PHI 905-12 Faith-Learning Integration and Interdisciplinary Studies

Susan Holmes

Omega Graduate School

Date (May 27, 2023)

Professor

Dr. David Ward

Assignment

**60-Day** – Review 100-day assignments, course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly peer-reviewed journal articles to identify and select developmental reading sources and entries.

Each OGS program and Core has specific grading criteria for Developmental Readings. Follow the **Fall 2022 Developmental Reading Rubrics** for the **required number of sources, comments, and quality criteria**.

See the **General Helps** in **AA-101 The Gathering Place in DIAL**for the following resources:

* Refer to the “NEW Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.
* Download the “NEW Developmental Reading Assignment Template” Word document to begin writing your developmental reading assignment.
* For **grading criteria**, go to the “NEW Developmental Reading Rubrics” document.
* Document all sources in APA style, 7th edition ([APA 7 Reference Example](https://drive.google.com/file/d/1MOW2xmjS9fBRboojA-ADFQBlpahm2iFM/view?usp=sharing), [APA 7 Quick Guide](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/documents/APA%20Poster%2010.22.12.png)) for in-text citations and Works Cited. Include page numbers.
* Include a separate **Works Cited** page, formatted according to APA style, 7th edition.
* Submit through **DIAL** to the professor.

**Source 1:** Jeong, J. (2020). An Exploration of the Experience of Teachers in Facilitating Meta-Learning Among Students in Christian Montessori Schools [Ph.D., Trinity International University]. In *ProQuest Dissertations and Theses*.

**Comment 1:**

**Quote/Paraphrase:** Third, in the vast and tumultuous sea of education with a high wave of the gigantic impact of the Information Age and with a highly relativistic postmodern frame of thoughts and culture suffocating even the remaining possibility for morality and the absolute truth, the teleology of education has become the most critical. In other words, philosophy or philosophy of education still “has its rightful place” “in an open, inclusive and pluralistic, knowledge-oriented society” (Matsuura 2007, ix). Thus, on the reflection of meta-learning constructs in the literature review providing a general need for a why-to-learn component in our education and Montessori showing a more biblical understanding of the purpose of education, the study wants to describe what the Christian Montessori teachers value as the foundation of why-to-learn component and how they try to facilitate why-to-learn among their students (Jeong, 2020, p. 7).

**Essential Element:** This comment is associated with worldview-based faith-learning integration.

**Additive/Variant Analysis:** This is additive to discussing skills in interdisciplinary research methods because of the integration of education and philosophy. In addition, the teachers are supporting their students with understanding the concept of why-to-learn, which supports the idea of teleology.

**Contextualization:** I was interested in this article because I have no knowledge or experience regarding Christian Montessori Schools. Until now, I was not aware that any existed. I am aware that Maria Montessori was a Christian. She was Catholic, and she was also a scientist. She developed two origins of life lessons; one of these is called, The God with No Hands.” It is often not taught in traditional Montessori Schools because it refers to God as the creator of everything. The other origin of life lessons is called the Big Bang Theory. However, the concept of meta-learning and the thoughts behind why we should learn are worth exploring. 2 Timothy 2:15; tells us that we should study to show God that we understand the truth (*new King James version*, 1982a).

**Comment 2:**

**Quote/Paraphrase:** And, the study provides a new appreciatory lens on the centrality of anthropology, the very foundation of education, through the combination of Christian and Montessorian education. Though Montessori’s philosophy of education was built upon biblical anthropology, especially of children, it has been largely ignored in both the secular and the Christian academic circles (Carnes 2015). Therefore, the findings will be helpful to Christian educational theorists in reassessing and researching the significance of Montessorian education in the history and practice of education. At the same time, the findings invite secular Montessorian teachers and theorists to re-examine the root of their educational system through the pre-eminent biblical anthropology in the Montessori system when they want to more effectively and fruitfully educate their children(Jeong, 2020, pp. 10–11)**.**

**Essential Element:** This comment is associated with worldview-based faith-learning integration.

**Additive/Variant Analysis:** It is additive to my learning because I agree that children should understand why we learn. I can also see the interdisciplinary studies that exist in Montessori, with anthropology, philosophy, science, and many others integrated throughout her method.

