

# Editorial



How would you react if an agent from the central government in Wellington knocked on your door and informed you that from now on, every Saturday and Sunday morning at 9:00am, all of your children would be required to report to a hall down the road to receive officially-sanctioned instruction in topics determined by a Ministry in Parliament, delivered by agents specially trained by this Ministry via experimental methods and where the content of the topics is constantly changing? And what if the reasons given by these agents were a bit on the vague side but something about preparing them for the future as the nation's most precious natural resources and helping them achieve their full potential as citizens?

Well, that is precisely what we've already got in this country, except they knocked on the door back in 1877 and require our children's attendance Monday through Friday.

Taxpayer funded, compulsory and secular schooling has been the worst social and economic disaster in New Zealand's entire history. Fact is, it has been the worst disaster in every country to adopt it. The damage it has done to family integrity and cohesion alone is not just incalculable, it has now become so ingrained in everyone's thinking, that we look upon rebellious teenagers with the morality and intellectual acumen of feral dogs as a normal state of affairs! When home educators only start to nibble at the very edges of this vast institutional schooling cartel, they react with powerfully crafted arguments to intimidate us back into the fold and to supply our critics with ammunition to bamboozle us and keep us on the defensive. The Research article on page 13 is an example of what I'm talking about.

While the article is somewhat in defense of home educators, it is thoroughly secular (that is, based on non-Christian thought), and at one point, it encourages home educators to embrace the philosophical presuppositions of the enemy! (These are listed as principles of "multidimensional citizenship", starting at the first line at the top of page 14; and he enjoins them upon us at the end of the paragraph starting with the word, "Further," on page 25).

Listen dear Christian brothers and sisters: we need to be clear, bold, convinced and unapologetic about some basics: we as parents are already doing the best any parents could do for their children: we are training them up in the knowledge, fear and admonition of the Lord. And we are keeping them away from the toxic teaching of the politically-determined, compulsory, secular curriculum of the state classrooms and from the seething; contagious; morally, spiritually, emotionally, academically and physically dangerous pathologies of age-segregated, peer dependent cohorts that typically inhabit and are bred by these institutions.

A bad home is still better than a good institution.

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**The state controls  
what knowledge is  
taught in schools.  
The schools have always  
been required to  
transmit state ideology.**

From: *Political Issues in New Zealand Education*  
(1985), edited by Codd, Harker and Nash, professors  
of education at Massey University.

**TEACH Bulletin** (Thorough Education Achieved in a Caring Home) is a bi-monthly newsletter of the Home Education Foundation. Articles deal with political developments which may affect New Zealand home educators, statist and professional trends, correspondence with politicians and educationalists and other items of general interest to home educators. Published since January 1997, **TEACH Bulletin** has been used to sound legislative alerts, rallying home educators to write submissions to their MPs and Parliamentary Select Committees when legislation unfavourable to home educators was introduced into Parliament. The eight-page newsletter comes out 6 times a year (on odd-numbered months) for an annual subscription of NZ\$9.00 or two years for NZ\$18.00.

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# Evan & Rebecca Tyler

*From Wellington, New Zealand*

We have recently celebrated 15 years of marriage, and the Lord has blessed us with nine children.

Jared is 13; he is sensible and mature beyond his years and is a great example to his younger brothers and sisters. Joel is 12 and is an avid non-fiction reader, a walking encyclopaedia and bus timetable. Abigail is 10 and is a cheerful and friendly soul and will bowl up to complete strangers and turn them into friends. Bethany is 8, loves to read and has recently taken up knitting. Rachel is 7 and loves drawing and colouring in pictures. Wesley is 5; he is fascinated with keys and likes zooming on his bike around our house. Nathan, 3, follows on his scooter and tries to keep up. Matthew is 2 and loves balls, trains and balloons. Cassia is nine months and is our precious bundle of smiles.

Rebecca is a former registered nurse. She became a Christian after attending a camp at Kiwi Ranch at the age of 11. She heard the Gospel message and was saved. Her mother was later saved and disciplined. They began attending church as a family soon after. Rebecca moved to Wellington in 1992 to study and began attending a new church where she met Evan. We married in 1996.

Evan was brought up in a Christian home and came to know the Lord as His Saviour from the age of five years old. Both his parents were teachers – his mother was a new-entrants teacher and his father a university lecturer. Evan was taught to read before going to school so skipped a year early on. While it was good to skip a year, it did lead to difficult times at high school, where he was nearly always the youngest and smallest in his class. Evan is a computer programmer, and his work is fairly flexible and allows him to work one day a week at home.

The decision to homeschool didn't seem like a hard one at the time. Evan has 13 cousins from two families who were homeschooled, and he got to know many of them well. They are nice people and have achieved well. Three of these cousins boarded with us at different times early on in our marriage, and so Rebecca got to know them well also. She was impressed at how motivated and diligent they were. So she began to consider homeschooling as a viable education path also.



Rebecca attended the local Play Centre where Jared was enrolled. A big part of Play Centre is that parents are involved, and this seemed right to both of us at the time. At Play Centre, Rebecca watched as various children reached five years and went off to school while the mum went to work outside the home; but this didn't seem like the path we wanted to take.

Most importantly though, we felt it was God's will and plan for us to homeschool. This has been like a rock for us: it

has steadied us on those many difficult days when we wonder why on earth we are doing this.

So, as Jared our eldest turned 5, we kept him on at Play Centre rather than sending him to school. We joined the local Wellington Home School Assn. (WHSA), and Rebecca read many of the books there which helped us decide which philosophy suited us. When Jared was five and a half years old, we looked into various curricula using the list supplied by the WHSA (now Wellington Home Educators Network or WHEN).

We were considering the ATI programme and some others. We got to meet an ATI family and go around to their place to find out more. From there and our visit to the ATI headquarters in Marton, everything seemed to fall into place.

In January/February 2003, we did a BASIC and Advanced seminar through IBLP/ATI NZ and attended our first of many conferences at the Arahina Training Centre in Marton. Other homeschoolers helped us with the daunting task of applying for our first exemption, which was granted in due course without any drama. We stayed at Play Centre until Jared was six years old, then started homeschooling.

We are so grateful to our family, friends and church for their support in this decision. We know in the early days our decision seemed odd to many, yet no one tried to put us off but rather gave us an opportunity to make a go of it.

In the end, our decision to homeschool, though it was unusual to many people's way of thinking, has been as nothing compared to the looks of bewilderment we have seen on people's faces as we have welcomed more and more children into our family...without giving any assurance that there would be no more! We

simply felt that that was the Lord's plan for us, so that's what we have done. Again that has been a rock for us in the hard times.

We are convinced that from the standpoint of eternity, these decisions will be ones that really mattered. We laugh to ourselves as we remember that in the months before our marriage, we wrote a list of things that we had agreed on for our marriage. Having three or four children was on the list, as was Rebecca being involved in nursing for many more years than she ever completed. God's plan for us was very different and much better!

"Are they all yours? Are there any twins?" are common questions we get asked. "Don't you have



*Five boys: Back, L to R: Joel, 12; Jered, 13. Front, L to R: Nathan, 3; Wesley, 5; Matthew, 2.*

TV?" is another we sometimes get asked. Most people are genuinely interested in our homeschooling and ask many questions. The socialisation type questions are the most common for starters. We answer about all the activities we go to and networks we belong to and that seems to satisfy those questions. The next questions are about the legal requirements, so we explain about the exemption process and ERO reviews. We have had one review – we were anxious about this, prepared well, and in the end found it a very positive experience. When we explain about that, people relax more.

Another common question is about the high-school

years – will we send them off to school then? We explain why we are confident our children can get just as good if not a better education at home, and how we plan to go about that.

We try to start the day with a family Bible reading at the breakfast table. This helps set the tone for the day and is a wonderful opener to some great conversations. We each have different strengths and weaknesses. Rebecca's are Spelling/Phonetics/English, etc., and Evan's lie in Maths/Science/Technology, etc. From the start, Rebecca concentrated her time in teaching phonetics/reading to the younger ones. Rebecca uses Christ Centred Curriculum to teach Phonics and the Rod & Staff Graded Readers. Evan has always planned and produced our Wisdom Booklet Resources, currently on a weekly basis. The Character First education series helps with our character studies. For Maths, we've always used Math-U-See, and we think it's a great curriculum. It's great for the visual and kinaesthetic learner. For writing, we use the Wisdom Booklet Language Arts which was produced with the help of Andrew Pudewa (IEW). For spelling, we use the AVKO books. Our eldest Jared this year has added Apologia Science and Abeka History and Geography. Once a week the children complete a PSSM/Bible Discovery lesson. We start this from the age of 4 years where they colour in. As they get older, the lessons advance to a reading comprehension type of format. These are duly finished, sent off and returned marked for the children to read the comments.

Our family has found that the following resources have been beneficial for our family: the Maxwell's publications, i.e., *Managers of Their Homes*. We love the Moody series by Sarah Maxwell. We use the Getty & Dubai Italic writing books from Geneva Books.

Being part of homeschooling networks has been such a blessing and encouragement to us. We and our children have made so many friends. We go to the WHEN rollerblading session every other Friday. We have joined in with a bunch of other activities organised through WHEN families, like technicraft, one-day-a-week workshops, chemistry labs, and a sailing class soon. We make a big effort every year to submit projects in the WHEN Science Fair. We have swimming lessons every Tuesday with a group of ATI families. Evan attends a monthly homeschooling fathers' meeting where the dads pray for and encourage one another. The two ATI conferences each year are a great time for the whole family. There is a local support group we belong to which has activities every Wednesday. All of our different networks bring us into contact with many different homeschooling families, and every one is wonderfully different.

When we despair of this problem or that, all our friends are there to remind us that these are normal problems, and we can each help each other with ideas how to get through them. Evan can calmly and matter-of-factly

explain to the other dads that our five-year-old son was trying to throw a rock onto the roof of the house but missed and smashed it through the back window of our van. Understanding “Hmmm”s are heard from the other dads. Yes, this is nothing extraordinary — the need to throw rocks is built into the human psyche. Onto roofs is quite normal, and aim comes with time!

There was the time when Evan turned on the gas heater on that first cold day of winter. It hadn't been used for months, and the smell of a bit of burning dust was to be expected — but not the flames and smoke that quickly billowed out. Some of the children enacted our emergency evacuation plan while Evan set to putting the fire out. One child hid behind the couch with a guilty look on his face. It turns out that pencils, paper, marbles, toys and other things had been stuffed through the grill by little hands. When the fire was out and the smoke cleared, they all gathered round to watch as Evan dismantled the heater. Things like, “Oh, I think that used to be a toy car,” were volunteered as melted and blackened objects were extracted.



*Pretty in Pink: Cassia, 9mo; Abigail, 10; Bethany, 8; Rachel, 7.*

Normally, before we go anywhere in the car, we first check underneath it. But recently one Sunday, Evan was running late and in a hurry to get to church on time because he was speaking. We piled in the car and drove out. As we drove along, we could hear this loud click, click, clicking, keeping pace with the speed of the car. Jared jumped out and inspected each tyre as Evan edged forward. Sure enough, there was something lodged in the tyre. It was a rotary sanding disk that attaches to a drill, and the centre pin was buried in the tyre. We didn't have time to change it, and if we pulled it out, the tyre would have deflated immediately. So we drove the 10 minute trip to church with this loud click, click, clicking, smiling at the bemused people who pointed at us.

We could go on and on. Suffice to say, Evan has had a

few interesting conversations with our insurance claims officer over the years, and our claims history can tell a few more stories. But whenever Evan feels embarrassed explaining how this or that got broken, smashed, burnt or otherwise mangled, the reassuring words come back, “Don't worry, this is quite normal.” As homeschoolers, after taking a few deep breaths (OK, maybe weeks later), we have learned to embrace *nearly* all of these as great learning experiences and get to look back on them and laugh.

But being alone with nine children, many of them little, trying to homeschool and keep clothes washed, people fed and the place in some semblance of orderliness is a tall order. Rebecca at times finds this overwhelming. Being stretched to the limit day after day does take its toll. Praying together before we say goodbye in the morning is vital. When Evan comes home, we sit down together and talk about how the day went at home. If someone didn't get their work done, then it's Evan's job to make sure it gets done in the evening.

All the children have a list of school items to do each day. The little children have lessons with Rebecca while the older children are able to work by themselves. Sometimes we get some of the older children to take turns supervising the under-fives while Rebecca is busy giving lessons.

Getting six children to work quietly and conscientiously while simultaneously having the younger three suitably occupied has probably never happened for more than three seconds, if ever. One will stop working and distract another, mischief will start here if not there, and so on goes the daily task on instilling good character into our children.

The ATI programme is strong on character, and we have found it so instructive and helpful. Time and time

again, we find the character quality we are studying for a given month is applicable to the situations that arise. The other thing we find is that the whole family is learning. As parents, we get heaps ourselves out of what the children are learning.

The plan is to get the academic work done in the morning. After lunch there is “quiet reading time” — Rebecca’s only chance to slow down and to try and relax. Normally three afternoons a week there are outings to activities like swimming lessons, library visits and various homeschool group activities. We have found the afternoon activities are the best motivators for the children to get their work done.

The four oldest children are avid readers, and we hope the others will follow. Library visits are highlights of the week. The children reserve books in advance. They also buy their own books with their own money from Trademe and even from the other side of the world.

“Creative Memory” photo-albums and journals have been popular with all the children. We take heaps of photos, particularly of our holidays, get them printed, and each week the children do a page in their own albums. These are works of art and full of happy memories and often are proudly brought out and displayed to visitors, especially grandparents. Our older boys are so particular with their journals, that when they are on holiday they take notes of all the things they are doing so that they can journal them later. Letter writing to relatives or other friends is a fun activity and often rewarded with return letters.

Things constantly need adjusting. Our timetable is “tweaked” every term on average. At the start of each year, we also sit down with the older children and get their input into their programme for the year. This is often full of surprises, as they often say they want to continue with something that we thought they were bored with.

All the children have their “jurisdictions” — we got that flash name for chores from the Duggars’ book *20 and Counting* — which is vital for running the house and building character. The five oldest children also have a regular dinner night where they make dinner for 10 (and sometimes pudding) without any help. We have a notebook where we record good and bad marks for behaviour throughout the week, and then we add them up on Pay Day. This has been a good system for us and has helped encourage many of the children. We have also employed a helper to come once a week for two hours to help with “the mountain” (the washing pile).

The day ends with bedtime stories. Evan puts the younger children to bed and prays with them. Even though we can feel tired at the end of the day, spending time with them praying has opened up some wonderful conversations about God and salvation.

This is Evan’s most treasured time as a parent.

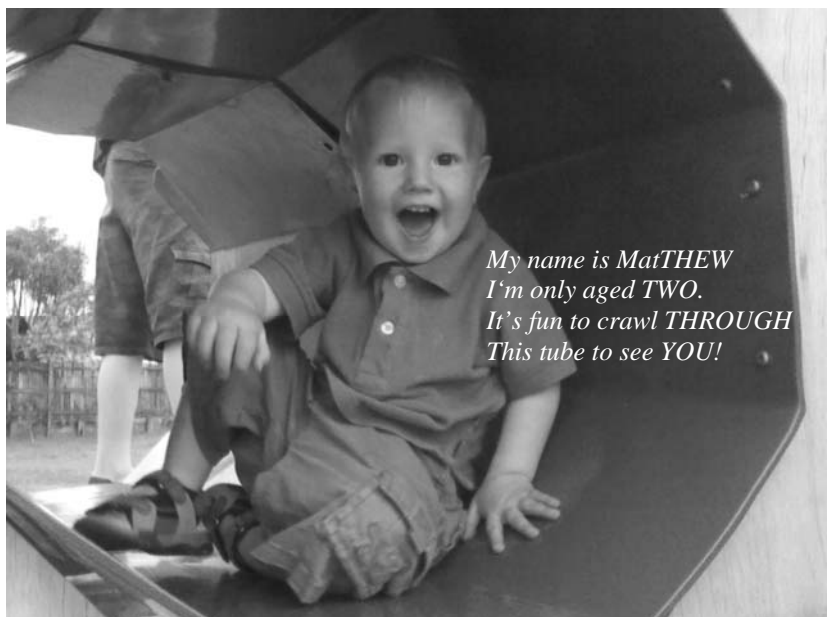
We feel our homeschooling is very much a work in progress. We are only just beginning to navigate the college years, and so much uncharted ground is before us. We are trusting the Lord Who led us into this and Who has helped us thus far, to faithfully lead us on into the future. We see wonderful signs of His blessings in our children’s lives. We see Godly character being developed, and we are encouraged by the positive feedback we get from our friends and extended family. We are so grateful for all the wise counsel, encouragement, practical help and prayers on our behalf from so many of our friends and family.

