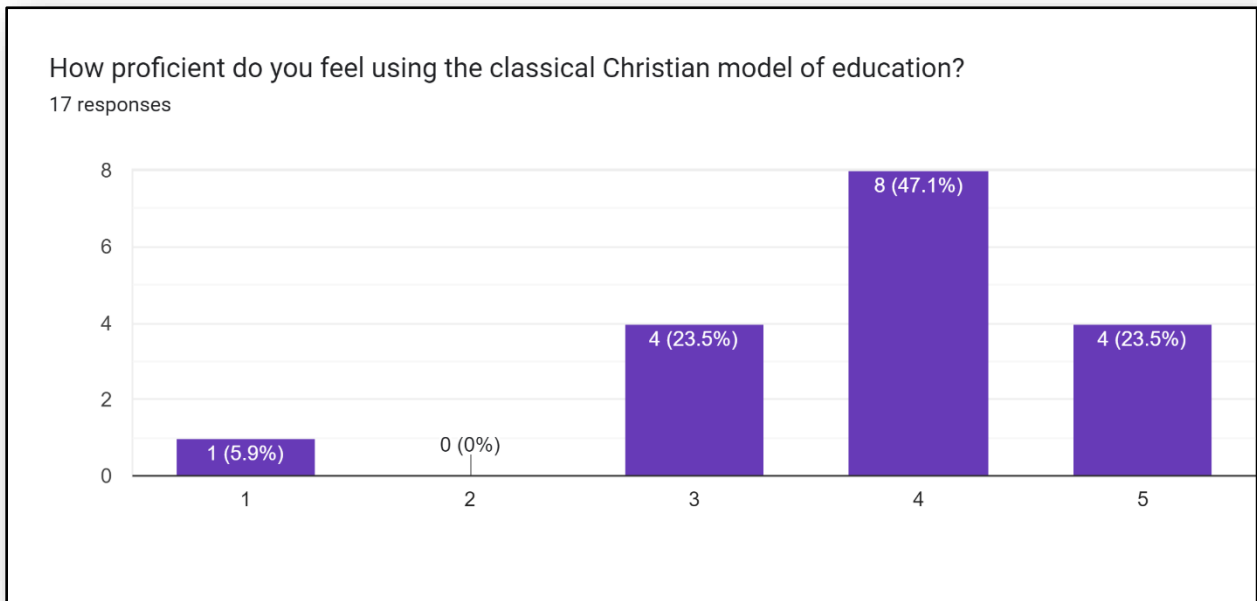


Figure 2: Proficiency with classical Christian model of education

When asked whether the presentation strengthened the participant’s confidence in his or her ability to use the classical Christian model of education, 100% responded affirmatively. One participant stated that the “presentation encouraged classical tools of attending and comparing,”

and another said that the presentation was “very thoughtful, systematic and clear.” All participants felt stronger in their confidence with the classical Christian model than they did before the presentation.

Previous knowledge with various aspects of the presentation were also surveyed to determine proficiency afterward. Participants were asked about their familiarity with the parts of speech, sentence patterns, and question confirmation before attending the workshop. The scale ranged from ‘never heard of it’ to ‘know it well’. All respondents fell within ‘heard of it’ to ‘know it well’, as is indicated in Figure 3. Those who already felt that they knew the components well were as follows: parts of speech (70.5%), sentence patterns (64.7%), and question confirmation (64.7%).