**Contextualization:** When my son was in level 6-9 of his Public Montessori school, he was given the first of the five Great Lessons that all of the additional learning that takes place in Montessori evolve. It is a cosmic education, and the lessons, told as stories, are told theatrically. The first of these lessons is called “God with No Hands.” It is a cosmic lesson that teaches God made all of the elements, and they obey the laws and principles He put in place. It focuses on the Sun and the Earth. In public Montessori, teachers can substitute that lesson with the lesson on the Big Bang Theory. My son challenged his teacher afterward with several questions because he was raised as a Christian and taught from the book of Genesis 1:1, “In the beginning, God created the heavens and the earth (*New King James Version*, 1982b).” He was six and asked where God was in the Big Bang Theory and when she would tell him about Adam and Eve. It caused quite a disturbance because I recall my husband having to speak with my son’s teacher. My son had refused to draw the CHON chain, which are the elements of carbon, hydrogen, oxygen, and nitrogen, and drew God making the earth instead with Adam, Eve, and their children.

**Source 2:** Hudson, L. (2023). *An Investigation of Montessori Education Efficacy versus the Traditional General Education Classrooms for Improved Achievement* [D.Ed., Southern Wesleyan University].

**Comment 3:**

**Quote/Paraphrase:** The teachers are prepared in the philosophy of Montessori and why each lesson is set up in a particular order to help students progress. All teachers have received specific teaching on the Montessori method. They must have a state credential and an AMS (American Montessori Society) or AMI (Association Montessori International) certified Montessori credential. Montessori teachers do not focus on direct instruction with the entire class; they spend more time using lessons that directly match the student’s interests. The next aspect is the multi-age classrooms. Dr. Montessori observed that children can learn better in a multi-age classroom by developing unique human social experiences. Having multiple ages in classrooms allows the students to work with others who are progressing at their levels, not just those with similar ages. Multi-age classrooms give teachers the opportunity to know their students and families and build relationships with them for more than one year. (Hudson, 2023, p. 9).

**Essential Element:** This comment is associated with the field of interdisciplinary studies.

**Additive/Variant Analysis:** This is additive to the discussion of faith-learning integration. This source expounds upon the inordinate amount of time Dr. Montessori spent observing children and how best they learn. God had her working in the gifts that He had given her, and her method of “following the child,” I believe, was an extension of God’s command given in Proverbs 22: 6, which says we should “train up a child in the way they should go …(*New King James Version*, 1982c).”

**Contextualization:** “Follow the child” is one of the unique aspects of the Montessori Method. In addition to following the child, Dr. Montessori designed unique materials to present her lessons. The materials are placed on shelves at eye level for the student and are made to appeal to them and their nature to examine and learn. The Montessori Method covers a multitude of lessons that are extensions of the Five Great Lessons students are presented at the origin of their school year. Everything they learn connects to one of those lessons, which makes her program interdisciplinary.

**Comment 4:**

**Quote/Paraphrase:** Maria Montessori began to create her teaching philosophy in 1896 while working with special needs children. Montessori worked with these students when others believed they could not learn. Within two years, they were passing the state-mandated tests. Maria Montessori made this possible through her hard work and her discovery of the best way children learn. Montessori learned from Jean-Marc Gaspard Iptard, a French psychiatrist and physician (Gutek & Gutek, 2016). Her studies led her to sensory learning, which became a premise for her teaching styles. (Hudson, 2023, p. 17).

**Essential Element:** This comment is associated with the field of interdisciplinary studies.

**Additive/Variant Analysis:** This is additive to discussing skills in interdisciplinary research. The source explains how the Montessori Method teaches whole to part and that The Great Lessons is the starting point from where the other branches of disciplines begin.

**Contextualization:** When my children were tiny, I watched them for signs of their interests and abilities. I did not know Maria Montessori then, but scripture was clear that I needed to train them how they should go. I also read books by Dr. James Dobson on disciplining the strong-willed child. Early on, I began to “follow the child,” and it was evident that my daughter’s primary learning style was kinesthetic. My son’s gross motor skills were beyond his age, and my husband and I taught them the principles of God’s word, chose activities for them that enhanced their natural abilities, and trusted God for continued guidance. Like Dr. Montessori, everything we did for our children was by design.

**Source 3:** Della Cerra, S. L. (2021). Deciding Factors in School Choice among Parents in the Southwest United States [Ed.D., Northern Arizona University]. In *ProQuest Dissertations and Theses*.