We want to leave these words of encouragement for all you faithful homeschoolers out there. We have borrowed them from Esther Kerr Rusthoi. They have been such a boost to us, particularly on those difficult days, and we trust they will be an encouragement for you also.

Oft times the day seems long, our trials  
hard to bear,  
We’re tempted to complain, to murmur  
and despair;  
But Christ will soon appear to catch His  
Bride away,  
All tears forever over in God’s eternal  
day.

It will be worth it all  
when we see Jesus,  
Life’s trials will seem so small  
when we see Christ;  
One glimpse of His dear face  
all sorrow will erase,  
So bravely run the race  
till we see Christ.

by Evan and Rebecca Tyler  
Jared 13, Joel 12, Abigail 10, Bethany 8, Rachel 7,  
Wesley 5, Nathan 3, Matthew 2 and Cassia 9 months.



*My name is MatTHEW  
I'm only aged TWO.  
It's fun to crawl THROUGH  
This tube to see YOU!*

# The Faith of Us Fathers



## 18 Things a Father Must Ensure His Son Learns (Part 1)

by Craig Smith

I've had so much fun with the two previous series ("15 Things a Father Must Do with His Son" and "Seven Things a Father Should Do with His Son"), that I've come up with at least two more series: "18 Things a Father Must Ensure His Son Learns" and "19 Things a Father Must Ensure All His Children Learn." So let's get started!

### 1. Teach him the rudiments of a balanced diet as well as how to cook basic meals from scratch. Make sure he knows how to fry, boil, steam, poach and bake.

Now, if you're like me, the balanced diet has always been composed of a daily selection of several items from each of the four basic food groups: the donut group, the burger group, the deep fried group and the dessert group. Plus coffee.

But, I don't know, ever since the wife started having a go at me for gaining weight and the doc got on my case about high blood pressure and cholesterol numbers off the chart, I started thinking how the odd vege now and again wouldn't be so bad. And I guess if you're going to go to all that trouble to catch the fish, you might as well try poaching the thing instead of frying it before you scoff it.

Anyway, I think most of you know what I mean, even though virtually none of us dads knows how to do it. I've mentioned a number of huge items here: what constitutes a balanced diet; how to cook from scratch; and how to perform a number of culinary operations.

**A balanced diet.** Apparently, this has changed from when I was taught about the food pyramid back in the 1950s and about the white deaths of salt, sugar and flour in the 1980s and the fatal fats in the 1990s. Fact is, you need salt or you die. Oil is good for your joints. Your brain cannot function without fat. So what is the full story?

I cannot claim special wisdom here. But one thing I have noticed: additives, processing and what I'll call fake foods or plastic foods have burst on the scene like never before in history while at the same time, people's lifestyles have moved away from hard physical labour

to much more sedentary routines. That is, people eat more since it is so much more convenient and quicker to get a bite of something more exciting than an apple or pear than it used to be, and yet people do far less physical activity to work off the calories ingested. So a balanced diet has reference to the sheer volume you eat, when and how often you eat, as well as what exactly you do eat.

Virtually all of us should eat far less than we do. So stop having seconds. Eating just before going to bed, the old midnight snack or late supper routine, is hopelessly unhealthy, as it is all stored as fat and forces your guts to process food when they, like the rest of you, want and need a sleep.

The Scriptures talk about fasting as a spiritual discipline, a conscious act of denying the flesh in order to focus on the spiritual. Obviously that lack of food volume is not harmful but good for you as you seek the Lord more earnestly. And Proverbs 15:16-17 say: "Better is a little with the fear of the LORD than great treasure and trouble with it. Better is a dinner of herbs where love is than a fatted ox and hatred with it." One's attitude and environment and state of being is also important.

One of the more obvious references to diet is Daniel and his companions in Daniel chapter 1 when they refused to eat the pagan king's rich food and insisted on a vegetarian fare and water. This is going way beyond what the Lord had spelled out for them in Leviticus 11 and Deuteronomy 14. But the Lord blessed them for their stand and gave them better academic acumen as well as better physical appearance than their colleagues.

The Old Testament food laws certainly impose no hardship: plenty of red meat, seafood and fowl are included, even grasshoppers and giraffe for those looking for a bit of excitement and exotic flair to serve to their dinner guests. Just lay off the shellfish, eels, shark, ostrich and pork products. The Scriptures allow for the consumption of wine and fat, and even commend them at certain times or for certain reasons.

Actually, if we allow the Scriptures to be the blueprint for what we regard as food, then the passage in I Timothy 4:1-5 doesn't seem to so completely declare all things edible as food...food appears to be defined by verse 3: created by God as food, and that was defined in the Law. Verse 4 says everything created by God is good and not to be rejected if received with thanksgiving. None of us would extend that to rhubarb leaves or oleander leaves or toadstools or buzzards or polar bear liver — you get really sick and could die if you eat that stuff. The Mark 7:19 passage could well be assuming that "foods" is defined by Scripture rather than by common cultural practice. The foods listed as unclean in the Old Testament were referred to by God as "abominable to you." That's pretty strong language. But keeping the Law is not our salvation...it is part of our joy and a new ability as saved people and helps in our sanctification (Romans 8:1-8).

Eat plenty of what grandma always recommended:

fresh fruit and veges. Now, grandma did do something we need to fix: she used to boil the carrots, cabbage, spinach, broccoli and cauliflower to mush. Man, all the goodness is gone with that kind of treatment. Put those items in a separate steamer on top of the spuds as they boil away and steam them to a state just past raw. Carrots are probably best raw, in fact, and we've even had an orthodontist in New Zealand tell us that many people have jaws too small for the number of teeth coming in because their jaw bones and muscles do not get enough work since all they eat is processed, soft food. If they were worked more vigorously, the jaws would actually get larger.

**Cook from scratch.** Well, I don't mean teach your son how to stone-grind his grain in lots just big enough for baking the bread just for today. But he does need to know how to do more than whip up some 2-Minute noodles or render a frozen meat pie edible. He needs to know what can be done with raw vegetables, fresh fruits and slabs of meat or fish, either fresh or frozen.

How about learning to present a man-sized dinner plate covered with a grilled steak, poached eggs, steamed vegetables, raw carrot sticks and mashed potato? With a light cheese sauce for the veges heated to just under the boil? It is all about knowing different culinary techniques and also how to plan a balanced, attractive menu.

When I first arrived in New Zealand in 1973, some friendly neighbours in Christchurch invited us over for a meal. We enjoyed it thoroughly as well as their company. But the meal was all of one colour: white. I'd never seen such a thing: skinless chicken breasts, mashed potatoes, boiled cauliflower and a white sauce on white china. Peas and carrots are cheap and always add bright, healthy looking colours.

**Perform a number of culinary operations.** Specifically I'm thinking of frying, grilling, boiling, steaming, poaching, baking and the like. Some of these take more practise than others. Again, home education is brilliant, for the secret to everything in home education is to do it with them rather than send them away to do it themselves...or to a paid professional whose methods you'll probably just end up criticising anyway.

Once you know a few techniques, you can experiment. I was with a bunch of home educated teens another dad and I took camping to Wanaka during their bi-annual air show. In the communal kitchen, while every other person seemed to be frying up bangers and mash, these teens were lightly frying stacks of tortillas and stirring up a mountain of mince with added Taco seasoning plus diced onions, shredded lettuce, sliced tomatoes and grated cheese. Both the sight and the smell of these tacos were driving everyone else to heights of jealousy, but it was hardly any more effort or expense.

## **2. He should have two complete menus to serve six that become his specialties.**

This is simple to do and yet really impresses people, especially when a young single man volunteers to do

tea for the assembled guests. A full menu we'll call entrée, main and dessert.

An entrée can be fancy breads cut into pieces with a couple of dips and / or a small bowl of olive oil and one of balsamic vinegar. Or fancy breads sliced open with a bit of cheese lightly grilled on top. Or a tossed green salad with dressing. Or sausage rolls sliced really thinly with a bowl of tomato sauce. Or a light soup, using the water from the boiled spuds of the main course as the soup base.

For a main, it is good to have a couple of quite different specialties: a pasta dish (spaghetti and sauce, lasagne, macaroni & cheese) can be so interestingly done that people won't always note that you've made it completely vegetarian. Stir fries and rice can be done with an infinite number of variables. A traditional variation of meat, potatoes and veges is always popular and easy to do, too.

Dessert can be simply fresh fruit. Or ice cream. Or both. During the wee period when we had desserts regularly, a simple yet attractive and filling one was instant pudding (set in the dish) topped with ice cream and fruit.

One person can do such a three-course menu for six with an hour's preparation time...I know, since I used to do it when single. And another trick to teach is to clean up after yourself as you go, so the bench never looks like a disaster area at any time.

These are not just survival skills: this is a future husband caring for his ill wife and little children; training up his own sons; and preparing something while his wife is busy caring for ill children, needy neighbours or counselling a close friend.

## **3. He needs to know how to sew on a button.**

Emergency repair jobs like this one are a blessing when completed immediately, and yet they seem to be a pain you-know-where out of all proportion when they just keep getting deferred...and turning up in your face at awkward times again and again. Half the lousy buttons on store-bought shirts aren't sewn on properly in the first place anyway, so you might as well learn how to do it yourself instead of passing it on to someone else. This pretty much is a simple survival skill.

## **4. He needs to know how to give a solid handshake, look people in the eye and listen carefully to what they say.**

Please, please tutor your son in how to give a properly firm handshake. There is simply nothing worse than taking hold of a limp fish. Please, for the sake of men and vital Christian manhood everywhere, teach your son how to get a full palm-to-palm hand grip (not just a few of the finger tips) and how to squeeze very firmly. If it is with another man, give a real bone-crusher (relative to the other fellow's size, of course). If it is with a woman, the first rule is not to offer your male



hand to a female. But if she offers her hand, yes, take it, but only firmly, not with any kind of bone-crushing intent. Such hand-shakes communicate sincerity and strength of character. Limp handshakes are really off-putting, communicate weak character and intimate that there may be something sinister about you.

Looking people in the eye is again a measure of direct, open and honest character.

Listen carefully to what they say. Many of us fall down here and forget even the other person's name immediately after hearing it for the first time. Get the name, make sure you pronounce it properly and then use it back to the person a few times as you ask general questions about him or her. Listening carefully is necessary to taking more of an interest in the other person, as the Scriptures enjoin us in Philippians 2:3-4 and elsewhere, than waiting for the opportunity to tell the other person all about yourself.

As a door-to-door salesman for 13 years, I discovered that I could learn vast amounts of fascinating facts and general knowledge from absolutely anybody, even from those most of us would write off as drongoes. You do it at first because you want to try to make a good impression. The effort you make comes across to the other person as genuine interest in them. Listen carefully and ask questions to clarify what you don't know. Most people love this interest shown in something they've said. Before long, you will be so interested in what anyone says and what you can find out from them by asking well-placed questions, that you will be indeed demonstrating real, genuine interest in what they say. In addition, the information you learn as well as the genuine interest you'll express in these exercises will make you a great conversationalist in no time, at ease in any social setting, and very much appreciated by the function's host, I might add.

This leaves a very good impression, especially on prospective employers looking for staff who can show respect and follow orders.

**5. If you're going to do something, do it right. Don't ever do a half-pie, slip-shod attempt: finish it off properly, and see it through to the end.**

This is part of the general work ethic you will want your son to have as second nature. Dr Raymond Moore and his wife Dr Dorothy Moore, the late grand-masters at the promotion of home education since the 1940s, included this kind of thing as one of the three keys to a brilliant home education syllabus: work, academics and service.

Teach your son to work, to sweat, to get dirt under his fingernails, to happily forgo playing and entertainment, even meals, in order to get the job done. Men and boys are mostly pre-wired this way by our Creator, but our popular culture is bombarding us all with a viciously constant message of "take it easy," "you deserve a break" and "don't forget to take some 'me' time." This is anti-Biblical to the core, and we must fight it tooth

and nail. That is probably best done by shielding your children during the important formative years from our popular culture and its followers, who will (sadly) include many in our churches. Ration time strictly with such folks and also plan to choreograph their visits at your place with all manner of work projects rather than goofing around with computer games and videos.

There are three aspects to a job, any job, that when performed, go a long way toward shouting to anyone who comes near, "Here is a lad of excellence!" One is working to do the job to a high standard of excellence. Another is seeing the job through to completion. The last is to tidy up and tie up all the loose ends.

Doing a job to a high standard of excellence is not just being clear about what you are supposed to be doing, doing it in the correct order and using the right tools. These are all part of it. But the main thing is doing it well. Washing windows properly is when that layer of grease is completely gone and there are no more rain-bows or streaks when you examine the glass in the light of various angles. Car windscreen interiors are notorious for retaining a nearly transparent film of grime that resists elbow grease, but does come off with finger scratching: an excellent job will get all that film off. Failing to move the furniture and lift the rugs up *every time* to vacuum under them is emphatically not a standard that reflects excellence. During my first year at university in the USA, I held a cleaner's job to pay my way. The boss would come in once a month or so, literally with a white glove, and run a finger along the tops of door and window frames, behind pot plants, etc., looking to catch me out. When he couldn't, he'd say, "Smith, this is one clean office!" and flip me a \$10 note as a bonus. That was a good move we dads can emulate: that lousy \$10 had me working twice as hard for the next month hoping I'd get another cash incentive. They work really well.

Our sons need to learn to see a job through to completion. Often that last 10% of work to wrap the project up is the hardest and most fiddly of all, especially if it is one of those jobs that needs to be interrupted and put away a few times. It is at this point that we sinners are too often tempted to do a rushed, patch-up job just to be done with it and move on to something else. Don't help or encourage your son to settle for the "near enough is good enough" standard...that is not honouring to Christ. "Whatever your task, work heartily, as serving the Lord and not men," (Colossians 3:23). It may mean biting the bullet and spending time and money you may not feel you can afford just at that time: but it is a bargain price to pay for such a worthwhile lesson.

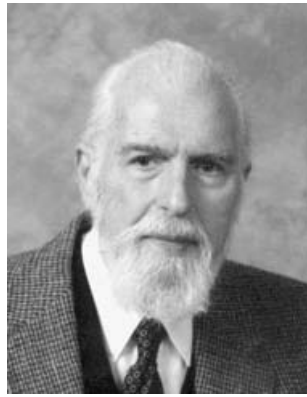
The final aspect is the tidying and tying up. When this is overlooked, the job is spoilt in the eyes of many, no matter how good it is, for they are put off by the mess everywhere. Put all the tools away properly, sweep the floor, wash out the paint brushes, dispose of all the trash and stow the spare bits for later use. This is the back velvet behind the diamond; the new haircut, collar and tie at the job interview: you can get by without it, but all agree it sets the *best* apart from the *really good*.



# Bits of Books

## The Philosophy of the Christian Curriculum

by Rousas J. Rushdoony



### Who Owns the Child?

A basic question which must be faced in order to give perspective to education is one of ownership. To whom does the child belong?

Statist educators have acted in terms of their answer to this question, and we will fail to grasp the implications of statist education if we miss their often plainly stated presupposition, namely, that the child is the property of the state.

If humanism governs our perspective, we will answer the question, "To whom does the child belong?" in one of three ways. *First*, the older, individualistic humanism, while stressing the individual, was still respectful of the family. The child was thus seen as the property of the family. In ancient pagan humanism, as in Greece, Rome and China, this was especially the case. Ancestor worship was a common expression of this form of humanism.

For us as Christians, the family is the basic institution in society, but the family is the trustee and steward of its children, not their owner. There is thus a vast and basic difference between the humanistic and Biblical views of the family.

*Second*, the child can be viewed as the property of the state. This view is basic to the philosophies of statist education. It is especially pronounced in all forms of Marxism, national and international socialism alike. The child is a state resource, to be developed and used for the welfare of the state.

It was the development of this view of man, of child and adult as properties of the state, which led to the development of state control of education. We cannot understand the governing philosophies of statist education apart from this premise.

*Third*, there is the view, held by existentialists and anarchists, that the child is his own lord and owner and not under state or parents. This view was popularized in the 1960s by the hippy philosophy. It is influential currently and is behind attempts to legislate a child's bill of rights.

All too often, conservatives defend the first view, as though it represents a valid alternative. The fact is, however, that a Biblical faith requires us to declare that

we are God's property (Psalm 100:3). Sheep are property, to be used as the Shepherd determines. We and our children are alike God's property.

Thus, our lives and our schooling cannot be for our pleasure or profit but for the glory of God.