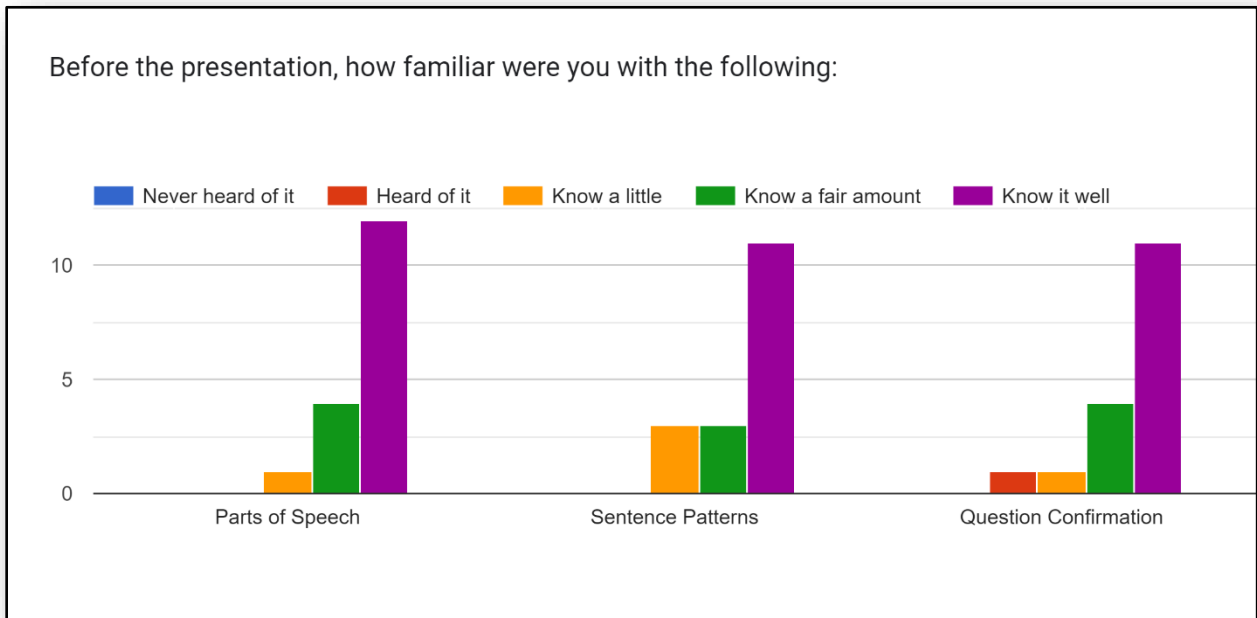


Figure 3: Previous Knowledge with Subject Matter

These components of the presentation tied directly to the skills of memorizing, parsing, and diagramming that were covered in the English grammar lesson. After working through the presentation and handout (Appendix 1) - memorizing the parts of speech, sentence patterns, and question confirmation, then identifying structures and patterns in the sentences by labeling and diagramming - participants felt more proficient in those skills, as shown in Figure 4.