**Comment 5:**

**Quote/Paraphrase:** Teacher’s ability to accommodate. All four participants emphasized that their child’s enrollment satisfaction is based on the teacher’s ability to accommodate their child(ren)’s educational needs. A3 expressed, “I love that they meet her where she is, instead of her feeling behind in anything or ahead in anything. She is getting instruction that matches her abilities.” Similarly, participant A4 shared the following opinion: We have felt like this school has done a wonderful job meeting those needs for each of my kids, and their different capacities through the years. Whether they needed extra help, they were able to get it. They needed extra challenge; whatever it was ... they were great about that kind of stuff**.** (Della Cerra, 2021, p. 128).

**Essential Element:** This comment is associated with worldview-based faith-learning integration.

**Additive/Variant Analysis:** This is additive to the conversation of approaches to faith-learning integration. The study points out the necessity of parental involvement regarding their children’s education because God has called parents to train them. Although many parents rely on schools to accomplish this command, partnering with their child’s teachers is one way.

**Contextualization:** All parents want the best for their children. When they send them to school, public or otherwise, they send the school their best and trust that the school will meet their needs. Some students present schools with many challenges. However, the Montessori Method supports children at an individual level. One of the things that I found interesting and exciting about this program was the environment. After studying the method, I know it is called “the prepared environment.” My children began school at ages three and four. Their classroom had chairs, tables, eye-level shelves, brooms, ironing boards, mats, etc. All of the materials were chosen for children. “The basic tenet of Montessori—to set children free in a prepared environment, in which they will self-educate—applies at all ages. Children become increasingly independent of adults across the schooling years, but the basic Montessori method remains the same across them (Lillard, 2019, p. 54).”

**Comment 6:**

**Quote/Paraphrase:**  My children are Hispanic. Moreover, basically, I feel that in public schools, they are very blanketed in how they perceive children of other races. I'm trying to say this as nice as I can, I feel ... I feel that they just have lower standards for them, and they just don't give the same expectations that they would give to a child that is Caucasian. And I feel that that hinders them as kids. And I just feel that going to a school that sets higher standards, my kids, number one, will have more opportunities to get a better education and also be better prepared for other potentials. Because we're in a school that's predominantly white, there are more programs available for kids that are going to say, under underserved populations. And I think that that's a huge thing. I mean, they have colleges that reach out to specifically help to subsidize some of those funds that I do not think would have necessarily in other schools, and I can't speak to that 100%. I don't know what is out there, because my child in high school is not on that level. And so, I can't say for certain, but it does seem that they would have more of an advantage for a college-like representative at the school to help identify and find programs to serve them. Thus, I think that because of those things, my kids will have a better opportunity and less competition; to get probably, I'm really thinking pretty much 100% scholarship to the school. I'm gonna cross my fingers (Della Cerra, 2021, pp. 125–126).

**Essential Element:** This comment is associated with worldview-based faith learning integration.

**Additive/Variant Analysis:** This is additive to discussing a faith-integrated interdisciplinary method. This study presented parents’ wants and desires regarding educating their children in their interviews. Parents want the best education possible for their children. They put their faith in the school system in hopes that they will do their best for their children.

**Contextualization:** When my children were very young and unprepared for school, I was concerned about how to educate them. I could see that my son had tons of energy and that it might be difficult for him to be in an environment that would require him to sit in his seat for the better part of the day. I began researching homeschooling and the various opportunities our school system offered in my county. The Hispanic parent above is also trying to give her child the best education she can offer in the area where she lives. Many parents enroll their children in public schools and never meet their child’s teacher. God says that parents are responsible for their children’s education.

**Source 4:** Little, S. D., & Tolbert, L. V. A. (2018). The problem with black boys: Race, gender, and discipline in Christian and private elementary schools. *Christian Education Journal*, *15*(3), 408–421.

**Comment 7:**

**Quote/Paraphrase:** No matter how young, Black boys are often labeled as bad, a reference not only confined to their conduct, but a stigma that also encompasses their character. Research demonstrates that Black school-age boys are more likely to be disciplined and experience increased rates of suspension and expulsion from school (Badger et al., 2018; Noguera, 2003). In her book, Learning While Black (2001), Dr. Hale indicates that teachers who are White females relate first to White female students, then to White male students, then to Black girls, and lastly to Black males. The following poignant observations of two brilliant and curious young Black male scholars disturbingly embody the experiences that research describes (Little & Tolbert, 2018, p. 5).