What does this mean practically? *First*, it means that the focus of education is not on the child, nor on the parents, nor on society. It is on God. Education is thus primarily theological, God-centred, not vocation-centred nor knowledge-centred. Because of the Biblical doctrine of calling or vocation, the Christian School will strive to excel all others in preparing its pupils, but the focus will be on our necessary service to God. Because God's revelations give knowledge, and because knowledge is an aspect of God's image in us, we will seek to surpass all other schools in this respect also. Our focus, however, will be on the competent and faithful service of God.

*Second*, worship and prayer will be a basic aspect of the school because the students must never forget that all their schooling must serve not only themselves but primarily the Lord. In Psalm 119, we see the psalmist drawn ever closer to the praise of God by his study and his meditations thereon. Prayer and chapel in the Christian school should stress the absolute property rights of our Lord over us and our learning.

*Third*, the school must seek to develop increasingly its freedom from and independence of state controls, state standards and state accreditation. The root word in accreditation is *credo*, I believe. If the state is our Lord, it is the state's approval and imprimatur we seek. If Christ is our Lord, it is the accreditation of His word we seek.

Increasingly, states are seeking controls over Christian schools and churches. They are demanding the right of lordship, accreditation and licensure. This we must resist.

[Sadly, many areas of the church are quick to condemn such resistance by Christians] as a non-spiritual involvement in the world by Christ's flock, and to call for a "true" spirituality, defined as limiting the jurisdiction of Christian faith to the church.

It is important for us, very briefly, to cite the reasons for these attacks. *First*, many insist on limiting Christian concern to things which are spiritual. If this be true, then we must drop church weddings, and all concern over adultery and other sexual sins, because sex and marriage are declared by our Lord to be for this world only (Mark 12:25). All the same, Scripture legislates extensively and totally the sexual life of man. It also legislates concerning weights and measures, eating and drinking, debt, sanitation and everything else. Very clearly, the Bible speaks concerning far more than our spiritual life. It governs our total life, because God is totally God, and there is no area of life and thought outside His government. Psalm 139 tells us plainly that there is not a corner of the universe nor an atom of being outside of God's government. Hence, to limit the

(Continued on page 12: **Education**)

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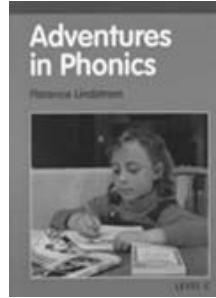
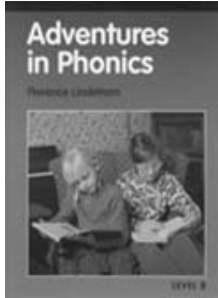
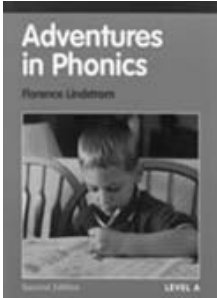
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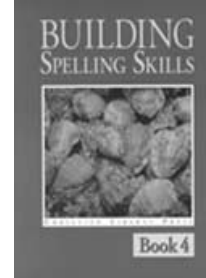
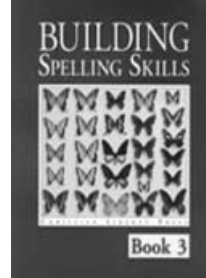
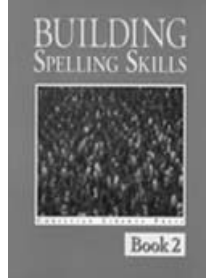
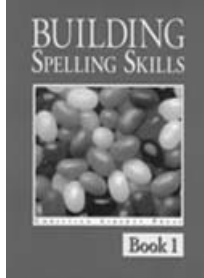
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(Continued from page 10: **Education**)

areas of Christian concern is to limit God and deny His Lordship.

*Second*, the Scripture is emphatic that our children must be reared in the Lord. This is a major stress of Deuteronomy and of Proverbs. Children are a heritage from the Lord (Psalm 127:3), and they must be brought up in the nurture and admonition of the Lord. In every religion, in varying degrees, the god claims the children. Molech worship and modern statism are classic examples of the claim among anti-God forces. We, however, must set apart our children for the Lord: they are His possession. This requires us to provide a Christian school. [This was published in 1981, before the modern homeschooling movement began in 1983. In later years, Rushdoony became a great supporter of homeschooling.]

But what constitutes a Christian education? Sometimes Christian schools are Christian in name only: they are humanistic schools with Bible added to a humanistic course of studies. It is a serious mistake to assume, *first* of all, that there is any *neutral* subject which can be taught in the same way by both Christian schools and humanistic schools. To believe so is to deny God's total sovereignty over all things. It means that areas exist where man, not God, is the Lord. There is no area of neutrality in all of creation. What we believe determines our perspective in mathematics, history, biology, geology, art, physical education and everything else. The triune God is totally the creator of all things and thus totally their Lord and determiner. All subjects are either taught from a Biblical, a theistic perspective, or they are taught from a humanistic, a man-centred perspective.

*Second*, we must remember that facts are never neutral, as Cornelius Van Til has so powerfully taught us. Before there is a fact, there is a faith. The faith interprets and determines the facts. The "facts" of the universe are very different for a Buddhist, an existential humanist and an orthodox Christian. For the Buddhist, all is illusion and misery; his faith requires a world and life negation. *Maya* and *karma* determine all things. For an existential humanist, "facts" have only a purely personal meaning, the meaning which each man assigns them. Neither man nor creation have any essence, any created and preordained meaning. Good and evil and every other form of meaning is self-generated: they are values I assign to things in terms of my will. Nothing has any meaning from God's creative act; all meaning comes from man's creative act.

In Biblical thought, however, every fact is God-created and God-interpreted, so that the meaning of all creation is to be understood in terms of Him and His Kingdom. The plain implication here and elsewhere is that all study and investigation must be in terms of God's word and the fact of God's sovereignty as creator, sustainer and Lord.

*Third*, not only does faith determine facts, but faith determines the mind. The humanistic philosophy of education gives priority to the humanistic mind. Intellectualism is the determiner: it is the true morality. The

greater the level of humanistic education, supposedly the greater the level of moral character will be. Salvation is thus seen as the spread of humanistic education and knowledge over all the face of the earth.

For us, however, the spread of humanistic education is the spread of sin and apostasy. For us, education is even more to be desired than for humanists, but it must be Godly education and in terms of God's whole counsel. Truth for us is not humanistic ideas, faiths and facts, but Jesus Christ (John 14:6), and for us "truth is in order to goodness," and also to true knowledge. A man cannot be holy or moral outside of Jesus Christ, nor can a man have true knowledge apart from Him.

This means that Christian textbooks are a necessity. We as Christians are members of another kingdom, the Kingdom of God. We live, not in a meaningless, blind and evolving universe of chance but in a universe totally created and governed by God the Lord. We dare not know anyone or anything apart from the Lord, because His Lordship, rule and purpose are total. A school course which is not systematically "Biblical is a hidden enemy to the faith. Humanism has no place in our hearts, churches, homes or classrooms.


Culture is religion externalized, and every culture represents a faith in action. To understand a culture, it is necessary to understand its basic religious premises and motives. Two areas of any civilization will give us a ready index to the faith of the people. These two areas are *law* and *education*.

All law is an implicitly enacted morality and represents moral norms in its procedures, courts and officers. It is a moral code, and that moral code rests on a religious premise. Every legal structure is thus inescapably an establishment of religion.

The same is true of education. The power to educate is being taken from church and family and controlled and administered by the state. The established religion of the state schools, as witness Dewey's *A Common Faith*, is the religion of humanity, humanism. [Here] there is no sovereign God over all things, and no absolute good and evil. A man may choose or create his own gods and his moral options. Intellectually, this provides the roots for the doctrine of academic freedom. No opinion or teaching has any more claim to validity or truth than any other. All opinions and ideas are equally valid and equally false.

[But the Christian belongs to God.] Because he believes in a binding truth on all men, he is an enemy of academic freedom. [That is, he believes] that the world is not a product of man's will and ideas but of God's creative fiat, that there is a universe of coherency and of total meaning, because it is totally the handiwork of God.

(From R.J. Rushdoony, *The Philosophy of the Christian Curriculum*, Ross House Books: Vallecito, CA, 1981, pp. 128-131, 140-143 & 116-118.)

(The late R.J. Rushdoony founded [www.chalcedon.edu](http://www.chalcedon.edu) in 1965. It has become a major influence in applying the whole word of God to every area of life and thought.) 

# Home Education Research

## Homeschooling and the Redefinition of Citizenship Part 2 (Final)

by A. Bruce Arai  
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Waterloo, Ontario, Canada



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## Citizenship and Citizenship Education

The concept of citizenship is interesting because, while there is general agreement about some of the elements which form a core definition of the concept, there is wide disagreement about its final composition and which elements should receive more prominence than others. Most understandings of citizenship include some combination of five elements: group identification; rights or entitlements; responsibilities or duties; public participation and common values (Derricott, *et al.*, 1998; Touraine, 1997; Callan, 1997). Various models of citizenship have been proposed and debated (see Delanty, 1997 for a good review of the major positions), but there is no single vision of citizenship which is acceptable to all. Perhaps this is not surprising given that citizenship is a fundamentally political concept. Similarly, there are many different proposals about the nature and content of citizenship education.

Starting with the earliest ideas of citizenship, there was an important distinction between good people and good citizens in ancient Greece. Good people lived their lives according to a set of legitimate moral principles, but good citizens carried the additional burden of participating actively in the public life of the society (Cogan, 1998). And this participation required a certain level of education.

With the development of industrial capitalism and the rise of public education, the school became a primary site for citizenship education (McKenzie, 1993). Early versions of citizenship education in most countries stressed several elements including nationalism and national history, individual rights and responsibilities and factual information about a country's geography and systems of governance (MacKenzie, 1993; Wong,

1997). In many cases, schools continued to emphasize one's duty to participate in the public life of the society. In these early years, participation meant not only following political events and voting in elections (if one had the right to vote) but also working within the local and church communities to which one belonged. That is, children were taught that they have a duty to work actively to improve the conditions of life for themselves and others in their immediate environment (Fogelman, 1991; Wong, 1997).

Over time, more and more emphasis was placed on "civics" or the facts about a country's political system, and less attention was paid to participation and community identification beyond

formal political participation in elections. In many countries, citizenship education was confined to history courses and later to social studies courses (McKenzie, 1993; Wong, 1997). This led to the teaching of a more formalistic understanding of citizenship, one which stressed rights and responsibilities rather than participation and group identification. When participation was stressed, the fear was that it was incomplete and did not result in strong bonds between individuals and their communities. As Touraine (1997:146) says, "In today's mass society, everyone talks of participation; but participation tends to mean dissolving into what David Riesman called *The Lonely Crowd*." In other words, in many schools, participation was a rather vacuous moral injunction to be publicly involved. This has begun to change with the development of "community service" elements in many curriculums (Cogan and Derricott, 1998; Fogelman, 1991; MacKenzie, 1993). Schools appear to be rediscovering that participation in the daily events of life are important for the education of proper citizens.

Fogelman has shown that although citizenship education has stressed public involvement, there is a clear difference between the attitudes and behaviours of students. In a survey of British students, many of them reported that public involvement, especially in helping others, is important but very few students were actually involved in these activities. For example, the percentage of students who thought charitable work (e.g., helping the elderly or the disabled, preserving the environment) was important ranged between 37% and 71%, but only 6% to 12% of students were actually involved in these activities (Fogelman, 1991).

## Multidimensional Citizenship

Kubow, Grossman and Ninoyama (1998) and others (Cogan and Derricott, 1998) have recently articulated an idea of "multidimensional citizenship" Multidimensional citizenship for them has four components — the personal, the social, the temporal and the spatial — which encourage students to reflect on their own behaviour, their relations with others both locally and globally, and their relationships to the past and the fu-

ture. Multidimensional citizenship is based on the principles of toleration of and cooperation with others, non-violent conflict resolution, rational argument and debate, environmentalism, respect for human rights and participation in civic life. This vision of citizenship, they argue, must become the philosophical foundation for schools of the future.

Kubow *et al.* (1998) argue that in the personal dimension, compulsory schooling should develop a personal sense of virtue in all students and that this cannot be done in isolated courses. Rather, the school must be a model of virtue in all respects: from the behaviour of teachers, administrators and students to the place of the school in the life of the community. Schools should provide students with opportunities to integrate into their communities in numerous ways to foster proper attitudes and behaviours. Moreover, other social institutions such as families, churches and volunteer organizations must help schools achieve this mission by reinforcing the principles of multidimensional citizenship.

The inculcation of virtue through schooling is a theme that also runs through Callan's (1997) ideas, as well as those of others such as Holmes (1995). For example, Callan stresses that contemporary common schools can and should promote "virtue" in their students, and Holmes wants major changes to the school system so that they can build "character" in pupils. In both cases, these goods cannot be taught simply in history or social studies courses but must be an integral principle upon which an adequate school is founded. Moreover, character and virtue involve more than adherence to the values of respect for the law, tolerance of others and non-violent conflict resolution but must also include a belief in the power of rational thought and argument and a constant search for the good, the true and the right. [So how would you know when you've found it? You wouldn't. It is described as a "constant search". That is, the search, the journey, is what is important, not the destination. If you posit that you've reached "the truth", you imply an absolute, unchanging ideal. That is too much like God, so these humanists cannot allow that. — Ed.]

The social element of multidimensional citizenship encompasses the active commitment of citizens to participate in "civil society" which is not simply a formal political space. Rather, civil society takes in a much broader range of actions including everything from public highway clean-ups to parades and the use of public spaces to running for political office. The energetic participation of all people in these actions is a primary goal of education for multidimensional citizenship.

The spatial element forces us to think of our place in the world, but not giving any one reference an exclusive claim on our identities. Rather, we need to recognize that we are all pulled in many directions by spatial and other affinities, and that we do not have to choose one at the expense of others. So for example, one can be a North American and an environmentalist at the same time without any necessary contradiction.

Finally, the temporal dimension encourages us to think

about our place in the march of time. We need to recognize that our actions are shaped by those who preceded us and that we have a responsibility to those who will come after us.

All four elements need to be developed and explicitly recognized in school curricula, according to Kubow *et al.* (1998). One of the interesting things about the idea of multidimensional citizenship is that the four dimensions all involve many different skills and values, and people may combine aspects of the four elements in many ways to produce different, but no less valid, forms of citizenship. For example, citizenship for some people might include a very strong environmental commitment which for them means a focus on internationalization and globalization as the basis of environmental problems. For others, environmentalism means cleaning up the chemical waste from a local factory. In multidimensional citizenship, both of these incarnations are valid. We are not required to agree on one and only one vision of the good citizen.

Homeschooling seems to have little place in any of the above discussions of the relationship between citizenship and education. In all cases, schools are argued to have an important, even primary role in the cultivation of new citizens, and in some cases, it is argued that parents do not even have the right to exempt their children from this education. Yet the number of home schoolers in most countries continues to grow. The key issue then is whether homeschoolers pose a threat to citizenship because they do not go to school. That is, do homeschoolers make good citizens? In the following section, I will argue that the answer to this question is "yes," but there are important differences between the vision of citizenship promoted in schools and that found among homeschoolers.

## Homeschooling

Homeschoolers have responded to the above charges of not being good citizens and have begun to create a different understanding of citizenship through their actions. The counter arguments to the charges of lack of socialization, elitism, post-secondary qualifications and parental rights to choice in education reveal that homeschoolers do not accept the assumption that schools are a primary agent in the construction of all good citizens. Further, the majority of them do not want to isolate themselves from the larger society, as is commonly presumed. Rather, they seek meaningful integration into the society and, in doing so, have come to produce a different but equally valid understanding of citizenship.

## Socialization

Homeschoolers have been charged with failing to provide their children with the tools necessary to cope in the wider world. The contention of this criticism is that school provides this wisdom. However, homeschoolers recognize that school is not the only means by which children learn coping skills, nor is it necessarily the best. Homeschooled children, far from being isolated in their homes, are often heavily involved in sports, music, church and wilderness groups (i.e., scouts and

*(Continued on page 23: Research)*

# Home Education Foundation

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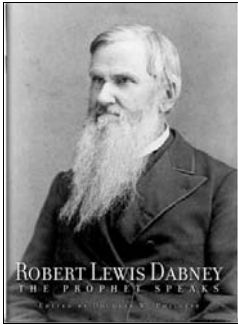
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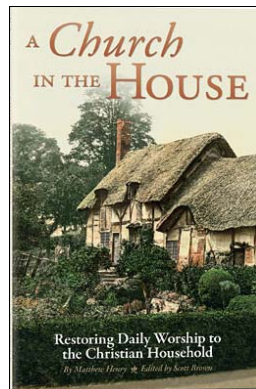


This little book is a compilation of the wit and wisdom of the greatest southern theologian of the 19th century. With remarkable accuracy, Dabney predicted the rise of feminism, government education and even the children’s rights movement. You will find his insights thought provoking.