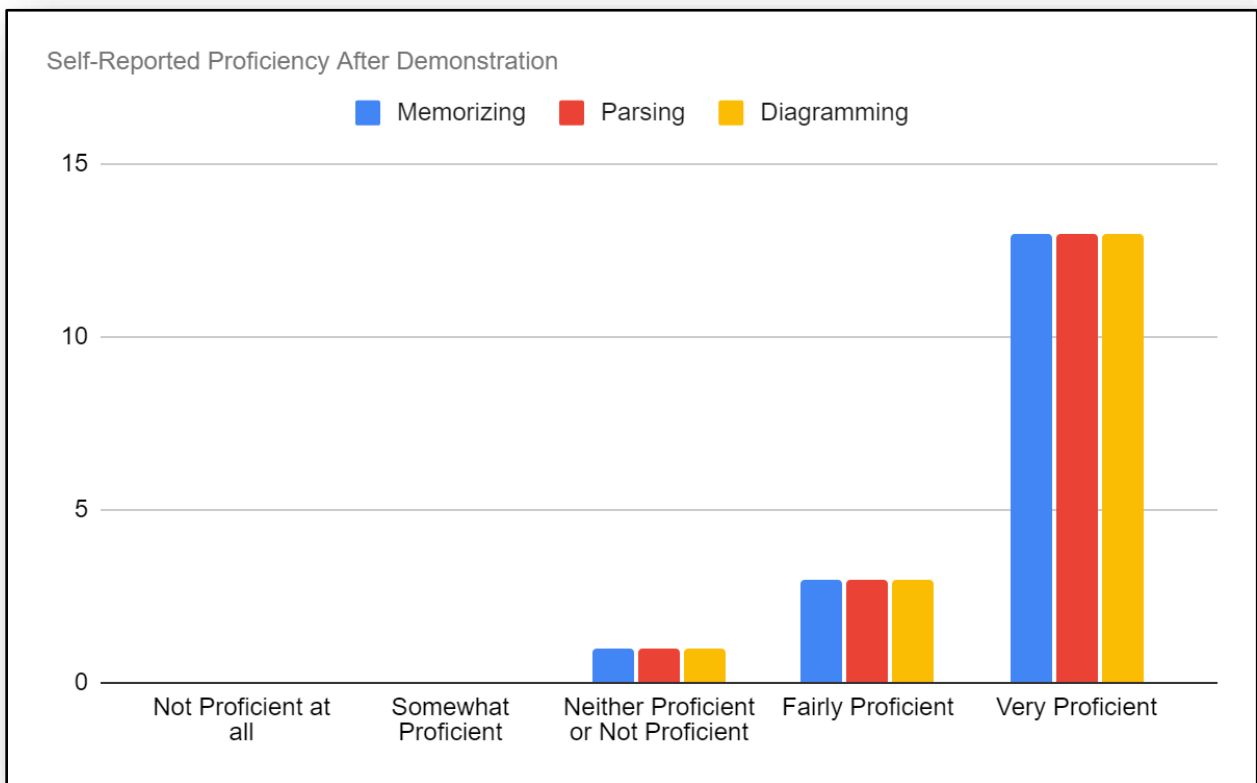


Figure 4: Self-Reported Proficiency After Demonstration

Further connection was then made to the classical Christian methodology being used during the workshop. Participants were asked about following the pattern of first memorizing,

then parsing, and finally diagramming to aid in seeing order in English grammar. As shown in Figure 5, 13 responses were positive, with 76.5% of participants indicating that following this pattern helped very much. One participant noted that “following this pattern prompts one to start with knowledge, then apply it to parsing the sentence to gain understanding, and finally to expression of understanding via diagramming.”