**Essential Element:** This comment is associated with the spirituality of faith-learning integration.

**Additive/Variant Analysis:** This is additive to the discussion of worldview-based faith–learning integration. This source highlighted several racist examples, and I found it disturbing that mothers of black sons would find it challenging to receive a non-racist education in a Christian school.

**Contextualization:** I was concerned that my son would be labeled negatively and that the file that follows him throughout the school system would be filled with discipline referrals and negative comments regarding my son. I knew that short of me homeschooling him, the Montessori program would be the best for him. As it turned out, it was also an extremely great program for our daughter. However, my son had a few challenges regarding his behavior, but overall, he did well, and I still believe that my husband and I chose correctly. The irony regarding both situations is that the Montessori Method dictates that the teacher “follow the child.” It is implied that you are examining them to determine the best way to support their learning. Why should race factor into this process?

**Comment 8:**

**Quote/Paraphrase:** At a recent Christian education conference in North Carolina, Dr. Tolbert was leading a discussion about creative teaching methods when a White Sunday school teacher proudly demonstrated how she leads children to Christ using the Wordless Book – a popular evangelistic tool consisting of brightly colored pages that doesn’t contain any words. The teacher explains each page color to teach children about salvation beginning with gold, representing the streets of heaven paved with gold. “I teach them that the black page is for sin; sin is black. Then I turn to the white page and tell them Jesus can make our hearts white as snow.” This teacher’s bold proclamation, reified a historically marginalizing ethos at a conference filled primarily with White Sunday school teachers. Seizing this teachable moment, Dr. Tolbert gently explained that, though the Wordless Book may be a valuable tool, it’s not how God colors sin: “Come now, and let us reason together,” says the Lord. “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.” (Isaiah 1:18, NKJV) A thorough word study demonstrates that nowhere does the Bible refer to black as bad or state that the color of sin is black (Tolbert, 2012). The Bible was not written from a Eurocentric worldview that assumes “black” is bad and “white” is good (Little & Tolbert, 2018, p. 8).

**Essential Element:** This comment is associated with the spirituality of faith-learning integration.

**Additive/Variant Analysis:** This is additive to the discussion of worldview-based faith-learning integration. This source used material I was familiar with because my husband, an evangelist, used this book at one of his kid’s meetings when teaching the gospel. Dr. Tolbert does a great job of reeducation in this source.

**Contextualization:** When reading this article about the “wordless book,” I remembered thinking, “Oh, this sounds familiar. I was blown away to read that Dr. Tolbert used it as a teachable moment and tied it to the scriptures. It might appear to many that this was unnecessary and over the top. However, as a black person, it resonated with me. Other things use the color “black” in very negative ways. For example, death and mourning are associated with “black.” We use it to describe negative things like “black market,” “black magic,” “black mood,” and the very popular “black sheep.” Yes, this is overly dramatic to some degree, but it is also another way Satan uses tricks to keep others apart or make them feel bad.

**Source 5:** Lillard, A. S. (2019). Shunned and Admired: Montessori, Self-Determination, and a Case for Radical School Reform. *Educational Psychology Review*, *31*(4), 939–965.

**Comment 9:**

**Quote/Paraphrase: Parents are the third possible reason for Montessori’s longevity**. Some parents are at liberty to choose a neighborhood they know has good schools, but others have no choice; in contrast, if a child is at a Montessori school, it was intentionally chosen by parents; unlike conventional programs, alternative programs are rarely if ever the only option. The surge in public Montessori today is surely led by parent demand. Recent studies of why parents today choose Montessori reveal that middle class parents are attracted to Montessori principles like self-determination and Montessori’s respect for children (Debs, 2019; Hiles, 2018). Many parents also are also attracted to the classroom environment and materials, and believe Montessori will help their child to have better outcomes, including academic success, while also sustaining intrinsic motivation and joy in learning. On the other hand, parents can also be why Montessori is no more. In Debs’ (2019) qualitative study of public Montessori, parents, especially low-income parents, expressed concerns (contrary to the evidence described earlier) that Montessori itself is not academically rigorous (Lillard, 2019, p. 6).