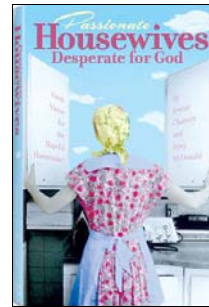
Compiled and edited by Doug Phillips. Paperback. Paperback 38 pages NZD\$17.00  
A=NZ\$18.50 O=NZ\$19.00

#### **A Church in the House Restoring Daily Worship to the Christian Household**

Matthew Henry is known world-wide in our time as the author of his famous commentary on the Scriptures. But far less known in our day is the fact that Henry was an emblem of faithful fatherhood during his lifetime. Henry took his duties as a father seriously — and it showed. One observer noted that the Henry household was like unto the “gates of heaven” where he and his wife governed all family life by the Word of God.



As an English non-conformist pastor, Henry carried his passion for family discipleship into the pulpit. On April 16, 1704, he preached an abundantly practical sermon entitled, “A Church in the House, A Sermon Concerning Family-Religion,” as an encouragement to fathers to develop the spiritual life of their families in their homes. Henry exhorted that “every house should be a little church.” His point was not that the home should replace the church, but that the home should become a fountain of blessing for both the local church and the community at large. Paperback 90 pages NZD\$18.00 A=NZ\$19.50 O=NZ\$20.00



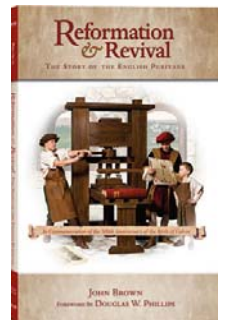
#### **Passionate Housewives, Desperate for God**

*Fresh Vision for the Hopeful Homemaker*

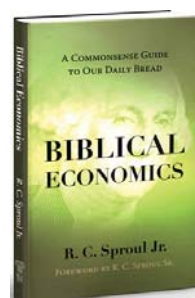
Have you struggled to reconcile God’s vision of virtuous womanhood with worldly myths that marginalize and mock the role of the homemaker? In a delightfully fresh and honest way, this book addresses these issues head-on and provides fresh vision for the hopeful homemaker. Pull up a chair and join Jennie Chancey and Stacy McDonald as they lay aside stereotypes and dispel such myths. Paperback. 206 pages NZD\$35.00  
A=NZ\$38.50 O=NZ\$42.50

#### **Reformation and Revival: The Story of the English Puritans**

In 1558, the death of Bloody Mary and the accession of Elizabeth I to England’s throne offered new hope to thousands of exiled Protestants who returned to Britain en masse. Their aim — to see Christ’s Church purified. This book tells their story, chronicling the tragedies and triumphs that the Puritans experienced as they engaged the English Crown and the established Church on matters of faith and practice. Paperback. 289 pages NZD\$35.00 A=NZ\$38.50  
O=NZ\$42.50



#### **Biblical Economics**



We are obsessed with money, yet understand little of the workings of economics. Worse yet is the fact that what we think we know is just plain wrong. Politicians and special interest groups benefit from this ignorance while people slip deeper into debt and financial slavery. *Biblical Economics* offers clear, straightforward and Biblically -grounded explanations for the basic principles of economic activity. Dr. Sproul examines the many ways in which God provides us with our daily bread and helps the reader discover certainty in uncertain times. Hardback. 218 pages NZD\$35.00  
A=NZ\$38.50 O=NZ\$42.50

# The Home Education Foundation presents



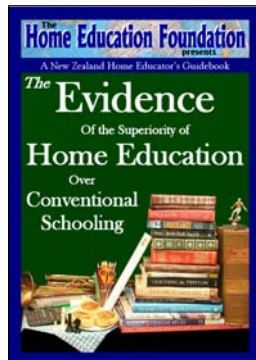
**Keystone:**  
*individual back copies*  
 Limited Supply of the following  
 April 2008, Oct 2008, April 2009,  
 April 10, July 2010, Oct 10.  
 Available while stock lasts.  
 NZD\$6 A=NZ\$7.00  
 O=NZ\$7.00



**TEACH BULLETIN:**  
*individual back copies*  
 Limited supply of the following  
 Sept 2010, Nov 2010. Back issues  
 of all other editions of *TEACH  
 BULLETIN* will be printed on  
 request. NZD\$1.60

## *The Evidence Of the Superiority of Home Education over Conventional Schooling*

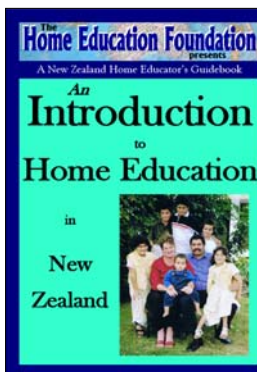
Compiled and edited by Craig Smith, showing that comments by professional educators, research evidence, philosophers and the government agents all agree: the tutoring and mentoring aspects of home education allow ordinary parents to routinely produce students who are superior in both academic acumen and social engagement. A5, 20 pages.



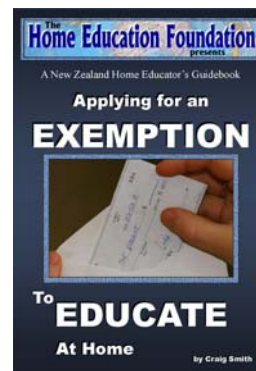
NZD\$5.00 A=NZ\$6.00 O=NZ\$6.00

## *Sanctifying Our Sons and Daughters*

by Craig Smith He deals with little-mentioned and sparsely understood issues in inter-gender friendships, all centred around I Thessalonians 4:3-6. How are guys wired up and how is that different from the way girls are wired up? What should we do, and what should we avoid to lead sanctified lives? There are six chapters here that originally appeared in *Keystone Journal* for Christian Home Educators. A4. 34 pages.  
 NZD\$10.00 A=NZ\$11.00 O=NZ\$11.00



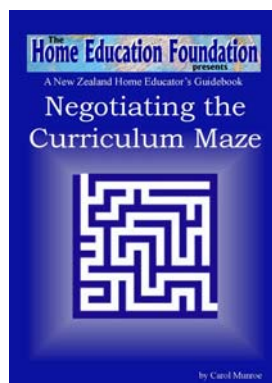
**An Introduction to Home Education in New Zealand** by Craig Smith.  
 Costs, socialisation, getting into University, legal issues, expert opinions, what employers look for in potential employees, resource and support group contact information, testimonies. It's all here.  
 A5, 20 pages. NZD\$5.00



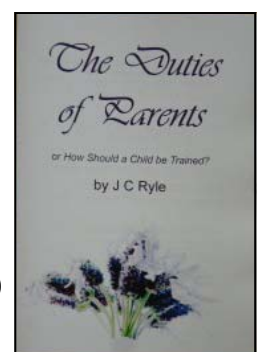
**Applying for an Exemption to Educate at Home**  
 by Craig Smith  
 At first it seems overwhelming! But once you understand the overall picture, the context of the questions and have a better idea of what the ministry of Education expects, the Exemption Application becomes very manageable. Seriously considering the option to educate your own children at home, rescuing them from the state's schooling institutions, is one of the best moves you will ever make. Your family's cohesion and integrity as a functional unit is set to be greatly and very profitably enhanced.  
 20 pages, A5 size. NZD\$5.00

## *Negotiating the Curriculum Maze*

by Carol Munro  
 Provides practical help in coming to grips with certain facts about your children and yourself (how organized you are, your circumstances, finances, your confidence and your children's learning styles) to help you select a curriculum which will fit in with your lifestyle. Paperback, 19 A5 pages. NZD\$5.00



**The Duties of Parents** or How Should a Child be Trained?  
 by J C Ryle A classic work from the 1800s NZD\$7.00 A=NZ\$8.00  
 O=NZ\$8.00





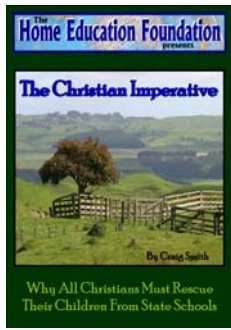
## **Your Worldview has Implications**

by Craig Smith

Just how Biblical is your thinking? Take the quiz to help you ascertain what your worldview is (Biblical,

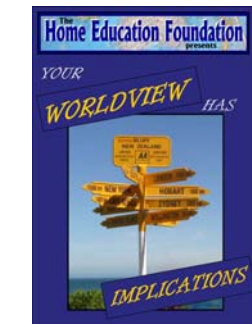
Humanistic, neo-platonic, etc) See how your worldview affects various areas of life such as: Government; History; Family; Law; Sin; God; Economics; Education.

A4 booklet,  
NZD\$10.00 A=NZ\$11.00  
O=NZ\$11.00



## **The Christian Imperative**

by Craig Smith



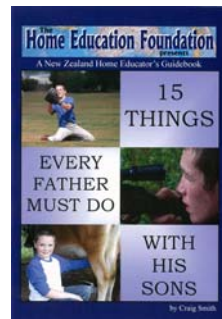
**Why all Christians Must Rescue Their Children From State Schools**

A4 booklet  
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## **15 Things Every Father Must Do with His Sons**

by Craig Smith

Develop a good relationship with your sons; to win their hearts and keep their hearts. It won't happen by itself. This booklet is a first step along the way. A4 booklet NZD\$15.00 A=NZ\$16.50 O=NZ\$17.00



## **Training Our Children**

by Craig & Barbara Smith

Two of New Zealand's pioneer home educators share some of their best advice, borrowed and original, re-worked and developed, over 30 years of training their own eight children (some adopted) and fostering many others. Topics covered include reading aloud, the art of buying used books, home discipleship, training our children's minds, training our children to worship ... and more! Paperback, 142 pages. A5 size. NZD\$25.00 A=NZ\$29.00 O=NZ\$31.00



## **Girls' Small Group Bible Studies**

### ***In the World, Not of the World***

by Genevieve de Deugd (nee Smith)

Topical Bible study on many aspects of a girl's life; wardrobe, thought life, vocabulary, friends, family, entertainment, finances, time, etc. 36 page booklet. NZD\$6.50 A=NZ\$7.60 O=NZ\$7.60

### ***The Hidden Blessings and Curses of the Fifth Commandment***

by Anna Sofia and Elizabeth Botkin

Submit.....Rebel  
Love.....Hate  
There is a generation that curseth their father, and doth not bless their mother," Proverbs 30:11. This is certainly our generation. But what will be the consequences? How can we change from these miserable actions? What hope is there for the future? How can we learn to honour, love, respect and obey our parents? 31 page booklet. NZD\$6.50 A=NZ\$7.60 O=NZ\$7.60



### ***Making Our Parents Successful***

by Genevieve de Deugd (nee Smith)

What is the Christian answer to the world's emphasis on independence and career mindedness for women? What is a girl to do? Inspiring us with a vision for strong families and preparedness for marriage, the author writes with enthusiasm, outlining how and why we can and ought to be helping our parents to be successful. 36 page booklet. NZD\$7.00 A=NZ\$8.10 O=NZ\$8.10

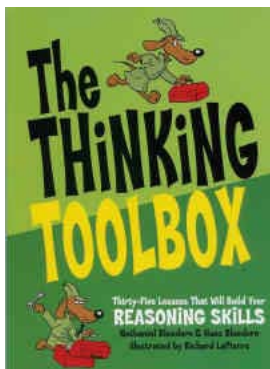
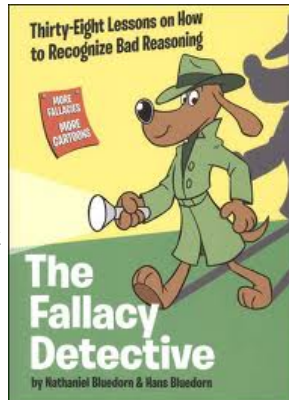
### ***Virtuous Womanhood Proverbs 31***

by Genevieve de Deugd (nee Smith)  
Womanhood... Femininity... Godliness... Virtue... Our calling as women is a gloriously high calling. In examining the meaning and implications of virtuous womanhood, the author starts with the Creator of woman and His purpose for creating women. With this groundwork, we then approach Proverbs 31 for a verse-by-verse analysis of the Biblical example of a truly Virtuous Woman! 36 page booklet. NZD\$7.00 A=NZ\$8.10 O=NZ\$8.10

## *The Fallacy Detective*

by Nathaniel and Hans Bluedorn.

Thirty-Eight lessons on how to recognize bad reasoning. This book gives an introduction to bad reasoning and fallacies – errors in logic. Just as the book launches into the lessons it issues a challenge: “Remember, most people never study good thinking skills. So people who take on this quest of learning logic are breaking out of the mold, and this takes courage. It also takes humility. But most of all, it takes self-discipline.” Learn about ways people will avoid the question using red herrings, ad hominens and straw men, etc., and how we make assumptions, commit statistical fallacies and use manipulative propaganda. This book reads like a comedy—you’ll be laughing all the way through. Logically set out (we would hope so!), the book works on the principles of moving from the known to the unknown and from the simple to the complex. It is easy to progress through it, and there are plenty of reviews and interesting exercises to help retain the concepts. Geared for ages 12 plus, it is designed so that groups can go through it together, and Mums and Dads can sit on the couch with Johnny and Jane as they read the chapters and complete the questions. Comes complete with a comprehensive answer key and the promise of a fun ‘fallacy detective game’ which can be played once the concepts have been learned. Softcover. 212pages. NZD\$43.00 A=NZ\$46.80 O=NZ\$52.00



## *The Thinking Toolbox*

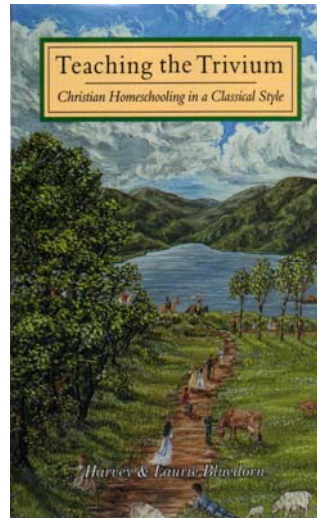
by Nathaniel and Hans Bluedorn  
This book is like a toolbox, full of different kinds of tools you can use for different thinking tasks. Find out when it is dumb to argue, the five rules of brainstorming, how to analyze opposing viewpoints, who has a reason to lie, how to list reasons why you believe something and more!

For children and adults who want to learn logic and critical thinking skills, it follows the same style as *The Fallacy Detective* (and can be used with or after it) with lessons and exercises and an answer key in the back. Self-teaching format, for ages 13-adult and with over 60 cartoon illustrations by Richard LaPierre. Paperback, 234 pages. NZD\$43.00 A=NZ\$46.80 O=NZ\$52.00

## *Teaching the Trivium: Christian Home-schooling in a Classical Style*

by Harvey and Laurie Bluedorn.