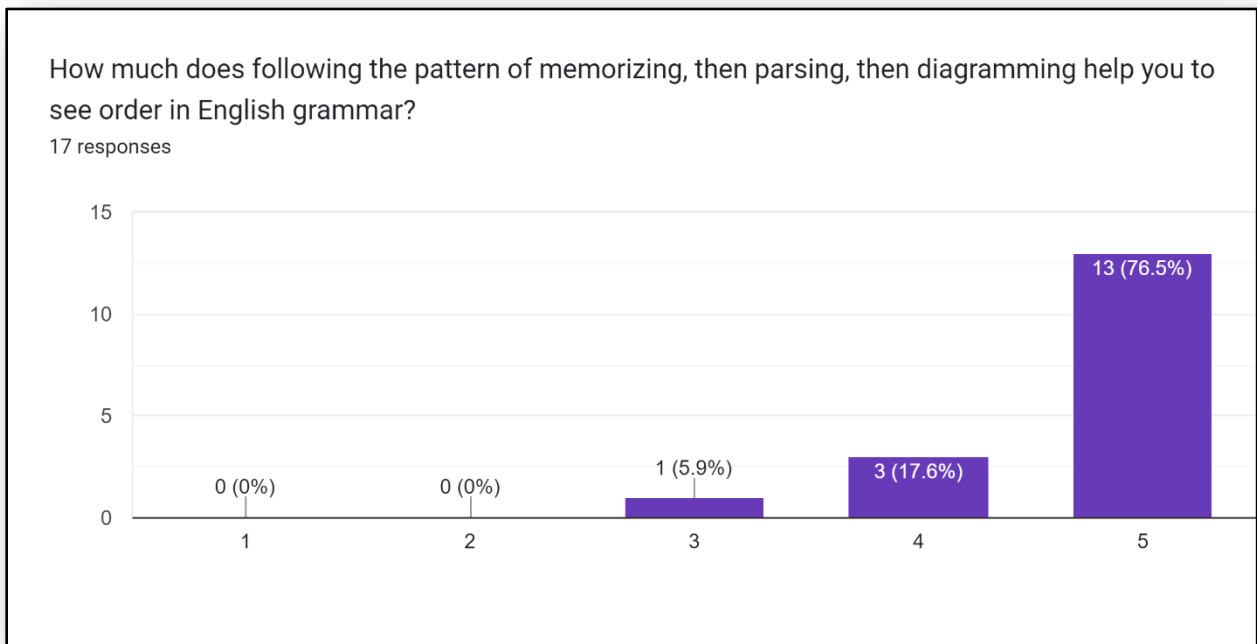


Figure 5: Effectiveness of Teaching Methodology Patterns

Discussion

Analysis of this data indicates that the presentation, which used the classical Christian model of education, strengthened the confidence and proficiency of the participants. This was across the board, without regard to previous experience with the model. As was noted by one

participant, “by memorizing the patterns of speech it helps know where those patterns go while diagramming.” This comment, along with the quantitative results included in Figures 3 and 4 indicate that the skill of memorization helped participants recognize order, structure, and patterns within English grammar. Beyond memorization, the parsing and diagramming also benefited the participants and helped them to feel more proficient using the classical Christian model. Another participant shared that, “recognizing order, structure, and patterns are an essential component of the human brain in order to fully understand and comprehend new concepts/materials.”

One interesting aside would be the connections that were drawn during the Latin portion of the workshop that expanded on the ideas of order, structure, and patterns in English grammar. While outside of the scope of this author’s work, participants also recognized order, structure, and patterns in the Latin vocabulary and endings. They applied what they had learned during the English grammar portion to the Latin section to answer some of those questions. One participant commented that she “had never recognized certain patterns even though I have looked at it many times.” The idea of subject integration and the importance of order, structure, and patterns and their further use in better understanding the Latin lesson was notable⁴.

Overall, the results of this study indicated that the use of a classical Christian model benefited participants both in recognizing order, structure, and patterns in English grammar and in understanding their use in teaching any subject. “Throughout creation, we’ll find patterns and rhythms in all that is true, good, and beautiful. From a baby’s cry to the sway of its mama, from

⁴ The concepts of subject integration and the order, structure, and patterns that can be found reach far beyond simply the English to Latin studies. Order, structure, and patterns are easily recognizable in algebraic formulas and geometric principles. They are illustrated in the classification system used by scientists or the structure of an atom. They can even be found in music. Jeremy Begbie asserts that Bach makes evident the order, structure, and pattern of truth through his music that was inspired by God. For more on this, see *Resounding Truth: Christian Wisdom in the World of Music*.

language to music to math, it all follows a structure and order that reflects the beauty of our Creator.” These observations, made by another participant, not only recognize the importance of order, structure, and patterns in English grammar, but they also show the participant’s ability to integrate these thoughts across subject areas and to apply them practically.

Recommendations for Further Study

Repetition of this study with a larger sample population would be the recommendation of this author, with a broader range in age, familiarity with educational models, and gender. While most participants fell within the 30–50-year-old range, further study with young adults or those in their 20’s with children may offer beneficial perspectives. In addition, including a better ratio of males to females might be interesting, however if this were the case, this author would likely include a question about time involvement of the participant with the student’s education. This author would also recommend a sample population that includes more participants who are not yet familiar with the classical Christian model to make some more comparisons. It would be noteworthy to conduct further research on order, structure, and patterns within other subject matter as well. In addition, this study focused on the classical Christian model as the mode of transmission. Conducting a study that utilized a modern educational model would be interesting in order to assess the relationship between the pedagogical model and the content even further.

Chapter V.

Conclusion

With a world that is in chaos and a decline in the current state of education, teaching methods must be reevaluated. To date, little research has been conducted on the order, structure, and patterns found in English grammar as a subject and on the relationship to the teaching methodology utilized. Order, structure, and patterns are not emphasized when utilizing a modern pedagogical approach, and often English grammar is not taught at all under this modern model of education. Upon contemplation, order, structure, and patterns apply not only to English grammar, but also to the classical Christian model as a whole. This should not be a surprising finding, due to the emphasis on memorization, repetition, and orderly progression and mastery found in this model of education. The demonstration of order, structure, and patterns found in Scripture and in the classical Christian model augment those same attributes that are found in English grammar.