**Essential Element:** This comment is associated with a faith-integrated interdisciplinary method.

**Additive/Variant Analysis:** This is a variant of my Montessori experience as not academically rigorous. This source describes Montessori as a well-rounded program for students because it supports academics and socialization, amongst other areas. However, it also points out that “low-income” parents believe it to be not academically rigorous enough for students. Parents often feel this way because they are ignorant of the Method and the materials used.

**Contextualization:** Having taught Public Montessori for 15 years, I often had to speak with parents regarding “trusting the process.” I would ask them to explain why they chose the program for their child. I would also explain to them that I was in their shoes before and that it was one of the reasons I pursued the certification. I needed to understand the use of various materials and the idea behind “following the child.” Parents having concerns, I understood, but when the district forced us to abandon the “Montessori Method” in order to follow the mandates of “The No Child Left Behind (NCLB) and Every Student Succeeds Act (ESSA), that is where I drew the line. We must stand behind the programs we support, especially when the data shows they succeed. We changed superintendents, and a few leaders that supported the Montessori Program retired. Unfortunately, it forced us to “fight tooth and nail” to keep the program’s integrity. It is still an ongoing battle.

**Comment 10:**

**Quote/Paraphrase:** In Montessori classrooms, “children have free choice all day long. Life is based on choice, so they learn to make their own decisions. They must decide and choose for themselves all the time ... They cannot learn through obedience to the commands of another” (Montessori, 1989, p. 26). Montessori gained this insight from a simple incident in the first classroom in Rome (Montessori 1962/1967). The teacher had arrived late, to find that the children had asked the janitor to let them into school. At the time, the Montessori materials were kept locked in a cabinet until distributed to children by the teacher. Yet on that day, the children had taken the materials out themselves and were using them when the teacher arrived. Montessori was fascinated; from that day, the materials were placed on low shelves, and children chose their own activities (Lillard, 2019, pp. 8–9)**.**

**Essential Element:** This comment is associated with approaches to faith-learning integration.

**Additive/Variant Analysis:** This is additive to the discussion of a faith-integrated interdisciplinary method because the article describes Dr. Montessori’s discovery regarding children being left to their own devices. She hypothesized that when given the opportunity, children could make their own choices without the support of the adult.

**Contextualization:** Her decision to “follow the child” is one of many controversial concepts for educating children. Many people often feel uncomfortable with this part of her method because the tradition of having a teacher dictate what you will learn is engrained in their psyche. I have heard comments that Montessori is too unstructured, lacks boundaries, and allows children to play all day. I have had to explain to many how Montessori is structured. Students have certain freedoms but are given when shown they can be responsible. During a three-hour work period, students write out their work plans, which their teacher approves before proceeding. Typically, something from each content has to be included in their work plan, and the teacher presents new lessons in various subject matters by grade throughout the school day. If the student is not ready to make their work plan, the teacher makes one for them. Also, if the student cannot finish the plan, it is reassessed. One of the things about choosing a program such as Montessori means parents and others must trust the process. I have witnessed children having an affinity for geography or science at very early ages and can explain or interpret concepts that some adults find difficult to understand.

**Source 6:** Irwin, A.-M. T. (2023). Give them time to ponder. *Religions*, *14*(4), 513. https://doi.org/10.3390/rel14040513

**Comment 11:**

**Quote/Paraphrase:**  Poverty of time to ponder poses challenges for humanity. In today’s climate, opportunities to ponder are frequently stripped away. Moments of external silence are increasingly rare. Life appears rushed. Shopping happens in busy, noise-filled environments and traveling is accompanied by headphones and electronic devices to distract and occupy. Silence is a rare commodity. Yet external silence opens the way to inner quiet. Inner quiet facilitates thinking. This can become pondering. Pondering can lead to wonder, and wonder can lead to awe (Büssing et al., 2021; Caranfa, 2003). Awe is an experience unique to human beings. It manifests in a sense of joy, peace, and the experience of love (Ratzinger, 2007). In the Christian context of religious education, a student who ponders theological knowledge grows in understanding that knowledge. At the same time, the spirit is nurtured in a Christian sense. Indeed, the Christian anthropological understanding of the human person is that the person is endowed with intellect and free will, capable of knowing and responding to a personal God. The task of the Catholic school is to provide opportunities for children to experience this (Congregation for the Clergy 1997, §30, §33, §102, §105). Relevant church documents point to the need to foster in the child an intimate communion with Jesus Christ (Congregation for the Clergy 1997, §79–82) (Irwin, 2023, p. 1).