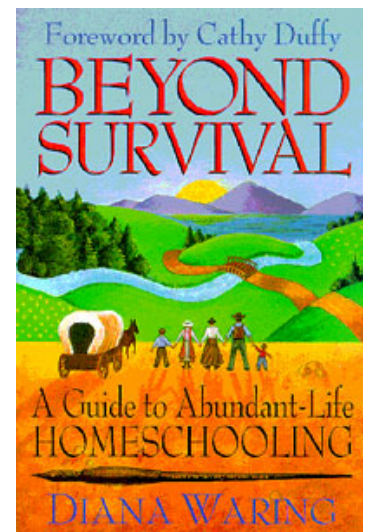
Teach your children the basic skills of learning: to discover, reason and apply knowledge. Placing classical education within a Biblical and homeschooling context, the Bluedorns offer a workable plan for every age and subject based on the study of grammar, logic and rhetoric. Their curriculum suggestions, teaching tips and advice on topics such as



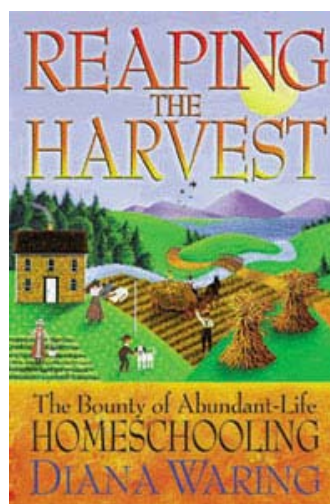
character building will help you provide your children with a solid education. Softcover, 635 pages. NZD\$65.00 A=NZ\$72.60 O=NZ\$83.60

## *Beyond Survival:*

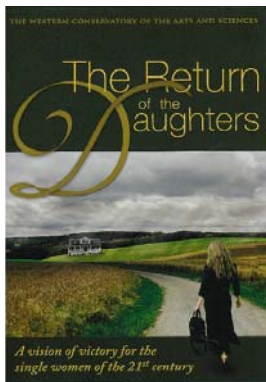
*A Guide to Abundant-Life Homeschooling* gives you the preparation and working plan for a successful homeschooling experience. With confidence and compassionate humor, Diana Waring leads you on a joy-filled educational journey. NZD\$33.00 A=NZ\$37.00 O=NZ\$42.00



## *Reaping the Harvest:*



*The Beauty of Abundant-life Homeschooling* has been embraced by parents of highschoolers across North America. The real-life experience, joys, sorrows and witty advice characteristic of all Diana’s writing sparkle from cover to cover, bringing encouragement and wisdom. NZD\$33.00 A=NZ\$37.00 O=NZ\$42.00

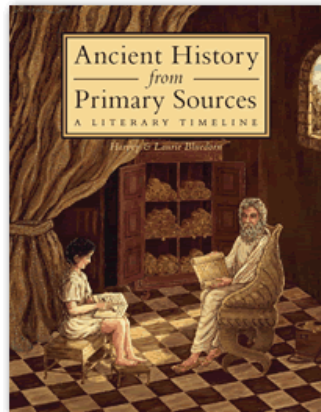


**The Return of the Daughters** *A Vision of Victory for the Single Young Women of the 21st Century.* NTSC Documentary DVD directed by Anna Sofia and Elizabeth Botkin. Young ladies can expect to encounter a large gap between their years of basic training and the time when they marry... *if* they marry. What's a girl to do with her single years? This highly-controversial documentary will take viewers into the homes of several young women who have dared to defy today's anti-family culture in pursuit of a Biblical approach to daughterhood, using their in-between years to pioneer a new culture of strength and dignity and to rebuild Western Civilization, starting with the culture of the home. 58 minutes plus one hour of bonus materials. NZD\$35.00 A=NZ\$38.00 O=NZ\$40.00

## **Ancient History from Primary Sources: A Literary Timeline**

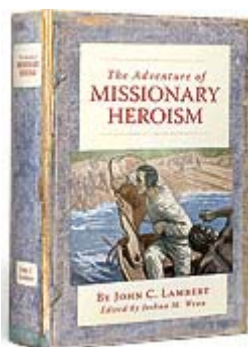
by Harvey & Laurie Bluedorn

This is a reference book which guides the student on a selective timeline tour through ancient history, outlining the major events and personalities, and noting the primary literary sources from which these things are known. Time-wise, this book covers the period from the creation of the world to the fall of Rome in A.D. 476. Space-wise, this book covers the civilizations of the near east and west. Each event or person in history is accompanied by suggested readings from various ancient sources. This book will lead you by the hand through the maze of ancient literature and help you find what is appropriate for you and your children to read as you pursue your study of ancient history. Generally speaking, the classical literature we cite is suitable for students ages twelve and up. Some of the literature is suitable for younger students (Aesop, Plutarch, Quintus Curtius, Gellius, Josephus and several others). NZD\$69.00 A = NZ\$74.40 O = NZ\$84.00



## **The Adventures of Missionary Heroism**

by John C. Lambert



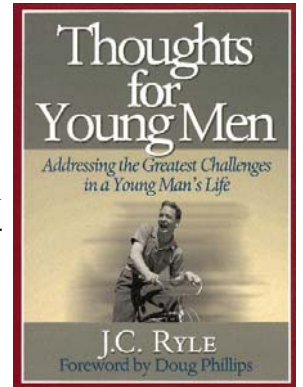
Among the annals of missionary service around the world are countless true stories of intrepid men and women who are little known today but who endured innumerable dangers, toils, tragedies, and triumphs for the sake of the Gospel. Originally published in 1907, this book will become a favourite family read-aloud as you discover thrilling accounts of missionaries facing hardship with courage and unwavering faith in their Lord while they explore new lands and share

the Gospel with fierce pagans.

Hardback, 374 pages. NZD\$40, A=NZ\$45, O=NZ\$53

## **Thoughts for Young Men** by J.C. Ryle

Addressing from the 1800s, the four great temptations that plague most young men: sloth, lust, love of pleasure and peer pressure. J.C. Ryle, the last of the great Puritans, tackles each of these subjects with a tenderness and tact that is unsurpassed. First written toward the end of the nineteenth century, it remains to this day the most relevant and helpful book on the subject in print. There is great urgency for us to raise strong, courageous men of faith. The twenty-first century, with its terrorism, its changing cultural and social climate and its technological and ethical challenges, demands a new type of Christian boy — a hearty, ferociously principled, chivalrous, Christ-loving boy who is willing to stand alone. Without such boys, our culture is doomed. It is these boys who will be the fathers of the next generation. A5, 89 pages. NZ\$20.00 A=NZ\$21.00 O=NZ\$21.00



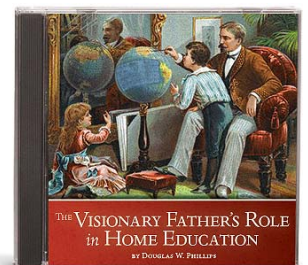
## **The Visionary Father's Role in Home Education**

by Douglas W. Phillips

The Scriptures offer a powerful vision of what a father's role is to be in discipling his children. Sadly, many men today are falling short in discharging their God-given duties as family shepherds. In this powerful message, Doug Phillips lays out seven critical components of a father's role in home education. He is to be: 1) a vision communicator; 2) a Hebrew discipler; 3) a defender of the realm; 4) a household manager; 5) a discipline enforcer; 6) the family's resident historian; 7) and the leader of family worship. The Visionary Father's Role in Home Education is a great primer for dads who want to faithfully lead their families with vision.

Audio CD (63 minutes).

NZD\$19.00 A=NZ\$22.00 O=NZ\$24.00

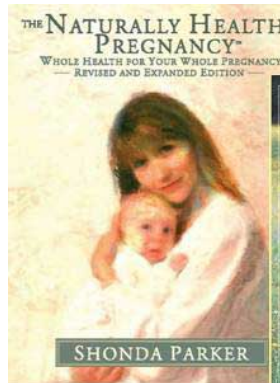


# TEACH Bulletin Specials

Specials apply until July 31, 2011 or while stocks last

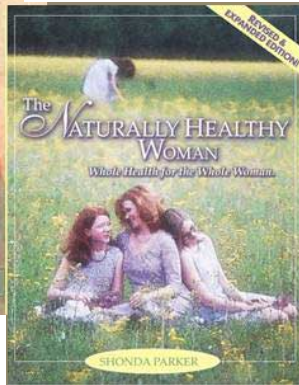
## *The Naturally Healthy*

**Pregnancy** Written for the pregnant mum or maternity-care provider. What you eat, your baby eats. Your medicine becomes your baby's medicine. Is it safe? This book answers your questions about nutritional and Herbal Medicine for the childbearing years.



## *The Naturally Healthy Woman*

Written for women, young and old (of course, we really mean wise instead of old), who want to understand how their bodies are designed to function normally and what to do when it doesn't. Shonda wrote this book for her three daughters, so that they could understand the beauty of being made a woman.



Each book by Shonda Parker: NZD\$39 A=NZ\$43.80. O=NZ\$52.80 **Buy both books NZ\$65.00/A\$74/O\$92**

## *So Much More*

by Anna Sofia and Elizabeth Botkin.

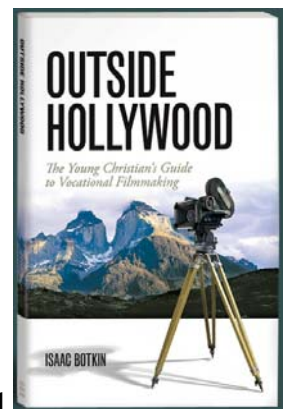
Discover the practical, Biblical solutions for the young woman who wants to do so much more than just "survive" in a savagely feministic, anti-Christian culture. See the remarkable influence of visionary daughters on the Kingdom of God. This book contains the answers a girl is not likely to get from her church, her peers or her culture. Hardback, 352 pages. NZD\$35.00 A=NZ\$41.50 O=NZ\$51.00



## *Outside Hollywood*

*The Young Christians Guide to Vocational Filmmaking*

by Isaac Botkin In this groundbreaking book, experienced cinematographer, writer, and animator Isaac Botkin prepares Christians for successful Christ-honoring leadership as writers, directors, and producers. Botkin has worked as both a Hollywood outsider and an insider, and is a leading proponent of a new independent film industry. In *Outside Hollywood*, he smashes the myth of methodological and cultural neutrality and offers a paradigm for developing a family-friendly approach to this hugely important field of cultural influence. Readers will benefit from his insights on the proper training and qualifications and the history and future of the Hollywood industry, as well as the key to courageous script writing, and the responsibilities of professional directing. Several appendices explain ways to get the most out of modern equipment, how to avoid the common mistakes of new filmmakers, and more. Visit the Blog: <http://www.outside-hollywood.com/> Paperback, 313 pages. NZD\$25.00 A=NZ\$29.00 O=NZ\$31.00



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*Be Fruitful and Multiply* 3 left.....NZD\$30.00  
*True Beauty* 1 left.....NZD\$39.00  
*The Cultural Wars* 3 left.....NZD\$35.00

## 4 Girls' Small Group Bible Study Books

*\*The Hidden Blessings and Curses of the Fifth Commandment.*

*\*Virtuous Womanhood, Proverbs 31*

*\*Making Our Parents Successful.*

*\*In the World, Not of the World.*

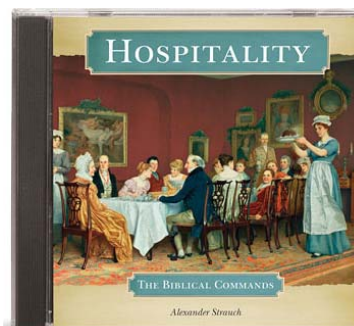
Set of 4

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## *Hospitality: The Biblical Commands*



Hospitality has fallen out of favour today in modern Western society—including the church. This stands in stark contrast to the commands of Scripture and the testimony of the early church which was known throughout the pagan

world for its generous hospitality. 57min CD. NZD\$15.00 A=NZ\$17.90 O=NZ\$19.90

# Home Education Foundation Order Form

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Palmerston North  
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NZD\$ = Price for NZ Residents  
A = Price in NZ\$ for Australian Residents  
O = Price in NZ\$ for all Other Overseas Residents

Name:

Address:

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Item	Description	NZD\$	A=NZ\$	O=NZ\$	Quantity	Total
BK 15Things	<i>15 Things Every Father Must do With His Sons</i>	\$15.00	\$16.50	\$17.00		
BK AncHis	<i>Ancient History from Primary Sources</i>	\$69.00	\$74.40	\$84.00		
BK BS	<i>Beyond Survival</i>	\$33.00	\$37.00	\$42.00		
BK JohnAdms	<i>Bible Lessons of J.Q. Adams for His Son</i> <b>Special: p20</b>	\$20.00	\$21.30	\$21.80		
BK BiblcalEC	<i>Biblical Economics</i>	\$35.00	\$38.50	\$42.50		
BK ChImp	<i>The Christian Imperative</i>	\$10.00	\$11.00	\$11.00		
BK Modesty	<i>Christian Modesty, the Public Undressing of America</i>	\$19.00	\$20.00	\$20.00		
BKChHouse	<i>A Church in the House</i>	\$18.00	\$19.50	\$20.00		
BK Duties	<i>Duties of Parents</i>	\$7.00	\$8.00	\$8.00		
BK Purity	<i>Emotional Purity: An Affair of the Heart</i>	\$26.00	\$28.60	\$32.00		
BK Eviden	<i>Evidence of Superiority of HE over Conventional Schooling</i>	\$5.00	\$6.00	\$6.00		
BK Fallacy	<i>Fallacy Detective</i>	\$43.00	\$46.80	\$52.00		
BK Cradle	<i>Hand that Rocks the Cradle</i>	\$10.00	\$11.00	\$11.00		
BK EncDec	<i>Handy English Encoder Decoder</i>	\$25.00	\$26.00	\$26.00		
BK Introd	<i>Introduction to Home Education</i>	\$5.00	—	—		
BK LLHome	<i>Learning Logic at Home</i>	\$10.00	\$11.00	\$11.00		
BK LivesP	<i>Lives in Print</i>	\$10.00	\$11.00	\$11.00		
BK Friends	<i>Making Brothers and Sisters Best Friends</i>	\$35.00	\$39.00	\$44.50		
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(Continued from page 14: **Research**)

guides) outside the home (Mayberry *et al.*, 1995; Ray, 1994; Thomas, 1998; Knowles, 1998). To play on sports teams, in a band or be a member of a Guide troop requires that children learn how to interact with others, which means they need to learn the values of tolerance, mutual respect and cooperation.

Homeschooling parents contend that their children learn the supposed coping skills in these activities, so learning them at school is unnecessary.

Some homeschooling parents react to this criticism more harshly, arguing that the supposed coping skills learned in school are simply unintended consequences of the communal organization of schools. Moreover, parents also provide instruction in these skills and values, so it is erroneous for schools to claim all of the credit for these abilities (Gatto, 1997). It is not the case that just because a child is homeschooled that he or she will not learn what is necessary for proper interpersonal interaction.

The charge of bias and narrow curricular content has also been addressed by homeschoolers. The criticism depends, they argue, on the assumption that all teachers are unbiased or that their biases offset one another. This is unlikely according to homeschooling parents, so there is no necessary reason to think that children in school will receive an unbiased education. In addition, many parents use standardized curriculums and/or also make extensive use of public and college/university libraries in their home education which reduces potential bias and idiosyncrasy (Ray, 1994; 1997).

The criticism of narrow mindedness is most serious when parents set out to indoctrinate their children in a particular world view. For example, if some home schooling parents wanted to ensure that their kids believed that the world was flat, set out to teach them this and made sure that no other views contaminated this truth, most people would rightly have a problem with this approach. However, homeschoolers view this as a parenting problem, not a homeschooling problem (Sheffer, 1997). They argue that children can be indoctrinated into malicious or erroneous world views even if they attend school and that it is up to their critics to show that indoctrination is more likely in home schooling than in public education. For example, home schoolers contend that most racists have attended school. Raising bigoted, intolerant or violent children, then, can be done as easily if they attend school as if they stay home.

Homeschooling parents have responded to the charge that their children do not receive sufficient exposure to others in two main ways. First, they claim that their children do get exposure to others through their other activities such as sports and music, as noted above. Second, many of them also claim that the exposure to diversity that kids actually receive in school is probably over emphasized because schools demand a high level of conformity in the first place. The organization and structure of schools requires that diversity fit into specific patterns such as the daily schedule of classes and extra-curricular activities. Also, in school, children

have little opportunity to interact with people who are not almost exactly the same age, thereby robbing them of the ability to learn from those older and younger than themselves. Therefore, real exposure to other ways of life probably does not happen in school, according to many homeschoolers (Thomas, 1998).

## **Elitism**

Some homeschoolers are understandably upset at the suggestion that they are being elitist by keeping their children at home. This is especially true of the selfish version where homeschoolers are perceived to be abandoning the public education system and the kids who remain in it. Although homeschooling is usually a response to problems or perceived problems at school (Knowles, 1991), they recognize that home education is not for everyone. They wish only to be accorded the same respect for their decision as is given to parents who decide to send their kids to school.

As for being part of the elite, homeschooling families, from the many surveys that have been done, are not part of the financial elite, although the large majority of them are white (Mayberry *et al.*, 1995; Ray, 1994; 1997). And while there are problems with all of these surveys (see Welner and Welner, 1999 for a summary of problems which apply to these as well as other surveys of homeschoolers), they all show homeschooling families to have an average or slightly below average level of family income and slightly higher levels of education in comparison with the general population. However, homeschoolers are quick to point out that home education can and is being done by parents with very low levels of education as well. Indeed, many home educating parents would find it ironic if they had to attend school just so their children could stay home.

## **Higher Education**

Homeschooling parents as noted above are as worried about their children's chances of entering post-secondary institutions as are some critics of home schooling. Their response has usually been one of planning and trying to find out what institutions would require while there is still time for their children to acquire the necessary credentials or documentation (Ray, 1994; 1997). For example, if getting into university requires a high school diploma, many homeschooled children will end up spending a year or more in school, or taking correspondence courses, to get the diploma.