Upon reviewing available literature and conducting data analysis following the workshop, the author finds that utilization of the classical Christian model of education does indeed benefit students due to the teaching methodology. One of the most noteworthy findings after analysis of the survey data was that regardless of previous familiarity with some of the content or with the classical Christian model, all participants felt more confident and proficient after the presentation. Many of the participants recognized the value both in identifying and in utilizing order, structure, and patterns. They are found in Scripture. They are found in English grammar. They are used by classical Christian educators. The importance of order, structure, and patterns is not recognized by modern or secular educators, either in English grammar or in

teaching methodology. Sadly, this has led to students who are “a prey to words in their emotions instead of being the masters of them in their intellects” (Sayers, 1948, p. 9). It is for this reason that the tumultuous state of education must be addressed.

This author recommends repetition of this study, to include a broader age range, varied familiarity with educational models, and more of a balance between genders. Because the classical Christian model of education was used in the workshop, it would be interesting to analyze and compare results if the workshop was presented with a modern pedagogical approach and comparing self-reported proficiency afterwards. The author recognizes potential bias in the results due to using participants who almost all had some level of familiarity with the classical Christian model of education and recommends further study among those who are more familiar with modern pedagogical methods.

Although this project is limited in scope, preliminary analysis of three educational models – modern, classical, and classical Christian education – indicate that the classical Christian model is the better model because it helps both students and teachers recognize and utilize order, structure, and patterns in English grammar. Words are important. Their structure in a sentence are important. It is through words that beauty, truth, and goodness are discovered. It is through words that meaning is conveyed, and it can be through words that order is restored to education and to the next generation.

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Appendix 1.

Project Handout

Memory Work – The grammar of English grammar

Parts of Speech: Noun, Pronoun, Verb, Adverb, Conjunction, Interjection, Preposition, Adjective

Seven Sentence Patterns: S-Vi, S-Vt-DO, S-VI-PN, S-VI-PA, S-Vt-IO-DO, S-Vt-DO-OCN, S-Vt-DO-OCA

Question Confirmation:

Who or what is the sentence about? Label as Subject Noun (SN) or Subject Pronoun (SP)

What is being said about the subject? Label as Verb (V)

Does anyone or anything receive the action?

- If No, Is the subject being renamed by another noun or pronoun? Is the subject being described by another word? Label the Verb Intransitive (Vi).
- If Yes, it is a Direct Object. Label the Verb Transitive (Vt), Label the Direct Object (DO).

Model Sentences:

Jack ran.

Sarah eats pickles.

He drives trucks.

Parsing Practice (Diagram to the right of each sentence):

Jennifer plays.

She reads books.

Logan lifts weights.

Appendix 2.

Survey

Graduate Research Survey

* Required

1. Informed Consent

*

I affirm the following: My participation in this graduate research project is voluntary and I understand that I may withdraw my consent at any time. I am 18 years or older. I give permission for my responses to be used and analyzed. I recognize that my demographic information will be used, but that my responses will remain anonymous.

Check all that apply.

Yes

No

Demographic Information

Will be used for research/contact information but responses will be kept anonymous

2. Name *

3. Age Range *

Mark only one oval.

18-29

30-39

40-49

50-59

60-69

70+

4. Gender *

Mark only one oval.

Male

Female

5. Age of Children

Check all that apply.

	0-2	3-5	6-8	9-11	12-14	15-17	18+
Child 1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 2	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 4	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 5	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 6	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 7	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 8	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 9	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Child 10	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Classical Christian Education Experience and Scripture References

6. How many years of experience do you have educating with the classical Christian model of education? *

7. How proficient do you feel using the classical Christian model of education? *

Mark only one oval.

Not proficient at all

1

2

3

4

5

Very proficient

8. Did this presentation strengthen your confidence in the ability to use the classical Christian model of education? *

Mark only one oval.