**Essential Element:** This comment is associated with the spirituality of faith-learning integration.

**Additive/Variant Analysis:** This is additive to the discussion of worldview-based faith-learning integration because the source equates children having time to embrace silence in a way that lends itself to the need for humanity to spend time with God. It also points out that the desire for human beings to have time to ponder is innate because of God’s design. Therefore, pondering should be fostered.

**Contextualization:** I loved this article. Although the approach of Scripture and Liturgy Teaching, referred to as (SALT), is being used in Sydney, Australia, to give teachers and students time to ponder scripture. The idea stems from the Montessori Method, where students in grades 1-3 or ages 6 to 9 utilize what Montessori refers to as the Abstract Period to be given time to wonder. This doctoral research study is for teaching and learning religious education in Catholic schools. In Montessori, during the three-hour work period, students are not talking but completing the work they have chosen for the day. They must concentrate and take in the purpose of the work. They make meaning, understand conceptually, and internalize knowledge of various subjects. Today, it is challenging to teach traditionally because you are in constant competition with so many other things, issues, concerns, and people. At least, that is how it feels most days.

**Comment 12:**

**Quote/Paraphrase:**  The doctoral study evidenced these assertions. Students of all backgrounds frequently expressed their attraction to the spiritual dimension. They readily engaged with new opportunities offered throughout the liturgical cycle. Students relished the challenge of delving deep into the meaning of scriptural passages beyond their immediate grasp, returning again and again to such topics. They incessantly brought spiritually related thoughts and reflections to discussions and explored them in choice time. They spiritually nurtured each other by spontaneously sharing understandings, ideas, and discoveries. They demonstrated an absorbed focus on many occasions, to the extent that they could be oblivious to any noise around them (Irwin 2017, 2019) (Irwin, 2023, p. 5).

**Essential Element:** This comment is associated with the spirituality of faith-learning integration.

**Additive/Variant Analysis:** It is additive to the discussion of approaches to faith-learning integration. This Catholic school teaches its students to take time and listen to God. The doctoral study uses the premise that meditating on God’s word is something God has wired His creation to desire naturally.

**Contextualization:** Again, SALT is implementing “follow the child” in a different way to accomplish teaching students how to take time and ponder while offering teachers a respite at the same time. The idea is still Montessori because the goal is for students to learn deeply and respond profoundly (Irwin, 2023, p. 4). Because my children have ADHD, I searched for a program that would embrace their unique wiring. It was how the Potter designed them. I learned that people who are Attention Deficit could attend to things that they find interesting. The struggle comes from attending to things in which you have little to no interest. However, the Montessori Method supported my children in managing their disorder without being punitive.

**Works Cited**

*Bible Gateway passage: 2 Timothy 2:15—New King James version*. (1982a). Bible Gateway. https://www.biblegateway.com/passage/?search=2%20Timothy%202%3A15&version=NKJV

*Bible Gateway passage: Genesis 1:1—New King James Version*. (1982b). Bible Gateway. https://www.biblegateway.com/passage/?search=Genesis%201%3A1&version=NKJV

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Lillard, A. S. (2019). Shunned and Admired: Montessori, Self-Determination, and a Case for Radical School Reform. *Educational Psychology Review*, *31*(4), 939–965. https://doi.org/10.1007/s10648-019-09483-3

Little, S. D., & Tolbert, L. V. A. (2018). The problem with black boys: Race, gender, and discipline in Christian and private elementary schools. *Christian Education Journal*, *15*(3), 408–421.

**Susan, great job on your developmental reading log for PHI 805-32! You chose relevant sources that were in line with the topic that emerged from their content, and you included both complementary and different readings. Your selected readings are from appropriate and current scholarly sources. Your Contextualizations were the most interesting to me by showing how you were applying, or seeing the relevance of, expert's ideas to address problems in your profession.**

**Your log needs some suggestions related to APA style.**

**The titles of dissertations are to be in sentence case and italicized. The type of work follows in brackets followed by the school: [Doctoral dissertation, Trinity**

**International University].**

**The titles of articles are to be in sentence case.**

**Otherwise, really nice work! -- Prof. David Ward**

**Grade A**