Homeschoolers point out that this has the unintentional benefit of forcing these teenagers to think about what they want to do and then working toward that goal instead of just finishing school and then choosing among the options that happen to be available.

Other homeschoolers are unwilling to attend school or take correspondence courses and try to change the entry requirements of post-secondary institutions. Some homeschoolers approach college and university registrars and try to convince them that they are qualified for admission without the regular high school diploma. The success of this approach of course depends very

heavily on the persuasive abilities of the student and, probably more importantly, the regulatory context within which the institution must work. In some jurisdictions (for example, in most provinces in Canada), colleges and universities receive government funding only for students who meet specific entrance criteria which usually includes a high school diploma or recognized equivalent. Universities do not receive funding for students who do not meet these criteria, so there is no incentive to accept these students.

## **Homeschooling & Citizenship**

Moving beyond homeschoolers' responses to criticisms levelled at them to the larger body of research on homeschooling, there is evidence to suggest that homeschoolers appear to be involved in a process of constructing an alternative vision of citizenship for them and their children, albeit largely implicitly. Consistent with the notion of multidimensional citizenship, homeschoolers are involved in combining a different mix of attributes to become good citizens. In particular, they emphasize participation and the importance of family as the basis of a different definition of citizenship.

In school, citizenship education emphasizes history, geography and social studies lessons, with some limited participation in extra-curricular activities both inside and outside the school. However, as Fogelman (1991) shows, the amount of extra-curricular participation is limited. For homeschoolers, participation in the public sphere is a more important component of their education. They are much more involved in things like volunteer work than schooled children, which also further offsets socialization criticisms. For example, Ray (1994: 1999) found that over 30% of homeschooled children five years old or older in both the US and Canada were actively involved in volunteer work, compared to the 6% to 12% found by Fogelman for schooled kids.

In other activities, homeschooled children also exhibit high participation levels, although perhaps not any higher than schooled children. In the same surveys noted above, Ray found that 98% of homeschooled children in the US were involved in two or more regular activities outside the home (Ray, 1999) and that Canadian homeschoolers had an average of almost nine hours per week of contact with non-family adults and over 12 hours per week of contact with non-sibling children (Ray, 1994). And while the generalizability of these results must be treated with some caution, there is some evidence to substantiate the claim that homeschooled children are very involved in activities outside the home. This suggests that homeschooled children and their parents are keen to integrate into the wider society rather than pulling back from it, as is commonly presumed.

Mayberry and Knowles (1989), Knowles (1991) and Mayberry (1988) have also shown that "family unity" is a major factor in many parents' decisions to educate their children at home. They feel that homeschooling promotes or at least allows them to have much stronger relationships with their children than would be possible if they went to school. These parents feel that these

strong relationships are important, not just for them but for two important characteristics in their children as well.

First, children with strong family relationships have the confidence to explore the world in challenging and sometimes unconventional ways. For instance, Thomas (1998) suggests that strong family bonds allow children to learn at their own pace, to maintain a heightened level of curiosity and to be involved in intense learning processes. As he says, "At home, on the other hand, children spend most of their time at the frontiers of their learning. Their parents are fully aware of what they already know and of the next step to be learned. Learning is therefore more demanding and intensive," (Thomas, 1998, p. 46).

Homeschooling parents also feel that a strong family will give their children the ability and the confidence to be more independent and to think for themselves. Indeed, raising children who are willing and able to think for themselves is a primary goal for many homeschooling parents (Knowles, 1991; Thomas, 1998). There is also some evidence to suggest that homeschooled children see their relationships with their families as crucial to their own independence (Sheffer, 1997). It may be the case, then, that some homeschoolers would fall under Callan's "freedom of association" exemption from mandatory great sphere schooling. That is, strong family bonds, whether they are the motivation for or an effect of homeschooling, could be jeopardized by not allowing parents the right to homeschool.

The strong bonds in homeschooling families are also thought to be the basis of deliberate and informed participation in the larger society, especially later in life (Sheffer, 1997). Many homeschooling parents find the level of consumerism and/or materialism in the "dominant society" to be too high, and they want their children to be able to resist these intense pressures. Some homeschooling parents have pulled their children out of school because of the peer pressure and the availability of drugs and alcohol, while others mentioned that the pressure to be part of the "in crowd" was antithetical to the way they wished to raise their children (Marshall and Valle, 1996). Homeschooling, then, is a way to live out a lifestyle which is somewhat different from the norm and to raise their children to make their own decisions about how they wish to live. In other words, these parents share Callan's vision of raising and educating children to make informed and reasonable choices about their lives.

## **Policy Implications**

While the form and content of citizenship education among homeschoolers is clearly different from what children receive in school, it is not an inferior experience. Homeschoolers, in other words, can be good citizens. Here I have argued that homeschoolers, despite being accused of not being good citizens, are actually engaged in a process of defining their own vision of what it means to be a citizen. They clearly do not believe that compulsory schooling is a necessary prerequisite of adequate citizenship, and they prefer to stress



the importance of family and participation in public activities as the basis of their understanding of the good citizen. The key issue now is what this implies for educational policies about homeschooling and compulsory schooling.

The major implication for compulsory schooling in this paper is that schools cannot be the only, or even the primary, agent of citizenship education for all children. Homeschooled children can be good citizens, even if their vision of citizenship is somewhat different than that taught in schools. This undermines the arguments that schooling should be compulsory for all children in order to preserve “democracy” and that wanting a right to not send children to a common school is necessarily to want to keep them ethically servile. Most homeschooled children and their parents, just like most schooled children and their parents, are fervent supporters of democracy and have no interest in ethical servility.

Schooling is not an antidote to ethical servility, and policies surrounding the compulsory nature of school should be re-examined in light of this. Specifically, the need to educate all children to be good citizens has always been a cornerstone of mandatory schooling policies, so if these policies are to be retained, they need to account for the fact that children can become good citizens without going to school. This is not to suggest that a rationale for compulsory schooling is impossible but only that it cannot be based primarily on constructing good citizens.

As for the content of citizenship education which is taught in schools, the argument in this paper is consistent with policies which would continue to build on the importance of participation as a crucial element of citizenship education. This would not only help to legitimate the definition of citizenship being modelled by homeschoolers but would also close the gap between what is taught in school and what is taught by home educators.

Further, schools should continue to pursue policy initiatives which promote multidimensional citizenship. Schools need to recognize that there is no one best version of being a good citizen but that there are many valid interpretations of an ideal member of society. Moreover, multidimensional citizenship suggests that becoming a citizen is a constant process and that people’s ideas about good citizenship can change. Perhaps all educators, including those who teach at home, need to consider multidimensional citizenship as an important component of helping children become citizens.

Finally, it is clear that there are no guarantees for creating good citizens. Homeschoolers have an alternative and very powerful understanding of citizenship, but this does not mean that we should relinquish all citizenship education in schools or that schools should adopt the vision of citizenship shared by many homeschoolers. This is no more a cure for poor citizen-

ship than is forcing everyone to take civics classes. Rather, we need to recognize and evaluate the validity of alternative definitions of citizenship and to recognize that it does not have to be taught at school.

For homeschoolers, the policy implications are a little less clear, because they are much less likely to have a “policy” on citizenship education than are schools. However, homeschoolers should recognize that there are good elements to citizenship education in schools as well. For example, basic facts of national history and governance are often very important for informed participation in a democracy. Most of the people that homeschooled children will encounter later in life will have this understanding, and those people will presume that homeschoolers have it as well. Homeschoolers need to be prepared to deal with these expectations, either by acquiring the relevant knowledge or convincing others of the validity of their experiences.

In addition, homeschooling parents and children must recognize that they are not just keeping their children at home and that they are not just making a statement about parental rights in education. Rather, they are also helping to define and shape what it means to be a citizen of their country. They must be prepared to think in these broader terms and to recognize that what they are doing has some good elements and some bad elements, just as citizenship education in schools has strengths and weaknesses. In other words, homeschooling is not just about where children will learn their ABCs; it affects the very definition of what it means to be a member of a society.

**Homeschooling parents and children must recognize that they are... helping to define and shape what it means to be a citizen of their country.**

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# Teaching Tips



## 4 Deadly Errors of Teaching Writing

by Andrew Pudewa

We've all suffered it at one time or another: frustration about writing assignments. Either on the receiving end or perhaps now on the giving end, there can be a few distinctly discouraging aspects to teaching and being taught writing. The tough questions include:

- What to correct and how to give a grade?
- How much help is too much?
- Isn't the assignment clear enough?
- Why don't students find their own errors?

Because we are so much a product of our environment, our style of instruction often becomes a reflection of how we were taught, and consequently, the "sins" of our teachers can easily be passed on to our own students if we are not diligent in evaluating and honing our teaching skills.

Unlike math, history and science, writing does not consist simply of a set of facts to be learned and manipulated; it is an art and should be taught more like art. Think about piano or violin. Do we expect perfection immediately? Not at all. We expect wrong notes. We expect awkward expression. But through a process of modelling, listening, practicing and reviewing specific, graded techniques, anyone can learn to play violin or piano. Writing is similar. Modelling when teaching art is not only effective but absolutely necessary.

In music lessons, do successful teachers correct every position problem, every rhythmic error, every wrong note all at once? Certainly not. They point out one or two specific areas for improvement and assign practice goals to address those problems. As one technique improves, another gains the spotlight. Put simply, good teachers know the secret of the "one point lesson." With this in mind, let us consider some mistakes which are so easy to make when teaching writing.

### #1 Overcorrecting

This is perhaps the most common and dangerous mistake, especially for elementary and intermediate level children. Many of us might recall the experience of getting back a red-mark-plastered paper. Did we look at it and think, "Wow, look at all these great corrections. If I carefully study the teacher's marks and really try to remember these things when I write my next paper, I'll probably get a better grade. I can hardly wait!?" Unlikely.

More commonly, a child looks at the paper and each red mark makes him feel: "I'm wrong ... I'm bad ... I'm stupid ... I don't know anything ... I'll never be able to do this ... etc." Or perhaps we received a paper

with no corrections or comments but simply a “C+/B-” at the top and no explanation as to why the poor grade. That’s another cause for hopelessly thinking: “I’m lousy at this and have no idea how to do better.” How then to correct?

Think of “editing” rather than correcting. Every good writer has an editor (and few good editors are accomplished writers). The purpose of editing is to prepare a piece for publication. Compositions should be marked on specifically and only for the purpose of helping the child create a finished product which will be as correct and fluent as possible.

Fortunately, the child will, in the process of rewriting or typing your suggested changes, semi-consciously internalize those corrections, thus learning by example and imitation, rather than by direct instruction. Every child needs an editor, and parents often need to know what that means. They must adjust their role accordingly.

The difference between a mom and an editor is that an editor gives corrections without a lecture attached. An editor does not give grades; he helps prepare a piece for publication. He is an assistant rather than a teacher. With children, your goal is to help them produce a fin-

ished product they can be proud of and teach by “editing,” not “correcting.”

## #2 Holding Back Help

In our syllabus, we overcome the problem of “I don’t know what to write about” by providing content through “source text.” This is the equivalent of teaching music by assigning specific pieces to learn and practice. First we provide content to use, teaching the “how to write,” before charging into the “what” to write. But even so, children hit blocks. As we work through the syllabus of stylistic techniques, we might easily hear children complain: “I can’t think of a ‘which’ clause.” “I forgot what a ‘prepositional opener’ is.” “An ‘-ing opener’ just won’t work in this paragraph.” Does this mean we have failed? Of course not! It simply means that that technique is not yet easy and fluent.

Some teachers, meaning well, might think: “It won’t be ‘fair’ if I help too much. I shouldn’t just tell them what to write; it wouldn’t be their own work.” There’s truth to that statement, but let us not forget our purpose and goals: To model structure and style, teach through application and develop confidence and fluency. It is OK to help a child past a block, even so far as dictating to them two or three possible “which” clauses, and allow-

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ing them to choose one and use it. Did they think of it themselves? No, but so what? They chose one, they used it, and in the process of using it, they have learned. You may have to “spoon feed” some examples many times, but ultimately, they will start to think of possibilities on their own. Children who read a lot will be more likely to come up with the words and constructions needed for success with the stylistic techniques, but there’s nothing “illegal” about teaching by providing examples and options. It is especially important for reluctant writers. How else will they learn?

### #3 Unclear Assignments

This is perhaps the most frustrating problem for children, whose basic nature it is to want to know exactly what is expected of them. “Write a three-page story set in the 1800s; be sure to add plenty of descriptive words.” Ugh! How about this: “Write a paragraph about a friend; include three specific details.” Or perhaps: “Write a two-page book report on *Little House on the Prairie*.” These types of assignments are tough for children, especially those who don’t really like writing, because they are vague and open-ended. Most of us would prefer an assignment which is as specific as possible, perhaps like this:

Write a six-paragraph story set in the 1800s. It could be the Old West, the South, during the Civil War or in a foreign country. The first should describe the setting, the second should introduce one or more of the characters. In the third, create a problem for one of the characters, using four and five to have them solve the problem. The last should give a little bit of epilogue and hint at a message or moral. Each paragraph should have the following stylistic techniques: ‘-ly’ words, a who/which clause, dual verbs, dual adjectives, an adverbial clause and a prepositional opener. The title should repeat key words from the last sentence. Write a first draft in pen and do not erase. Take it to your editor before typing your final copy.

Given structural and stylistic guidelines like this, students can know more precisely what the finished product should look like, which promotes enthusiasm, gives confidence and encourages sincere effort.

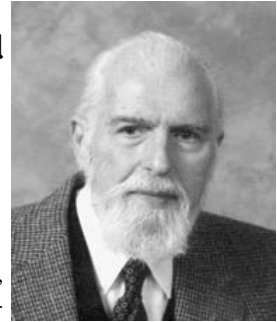
### #4 Over-Expectation

How many of us might be guilty of saying (or thinking): “You had that word on your spelling test just a few weeks ago. How could you spell it wrong in this story?” or “Can’t you be a little neater?” It is, without question, difficult for anyone to catch their own mistakes, but while striving to keep a student motivated, it is important that we, as teachers, not forget this fact: Spelling, Handwriting and English Composition are very different neurological functions. These activities don’t even happen in the same areas of the brain. Not that spelling and handwriting are not important — they are. But they are very different activities than English composition, which is the logical combination of words into acceptable patterns. For many young children, writing neatly requires full concentration. For many, stopping to determine the correct spelling of a tricky word can derail a whole train of thought. Adults often find it difficult to “do everything at once” when it

# Tough Questions

## Is It a Sin to Send Our Children to a Government School?

by Rousas J. Rushdoony



In the Council of Ancyra, A.D. 314, we see how seriously sin was regarded [in the early church], and members in sin were barred from full communion for a long period of time as a penalty for their offenses: seven years for adultery, ten years for abortion, and so on; repentant murderers were granted full communion only on their death bed. Capital offenses which the state did not punish with death the church thus punished with a long reminder of the seriousness of their offense. The practice of divination, magic, sorcery or the like meant a five year suspension.

One of the arguments which divided the early church had reference to the return after persecutions of members who denied Christ when faced with death. The church as a whole favored restoration upon due process, while dividing groups rejected their return.

Another problem which troubled the church was the comes to spelling, neatness and composition.

Separate complexity. Allow children to focus on one aspect of writing without expecting them to do everything right the first (or even second) time. Finished products should reflect excellence but not instantly. Always look for something to compliment — a good point to reinforce — first, before pointing out a careless error or awkward expression. Success breeds success, and you, the teacher, must be the coach not the judge. With practice, repetition, age, maturity and motive, most children will grow to produce work that is well-written, correct and neat. But don’t expect it to happen all at once yesterday. Teaching, like writing, is an art. We practice; we improve. Just as we try to guide our students to be effective — while avoiding mistakes — in writing, we must likewise endeavor to recognize and avoid the most deadly errors when teaching. Certainly none of us will become the perfect teacher, but if we continue to strive toward that goal, all will benefit: parents, teachers and children alike.