Yes

No

9. Please explain your response to the above question

10. How did the scripture references shared help you to recognize order, structure, and patterns? *

Mark only one oval.

Not at all

1

2

3

4

5

Very much so

English Grammar

The following questions relate solely to the **English grammar** portion of the presentation.

11. **Before** the presentation, how familiar were you with the following: *

Mark only one oval per row.

	Never heard of it	Heard of it	Know a little	Know a fair amount	Know it well
Parts of Speech	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sentence Patterns	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Question Confirmation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. **After** the presentation, how proficient do you feel with the following: *

Mark only one oval per row.

	Not proficient at all	Somewhat proficient	Neither proficient or not proficient	Fairly proficient	Very proficient
Memorizing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Parsing (labeling)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diagramming	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Which exercise helped you think about **order, structure and patterns** in English grammar? *
(Check all that apply)

Check all that apply.

	Order	Structure	Patterns
Memorizing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parsing (labeling)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diagramming	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14. How much does following the **pattern** of memorizing, then parsing, then diagramming help you to see order in English grammar? *

Mark only one oval.

Not at all

1

2

3

4

5

Very much so

15. Please explain your response to the above question *

16. Do you feel more confident in your understanding of English grammar after the demonstration? Please explain your answer. *

17. Please share any additional comments you have about **order, structure, and patterns** after ^{*} engaging with the classical Christian model of education.

Latin Grammar

The following questions relate solely to the **Latin grammar** portion of the presentation.

18. How much exposure to Latin grammar have you had previously? ^{*}

Mark only one oval.

- None
- Less than 1 year
- 1-2 years
- 3-5 years
- More than 5 years

19. Before this demonstration, how proficient did you feel in Latin? *

Mark only one oval.

Not proficient at all

1

2

3

4

5

Very proficient

20. After the presentation rate whether the following tasks helped you to feel more proficient in Latin *

Mark only one oval per row.

	Not proficient at all	Somewhat proficient	Neither proficient or not proficient	Fairly proficient	Very proficient
Repeating the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding additional related words for the vocabulary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reading the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Understanding the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Looking at the noun endings chart	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Determining the declension of the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding the vocabulary words in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Noting the parts of speech in the sentence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Figuring out the jobs/cases of the nouns in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. Do you feel more confident in your understanding of Latin after the demonstration? Please *
explain your answer.

22. Which portions of the exercise encouraged you to **stop and attend** to the details? *

Mark only one oval per row.

	Not at all	Only a little	To some extent	Rather much	Very much so
Repeating the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding additional related words for the vocabulary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reading the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Understanding the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Looking at the noun endings chart	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Determining the declension of the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding the vocabulary words in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Noting the parts of speech in the sentence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Figuring out the jobs/cases of the nouns in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

23. Which portions of the exercise encouraged you to **slow down and process** the information? *

Mark only one oval per row.

	Not at all	Only a little	To some extent	Rather much	Very much so
Repeating the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding additional related words for the vocabulary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reading the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Understanding the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Looking at the noun endings chart	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Determining the declension of the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding the vocabulary words in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Noting the parts of speech in the sentence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Figuring out the jobs/cases of the nouns in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. Which portions of the exercise encouraged you to **contemplate and wonder**? *

Mark only one oval per row.

	Not at all	Only a little	To some extent	Rather much	Very much so
Repeating the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding additional related words for the vocabulary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reading the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Understanding the grammar rules	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Looking at the noun endings chart	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Determining the declension of the vocabulary words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Finding the vocabulary words in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Noting the parts of speech in the sentence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Figuring out the jobs/cases of the nouns in the sentences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. Do you think stopping in order to attend, slowing down in order to process, and contemplating in order to wonder made you feel more proficient in Latin? *

Mark only one oval.

Yes

No

26. Please explain your answer to the above question. *

27. If you felt like while during the exercise you had to stop in order to attend, slow down in order to process, and contemplate in order to wonder, what **learning benefit** do you feel you received from it? *

28. Please share any additional comments you have about stopping to attend, slowing down to process, and contemplating in order to wonder after engaging with the classical Christian model of education. *