*Andrew Pudewa is the director of the Institute for Excellence in Writing and a homeschooling father of seven. Presenting throughout North America, he addresses issues relating to teaching, writing, thinking, spelling and music with clarity and insight, practical experience and humor. His seminars for parents, students and teachers have helped transform many a reluctant writer and have equipped educators with powerful tools to dramatically improve students’ skills. He and his beautiful, heroic wife Robin currently teach their three youngest children at home in Atascadero, California.*



vocation of members. Could a soldier, a judge, an imperial official or various other peoples be Christians? The modern attitude is to dismiss this question by referring to Philippians 4:22, "All the saints salute you, chiefly they that are of Caesar's household." The reference is probably to men who were of high-ranking positions in the management of Caesar's realms. They were Christians in good standing, and ostensibly this should settle the question. Not quite. We do know that, while all legitimate vocations were Godly callings, many men in such vocations, when required to do that which went against their conscience, resigned, witnessed against the orders and died for their faith. The justified man had to justify his calling in terms of God's word and its usefulness to the Kingdom of God. There was a strong sense of Kingdom responsibility which we must not ignore. We must not idealize the early church: it had serious problems and errors, was often infected with Greek philosophies, had problems with weak and ignorant converts and was often faced with internal tensions. What did emphatically mark it as strong in a dying and atomistic world was its very strong sense of being a new humanity in Christ, the new and victorious race born of the Last Adam and therefore a community with strong ties one to another.

The early church took seriously the words of St Paul in I Corinthians 7:20-23. *First*, Godly men are not revolutionists: the Lord's way is regeneration, not revolution. Hence, a frontal assault, for example, on slavery was forbidden. *Second*, if possible, they should seek freedom honestly as the best condition for God's freemen. *Third*, as Christ's servants or slaves, bought with a price, they could not voluntarily enslave themselves to men.

As a result, while Christians could be office-bearers under Caesar, they were servants of Christ alone. They could not, unlike modern office-bearers, see themselves as servants of the people or servants of the state. They were *Christ's servants*, "bought with a price."

The early church had serious weaknesses which far surpass those of the church today, but its strength was far greater. There was a reason for this. *First*, the faithful were a community and a responsible community. *Second*, the early church was aware of its *conflict with the world*; now there is little sense of conflict. It would not occur to a church, its officers or its members today to raise such questions as these: Is a judge, who does not challenge the humanistic law which is taking over our country, faithful to Christ? Is he the servant of the people or the state, or is he Christ's servant? Is a union member, who does not work against the humanistic and coercive tactics of the unions, faithful to the Lord? Can employers and workers disregard Ephesians 6:5-9 and be counted as Godly? We do not yet accept pimps and prostitutes into church membership, but can we legitimately accept antinomians who assume that a verbal profession of faith can replace a disavowal of Christ in their works?

Above all, can we retain in membership people who affirm Christ as Lord and Saviour and yet turn over their children to a Godless school? There was a time when most churches said no; a few still go through the

formality of asking members to remember their obligation to bring up their children in the Lord, but it is no longer a ground for excommunication. And yet the Scripture repeatedly requires us to teach the law-word of God to our children (Deuteronomy 6:7, 20-25). The Scripture requires, in fact, the death penalty for Moloch worship (Leviticus 18:21; 20:2). St Stephen cited this fact of Moloch worship as one of the great evils of Israel (Acts 7:43).

It is important for us to understand the meaning of Moloch (or Molech) worship. The actual word is *Melek*, *king*, but the Hebrew prophets deliberately misvocalized it, introducing the vowels of the Hebrew word for *shame*. Melek, Moloch or Milcom or literally, the king, was the god of the Ammonites and other peoples. This religion affirmed not the sovereignty of the God of Scripture but the godhood of the state and its ruler. Passing children through the fire to Moloch was human sacrifice, and it is this dramatic aspect of the faith which most people remember without thinking about its meaning. Only on rare occasions were such human sacrifices of children required. In principle, they affirmed the absolute lordship of the king who had the right to take *anything* when his need required it. *The human sacrifice set forth his title to all the children at all times*. They belonged to the state, to be taught the faith of the state, to die for the state, to work for the state and in all things to be the creatures of their king, Moloch. Thus, the heart of Moloch worship was not the human sacrifice by blood but the human sacrifice in daily submission to the king as absolute lord and sovereign.

The Biblical answer to Moloch for the man of faith comes early. God as absolute sovereign affirmed His right to demand the life of Isaac from Abraham (Genesis 22). Abraham agreed to this, and he was blessed of God. God did not require the death of Isaac, but He did make clear thereby His absolute right to the life of every child of the covenant. Our children belong to God, not to man, neighbour to the father (such as Abraham) nor to the Moloch state.

The issue today is Moloch worship. The very reason for the establishment of state schools has been, since the days of Horace Mann, the control of man by the state.<sup>1,2</sup> As early as 1788, Jonathan Jackson, an advocate in New England of statist education, wrote, in his *Thoughts Upon the Political Situation of the United States* against the idea of private schools and privately owned newspapers; state ownership was his gospel. He held that society must be one large family with the elite ruler as its father.<sup>3</sup> This, of course, is simply the thesis of the Moloch society. The Kingship of Christ is replaced by the Kingship of Man.

This evil is compounded by the fact that supposed Christians are today separating Lordship from salvation and denying Christ's Lordship before the millennium. Such a view is a denial of Christ, who is emphatically declared by Scripture to be "the Lord Jesus" (Romans 10:9, etc.). Moreover, St Paul in I Corinthians 12:3 declares:

*Wherefore I give you to understand, that no man*

speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

This makes clear that, if men deny that “Jesus is the Lord,” they do *not* speak “by the Spirit of God” but by another spirit.

The roots of our problem today are in part in the Manichaeism influence on the church. Manichaeism divided reality into two realms: the spiritual under the good god and the material under the bad god. Whatever one did in the material realm was by nature alien and irrelevant to righteousness. This reduced marriage, incest and homosexuality to the same level in theory and at times in practice. It meant also that the lordship of the good god was limited to the spiritual realm, and involvement by his people in the material realm was to be avoided and meant a compromise with evil.

Under the influence of neoplatonic and Manichaeism ideas, the church has in recent years withdrawn from the world, withdrawn from education, politics, science, the arts and all things else. It has thereby denied the Lordship of Christ Jesus.

The sovereignty of God in education requires us to reorganize all education in terms of Biblical faith and presuppositions, to assert the crown rights of King Jesus in every area of life and thought and to yield unto our Lord His due obedience in church, state, school, home, vocation and in all of life. Nothing short of this is Christian. The doctrine of God’s sovereignty requires it.

### Notes:

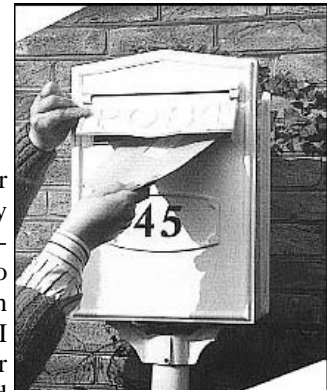
1. See R.J. Rushdoony: *The Messianic Character of American Education*. Nutley, New Jersey: The Craig Press (1963) 1972.
2. This is also the stated reason of many current NZ writers from their perspective within the state education establishment itself. Three examples are: *The Politics of Learning and Teaching in Aotearoa—New Zealand*, by Eve Coxon, Kuni Jenkins, James Marshall and Lauran Massey, 1994; *Political Issues in New Zealand Education* by John Codd, Richard Harker and Roy Nash, 1985; and *Challenging the Myths* by Roger Openshaw, Greg Lee and Howard Lee, 1993.
3. See Murray Rothbard, “Historical Origins,” in William F. Rickkenbacker, editor: *The Twelve-Year Sentence*, p. 15. La Salle, Illinois: Open Court, 1974.

(From R.J. Rushdoony, *The Philosophy of the Christian Curriculum*, Ross House Books: Vallecito, CA, 1981, pp. 110-115.)

(The late RJ Rushdoony founded [www.chalcedon.edu](http://www.chalcedon.edu) in 1965. It has become a major influence in applying the whole word of God to every area of life and thought.)



# Letters



### Great Work

Thank you again for your help on the phone! I really appreciate your feedback!! That would have to be the biggest application I’ve ever written, and I really felt *I* was up for examination myself and that I had to establish my credibility! I was totally carried through by prayer and I cried out to God the whole time! (It was good for me!!) Many thanks again!

Never forget Craig *you are doing a great work!!* I can testify to that! You had the keys I needed and you gave me a direct word from the Lord during that phone call ... “Now just relax and enjoy the process”!! I heard His voice to me!

A mum on NZ’s West Coast,  
South Island

### Many Practical Things

Just a little note to say that we really appreciated your time at our home in Dunedin. We learnt so many practical things and look to you guys as a Godly family. I know it would have been hard work for you to drive all around the country encouraging us home educators — thanks! Bless you, your family and your ministry.

SC  
Dunedin

### Experience and Clarity

Hi Craig! My children and I attended the sessions last Thursday and I would like to thank you for such a refreshing, informative and overall extremely helpful and valuable day! I am still chewing over the materials that I took away with me and suspect that I will continue to do so for some time. Please pass on my appreciation to Barbara also. I am very thankful for her experience and clarity of explanations.

G & A B  
Christchurch,  
just after February earthquake

### A Real Blessing

Thanks Craig, the *Keystone* is a real blessing and encouragement to me.

Vicki  
Australia

### Well Set Forth

Wow! Thank you for all of the information provided. It was very well set forth and sounds like a very good fit for us. We’re still putting all of the pieces together to see if we can make this happen, but appreciate knowing how the system works and knowing that we’ll be able to just carry on with the education system we have in place. Thanks again for your time and consideration.

Lorelei  
USA



# Home Educators Did It

by Sally Ong, Malaysia

*(Sally Ong took a leap of faith to homeschool her only child Cherish when she was five years old. Today, Cherish is one of only four students to be awarded a full scholarship to pursue her A Levels at Alice Smith International School in Kuala Lumpur. Her remarkable achievement is another one in a string of achievements by Malaysian homeschoolers, and one that is mirrored among homeschoolers abroad. This is Sally's story of her daughter's transition from home-educated to top scholar.) (Posted by David Tan at <http://homeschoolhomefrontier.com/>)*



## Beginnings

When Cherish was three, we attended a Bill Gothard conference in Singapore. The young people I saw at the meeting were exemplary, and I wanted very much for our daughter to be like them. As we prayed to the Lord for directions, He showed us very clearly that homeschooling was the way to go. Not long after, we had the opportunity to spend a week in New Zealand in the home of a homeschooling family. Their family life so impressed us that we began to buy books and more books to take back to Malaysia so I could do my perfect bit as my daughter's main instructor.

In the first month of our homeschool, I followed everything that was recommended in the books. We spent so many hours learning together, it left me exhausted. **It was not fun!** Fortunately, I met another homeschooling mum who told me to go easy on myself. I had to give up trying to be the perfect teacher-mum and just let my daughter enjoy learning at her own pace, not somebody else's pace. What a saviour this mum was, and I thank God for sane advice that came at the right time! I started to recover from my fatigue and exhaustion and began to enjoy learning together.

## It's All About Reading

Initially, we used mainly Bill Gothard's homeschool materials. We also got ourselves math books from Singapore and English Language books from the US. We had *Peter and Jane* books as well, but I nearly died of boredom using them. Cherish hated them, and she struggled with reading even at six years old. Finally I chucked them away as they were not working for her or me.

Another homeschool mum advised me to use the Bible to teach reading, and so I did. Using a large-print Bible, I sat her on my lap and read to her three times a day. In 2-3 weeks, she was reading on her own. One day, I saw her read the *Narnia Chronicles*. Imagine, from not being able to read *Peter and Jane* to the

Narnia books. I was shocked! Since then she has never stopped. Cherish loved reading. If I bought her a storybook, she would be finished with it before the day was over. This was getting expensive, so I resorted to borrowing and exchanging books with other children in church. We'd visit the Library too, the three of us carting home nine books, to come back again next week for another nine books!

The moral of the story is: get your kids to **love** reading; somehow it all sinks in. I taught her English, Dad taught her Math. But everything else she learnt from books from the National Library and books from friends in the church.

## Learning from Life

Besides books, **life** itself was our main curriculum. Whatever we saw and heard, whatever happened in our family, became talking/learning points. For example, Cherish had a dramatic lesson about life and death when she was six or seven. At the time, we had a guest in our home who tragically received news that her husband had committed suicide. This guest screamed and screamed in pain and shock. Unknown to us, Cherish was watching this drama unfold. How carelessly we watch killings and deaths on TV. Now the pain of death became a personal encounter. We had to drive this poor sister home and on the way back, Cherish sang a beautiful song about God's love and care. What death does to the living became a meaningful topic for our conversation the whole of that week.

As you can see, **life** presents many opportunities for every homeschooling family to cull learning moments for their children. It is **natural** and not contrived. In this way, learning does not become a stressful exercise at all. We did not want to fall into the trap of the 'education god' at whose high altar many parents entangle themselves in worry and tension. How easily we forget that education is not about the paper chase but learning and discovering and always relating what is learnt back to God, family, love and the nurture of character.

## Nuturing a Confident Child

As Cherish's mother, the major part of homeschooling was my responsibility. I was not a rigid, structured teacher; I liked variety and spontaneity, so we learned whatever came our way. Dad was the structured one, and he taught her Math – systematically, always telling her to practise, practise, practise. The point is, do what you know and let your child enjoy learning along with you.

When my daughter was 10, I went back to work and Dad was left to teach her at home. That meant more Math! I did very little with Cherish then, but she was

already reading a lot at her age. Later when we realised she needed more structured learning, we enrolled her for IGCSE O Level in April 2009 for an 18-month course. For the first time in her life, she was exposed to Accounts, Business Studies, Economics and Additional Math. She had signed up for seven subjects in all, including English (First Language), English Literature and Math. But five months before her exams, she took one more subject, Physics. We were advised that to qualify for a scholarship, she needed to have eight As.

We prayed Cherish through the decision, and she applied herself to study diligently. The rest, as they say, is history. She did very well and obtained eight As in her IGCSE O Level exams and won four awards: Top In Malaysia for Business Studies, Top In Malaysia for English First Language, High Achievement for English Literature and first place for Best Across Eight Cambridge IGCSEs.

### All Kinds of Exposure

Prior to enrolling Cherish in an IGCSE tuition center, there was a three-year gap in her education due to crises in the family. My father suffered multiple strokes, and my husband was diagnosed with prostate cancer and underwent spinal surgery. Since all I did for Cherish was English while her dad taught Math, you could see why our daughter's homeschool was interrupted.

In the past we exposed Cherish to all sorts of training courses we felt were appropriate to help open up her mind. She didn't mind that some of the courses were for adults, for she understood that it was up to her to learn whatever she could. But academically, the IGCSE was the very first time she was subjected to formal studies. Her initial discomfort at being somehow 'less' than the regular kids who went to 'normal' schools was soon dispelled when she faced them in the battleground of interschool competitions.

At 16, she and her team beat older students from a number of universities and colleges in Kuala Lumpur and Singapore. In one particular competition, the team had to submit a business proposal for a home for the elderly and present it before a panel of judges. Cherish had never done a business proposal before, but she and her friends soon found out how (home schooling kids have a knack for finding things out for themselves!). The judges were so impressed with her maturity and empathy for the elderly that one of them personally congratulated her and her team mates, saying that their parents should be very proud of them (and we certainly were!).

### From O to A Levels at Alice Smith

Today my daughter Cherish is doing her A Levels at the Alice Smith International School. She received a full scholarship that covered food, travel, the purchase of books, exams fees as well as some school trips.

When we found out that she was one of only four recipients of the scholarship, we were in a daze for a week! We did not expect it at all, and indeed, it was the Lord who provided for all of our needs.

Alice Smith put prospective students through a computer-based entrance exam to assess their suitability, but it was not just bright students they were looking for. We were told they also wanted confident young students with leadership potential. Students had to be interviewed by the Principal, Vice-Principal and Head of 6th Form. In a separate room, another Vice-Principal (head of Pastoral Care) was interviewing me, and he told me that this interview would decide if a

child would make the cut. They liked what they saw and heard, and two days later, I had confirmation that Cherish was accepted. She was offered a place in Alice Smith in January 2011, which was a term late (their term starts in September), but she is getting through each day, by God's grace.

Looking back, I am glad that the Lord prepared the way for Cherish to get her scholarship through all the things she was involved in or exposed to during her growing up years. All the courses and competitions in which Cherish participated were documented (it was a thick file), and we included these with her scholarship application. She had to submit a 350-word personal

essay – *but what can you say in 350 words?* – so that thick appendix did the trick!

### Keep On Pressing On

Many moms often ask how a homeschooled kid could do so well. I always reply, how could they *not* do well, when they are given an environment to bloom naturally? Did I have my doubts? Plenty. Every Monday, as they say! 20 years ago, when we were in New Zealand making the decision to homeschool, we had the same questions, half-wanting and half-believing if it could be so, and yet it has come true for us.

Once you make a decision, stick to it and don't panic. Homeschoolers will always be in the minority, but press on, for other homeschoolers are walking with you! Besides, would you rather trust God for your children's education, or do you prefer to trust the government to do it for you? Keep on giving your children space, opportunity and exposure, and eventually their God-given talent will emerge. Remember God is with us all. He loves our children, and He will help us in our weakness and frailty.

### Postscript:

Two other homeschoolers received awards along with Cherish as well. They were, Hans Eli Sha Ho, who was *Top in Malaysia for Accounting*, and Wong Jian Eu who received an award for *High Achievement for History*.



*A beaming Cherish receives her award from Mr John Guy, University of Cambridge International Examinations (CIE), on 22 February, 2011.*



# 7 Ways to Avoid Trouble with Medical and Educational Professionals

by Tom & Sherry Bushnell

In talking with numerous families each year, we have noticed some common themes in their encounters with Child Protection Services. Our hope here is to share some of the common things we see, so that others may take heed and avoid the trauma others have had to go through.



*Bushnells with 11 of 12 children, three adopted with special needs. They started NATHHAN, National Challenged Homeschoolers Associated Network, Christian Families Homeschooling Special Needs Children, [www.nathhan.com](http://www.nathhan.com).*

**1.** It is imperative, if you are a Biblical Christian home, that you take each and every decision to the Lord *before* you act. Both husband and wife must be in agreement. If one has a check in the heart, wait. Do not proceed. Prayer is the most valuable safety tool a Biblical Christian home can implement.

**2.** The father (husband) must be involved in homeschooling his children. This is for the entire family's protection. He is the home's best buffer against the curious state officials and medical personnel that would question the family's educational choices. Husbands need to treat their wives as the weaker vessel.

**3.** All of us become weary when working with our special needs children. *Do not* under any circumstances, if you are a dedicated Christian home and believe in Godly child-training principles, *do not* contact your local social services agency. They do have numerous attractive programs, among them respite care, day care and free medical services paid for by tax dollars, but George Washington once said, "Government is not eloquence nor reason, but force." This is a true statement. The only solution the government authorities can offer is force, not compassion. Nearly every time a mother contacts us about troubles with social services, she is the one who called them first.

Normal steps of events are: the state comes into the home and has the child and situation evaluated, during which time the child may be removed from the home, either during the day or in some case a temporary foster care situation. After an evaluation period, the social worker lets you know her decision in the matter. At best, parents can count on advice to send their child to public school and a thorough review of which government programs they, as a family, qualify for. At worst the child will be removed from the home.

If parents do not agree with the decision made by the social worker, they can request a mediation. The social services mediation meeting generally goes something like this:

The agency worker tells the parent just what they told them before. The parent objects, and the state worker

responds with, "Fine, we'll see you in court." At the court hearing, the administrator usually puts much weight on the findings of the psychologist who did the testing as well as the guardian *ad litem* (the social worker who was asked to tell what the government is going to do to "help" the family.)

If it sounds like we are trying to discourage you from going to the state for help, you are right!! We have some better solutions we hope you will try first.

- A. Start with the husband's (father's) suggestions for the situation. He may have some very good ideas that may be from the Lord. (Even if he is not saved.)
- B. Reach out to extended family. They may be aching with you and very willing to help in some way.
- C. The local church you attend may have a family that can provide respite care. Often our polished outward appearance on Sunday does not give away our desperate inside feelings during the week. They may not even know you need help.
- D. Try suggestions from others homeschooling special needs children. Try our NATHHAN Family Directory.
- E. Homeschool-friendly professionals are out there. These may take some digging to find. [The NZ Open Home Foundation is home schooling friendly.]

**4.** Testing. Do not go to your local government school for evaluations and testing. If you have private alternatives, even if they cost more, you are ahead in the long run. If a government school spends time and funds testing your child, it will report its findings to central government in the hopes of being funded for you.

Testing children privately, for needs other than life-threatening medical needs, is a matter of preference. Many families choose not to "label" their learning disabled child because the remediation is basically the same: what ever works best. Parents can learn which symptoms their child is approximating and use those remediation suggestions and trial and error until they find which way works best. If you think your child has behavior, ADD, hyperactivity, autism or other non-life-threatening behavior troubles, think twice before testing your child.

Think first:

What is our true motivation for testing? Is this label for the child's benefit or ours? How will this help our family? Can we safely procrastinate?

**5.** Keep records. Comply with your state's requirements as much as you are morally able. If you are opposed to testing, or if your child has a disability that makes it very hard to test him, keep an accurate journal. This is very important. Keep a daily record of what has been accomplished and any progress seen. Use pictures if explaining things are hard for you. Keep examples of your child's work. Take pictures of your child's therapy progress. Keep it organized. This way, if you ever are approached about testing or your child fails one of the tests, you can show them progress with confidence.

**6.** When a situation does arise and you are questioned about your child's education, medical or therapy needs, and you have chosen a different way than the norm, **be confident** in your choice.

Very few parents who are independent-minded and verbally confident are hassled. By and large only parents who make the mistake of waffling or betraying their fears or incompetence are hassled by professionals. It may be true that you are frustrated or do not know where to turn in education next, but all of us reach plateaus and dead ends. These are starting points. It is up to us to educate ourselves not to beg for someone to hold our hands.

It is a parental attitude of confidence that puts professionals at ease. They feel it is their job to evaluate you, especially if you have come to them for help. When you tell them you are failing, they believe you and naturally want to do something for your child's sake.

If you are choosing to homeschool or practice preventive medicine at home or do home physical or occupational therapy, you had better know what you are doing and document that you are competent.

**7.** This important detail must not be over-looked: Do not talk too much. When filling out forms, know what information is actually required and which is extra being squeezed out of you. Just because a form asks you a question does not mean you must legally answer it. The same applies in a doctor's office. Beware of initial registration forms meant to catch those of us who are ignorant and simple. Those parents who tell too much are sitting ducks for a state's social service inquiry. When talking to teachers, doctors, therapists and other professionals, even folks on the street, be very careful what you say, who you complain about and what you express, even how you express yourself to your children in public!

Use wisdom when disciplining away from home. When a conversation comes up regarding discipline, do not use terms such as spanking, use of the rod or stick, or any other implement, including your hand.

When you are in a situation where you must withdraw from a government or even a private professional's

program you are not happy with, **always** be calm, confident and, with a smile on your face, be thankful. A soft answer turns away wrath. State simply that you have found a private program that suits your child to a "T", and you are very happy with the progress you are seeing. Thank them for their input and help thus far. Do not belittle them, anyone on staff or their program in any way. Do not express frustration at them, even though you feel they deserve a piece of your mind! It is better to leave on good terms. **Just let go, and generally they will let you go, too!**

Do not contact the state for help. They do not have a Christian perspective and will not understand your choices in homeschooling or temporary need for respite.

If you choose to test your child, choose your professional carefully. If you do not agree with the test results, try to get a second opinion. Any professional worth his salt will understand. Be diligent in keeping a journal. Do not let laziness steal away your best protection. Doing nothing can be worse than a wrong choice.

Be confident in what you are doing to help your child reach his or her potential. Educate yourself. Take the time to review all possibilities of remediation. Know terminology pertaining to your child's disability. Be familiar with what the professionals are using. When speaking with professionals, do not assume they can look into your head and read exactly what you know. They will assume you know nothing, unless you lead them to believe otherwise.

Do not talk too much. Do not give information away that can lead to further conversation dealing with "how things are going at home." Professionals are trained to ask leading questions that can put you in turmoil if you are not prepared. Know why you are homeschooling. Know what you are doing and how to very quickly give a confident answer. Do not be chatty with anyone you do not know. Do not share your frustrations with **any** stranger.

Learn to look and act confident about what God has asked you to do. Spend time at home preparing your children for those who would question them (if you plan to spend time in the community, subjecting them to the curious). Do not leave your children stammering and blushing. Prepare them to look to you if they are unsure of how to answer a stranger. Teach them to say, "You'll have to talk to my parents about that."

Save your fuming at professionals for the bedroom with your husband. Don't traumatize your children with your frustration. An angry person looks incompetent. He looks out of control, which is exactly how you do not want to look. It is better to just state your private education, therapy or medical decision, smile and wave goodbye. Do not get led into an argument or succumb to statements that insult you as a parent or your ability to do the job. It is better to smile, take your punches with grace and get out quick.

May God bless you in all your decisions as you continue to seek His guidance.



# The End of State Education: Resistance Is Futile

by John Tertullian

*John Tertullian (JT) posts regularly at the blog Contra Celsum. "John Tertullian" is a pseudonym, inspired by the Church Father, Tertullian, who trenchantly emphasized the conflict between the Christian faith and all forms of unbelief. Unbelief was always religious; it was always idolatrous. So, Tertullian famously declaimed, "What has Jerusalem to do with Athens?!"*



*JT has a couple of post-grad degrees, for which he is thankful. But, in truth, he finds the Scriptures to be more profound and instructive than a million books. And our Lord is peerless, and His Kingdom has been found to be a pearl of great price. Posted on [www.mandm.org.nz](http://www.mandm.org.nz), 15 Mar 2011.*

The litany of the forces arrayed against quality state education systems is long. We believe these forces make state education's decline inevitable. Without a thorough-going reformation of the fundamentals of Western society itself, resistance is futile.

We know that in New Zealand, roughly one third of all graduates from state schools are functionally illiterate and innumerate. They cannot read supermarket shelf labels. Nor can they compare prices. We also know that on any given school day, one-tenth of pupils will be absent without a conscientious reason. Truancy is systemic.

Recently, we sought to interview potential candidates for a teaching position in our Christian school. These candidates were committed Christians; they were currently studying at a teacher training institution; they were zealous for their prospective careers — but they were unable to write a paragraph that was grammatically or syntactically correct. Apparently they had never learned through thirteen years of state schooling what a full-stop was or how one was to begin a sentence. Yet, they had all graduated with "flying colours" from NCEA levels 11 through 13 in English! Sadly they were unemployable in our school.

These folk were part of another cohort of graduates from our state schools that are neither functionally illiterate nor innumerate — but they are incompetent in even the rudiments of language and maths. This, of course, means that their ability to think, reason, encapsulate, describe, argue and comprehend is severely curtailed. We guess that this cohort would represent

another third of graduates from state schools.

Those who think that starting a new state-funded programme (for example, Early Childhood Education) or shrinking classroom sizes or raising teacher salaries or introducing national testing will turn the tide are naive. They have not reckoned with the barrage of the secular forces arrayed against state schools.

Let's name two of these secular forces. The first is statism — which arguably is the established religion of our day. By this we mean that for many the state or the government is the ultimate reality and force. Name any social, political, material, economic or cultural problem and within a nano-second, the conversation will have become political — by which we mean that "the government needs to do this or that" will have been introduced into the conversation. Functionally, our society looks to government as its god.

The spin-off effect upon state education is direct. The state's "long term" solution to any problem is to attempt to use its schools to change human nature and action to solve society's perceived problems. Government as redeemer translates into schools as agents of socialisation and state propaganda, not education. This is a weight which schools simply cannot bear. They both stop educating and fail miserably in socialisation.

The second secular force also has religious roots. When the West turned away from the Living God, philosophical scepticism was the inevitable long term outcome. Knowledge lost its point of integration and so fractured into thousands of pieces. Three hundred years of post-Enlightenment maturation has allowed scepticism to reap a prodigious harvest. Unbelief now understands that it can no longer talk about culture but only multi-cultural reality. It can no longer speak of truth but only of perspectives. Rather than knowledge, it is reduced to telling stories about the world. It can no longer speak intelligibly about mankind; rather, more "accurately," only an emerging life-form. Correspondence between what we think we know and the actual world is declared impossible. Truth is prejudice. Knowledge is opinion. Any claims for either beyond these is nothing more than adding ignorance and stubbornness and arrogance to the mix.

The end result of scepticism is pluralism. You can have as many truths as there are people or opinions. This drive to pluriformity is relentless. We have now been gravely informed by Stephen Hawking that we must no longer speak of a universe but multi-verses.

Scepticism means that education is impossible in the sense of a teacher imparting actual truth and knowledge to students. This is why state school systems are failing — and will continue to do so. In a philosophically sceptical world, to attempt to teach someone can never rise beyond being an act of arrogant, presumptuous, intellectual imperialism.

The only course — and this is now the current paradigm in education — is constructivism. This refers to education being made subservient to pedagogy, and a particular kind of pedagogy at that. It is a way of

“teaching” where the “teacher” becomes merely a facilitator, enabling the pupils to construct their own meaning, truth and perspectives. In this sceptical world-view — which now dominates the West — to impart knowledge is to impose and enslave; it is to do serious damage to the pupil. It impedes true enlightenment which is self-discovery and individual perspectival sovereignty. The only recourse of state education systems is to affirm everything, which is to deny nothing.

Above all, the child must be affirmed rather than taught.

Making children feel good about themselves has been one of the main objectives of US schools during the past three decades. By the time they are seven or eight years of age, American children have internalised the prevailing psychobabble and can proclaim the importance of avoiding negative emotions and of high self-esteem. Yet this has had no perceptible impact on their school performance. (Robert Whelan, ed, *The Corruption of the Curriculum*, London: Civitas, 2007, p. 9.)

Maybe not, but the child will be well on the way to constructing his own private curriculum — and that is the whole point in a culture which is both democratic and unbelieving. Scepticism can only mean self-discovery — whatever that might mean — not conformity to an authoritative Truth.

Western state schools cannot do aught but fail.

Alex Standish, who has taught both in the UK and the US, has provided a case study using geography as a subject to illustrate how scepticism has not only destroyed the subject but has reduced it to incoherence. In his essay, “Geography Used to Be About Maps”, he shows how the modern UK curriculum now specifies that geography is about teaching students self-awareness.

[The curriculum’s] emphasis upon the **personal ethics** of pupils is apparent in its specifications of content document: “Candidates should be encouraged to **examine their own values** as they analyse the values of others and to become aware of the power relations implicit in any situation and the conflicts and inequalities which may arise.” (Whelan, ed., *op cit.*, p. 34. Emphasis, ours.)

Yes, geography used to be about maps. Now it is about self-examination. Scepticism’s fruit.

Standish goes on:

*In post-structuralism, truth is replaced by truths and knowledge by knowledges. Thus, much of our present inherited knowledge is dismissed as only one perspective: that of a Western, white, male, middle-class elite. If knowledge can no longer be abstracted from the particular social context in which it arose, it cannot be separated from the prejudices or values of the individual who constructed it. (Ibid., p.42.)*

Scepticism has silenced the teacher. He dare not speak

or teach, lest he impose his prejudices and values upon students. Rather, he must facilitate a student’s self-discovery of his own values and the values of his peers.

Every subject is being inundated by the sceptical tide. Even science. A UK recent report entitled, “Science Education in State Schools” (produced, in part, to understand why science as a subject has declined in “popularity” in state schools), called for a radical rewrite of the science curriculum. The subject must be made explicitly to engage with the “enthusiasms and concerns” of students. Here is the clanger: “science education can only succeed when students believe that the science they are being taught is of personal worth to themselves.” (Whelan, *op cit.*, p.120.) Personalised curricula, self-discovery, values education, constructivism . . . scepticism.

“State education” is now an irrecoverable oxymoron.



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## New Element Discovered

The heaviest element known to science was recently discovered by government research physicists.

The element, tentatively called “Administratium,” has no protons or electrons and thus has an atomic number of zero. However, it does have 1 neutron, 125 assistant neutrons, 75 vice-neutrons and 111 assistant vice-neutrons. This gives it an atomic mass of 312.

These 312 particles are held together by a force that involves the continuous exchange of meson-like particles called morons.

Since it has no electrons, Administratium is inert. However, it can be detected chemically as it impedes every reaction it comes into contact with.

According to the discoverers, a minute amount of Administratium caused one reaction to take over four days to complete when it normally occurred in less than one second. Administratium has a normal half-life of approximately three years, at which time it does not actually decay but instead undergoes a reorganization in which assistant neutrons, vice-neutrons and assistant vice-neutrons exchange places. Some studies have shown that the atomic mass actually increases after each reorganization.

Research at other labs indicates that Administratium occurs naturally in the atmosphere. It tends to concentrate at certain points such as government agencies, large corporations and universities and can be found in the newest, best-appointed and best-maintained buildings.

Scientists point out that Administratium is known to be toxic at any detectable level of concentration and can easily destroy any productive reaction where it is allowed to accumulate. Attempts are being made to determine how Administratium can be controlled to prevent irreversible damage, but results to date are not promising.

