

Homesone

The Journal of Christian Home Schoolers

of New Zealand

Vol. VII No. 1

January 2001

Blessed is the man who fears the LORD, who delights greatly in His commandments. His descendants will be mighty on earth. — Psalm 112: 1-2



Feature Family
Andrew & Kirsty Lay
Caleb (1), Brittany (3),
Courtney (6), Rebekah (8)

KEYSTONE

is the Journal of
Christian Home Schoolers of New Zealand.
It is published six times a year,
at the end of each odd-numbered month.
Subscription information can be found
on page four.

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KEYSTONE is the journal of Christian Home Schoolers of New Zealand, a part of the Home Education Foundation, a Charitable Trust established to promote the concept of home education to the Christian community and beyond.

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The fear of the LORD is the beginning of wisdom, a good understanding have all those who do His commandments.
— Psalm 111:10

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It was Henry R. Van Til, in The Calvinistic Concept of Culture (1959) who stated that “culture” is religion externalised. Look at the expressions of our culture today: hatred, violence, murder, infanticide, anti-Christianity, immorality, drugs and other crimes. The religion, the faith which our popular culture externalises is demonic.

Oh, Lord, please give us the wisdom and vision to home educate our children for Your Glory. May they not only live and work honourably as Christ-like role models in the midst of this crooked and perverse generation but also fearlessly, tirelessly, lovingly offer them Your Words of eternal life.

Editorial

A couple of things were going to happen but didn't. The Ministry of Education called for a Ministerial Working Party on Homeschooling, to give home educators an opportunity to help formulate policy. But one of the invited home education groups kicked up such a fuss that they were being asked by the Ministry to cooperate with other home education groups, the Minister finally canned the whole deal. Then there was the conference to be held in the lower North Island in January, but had to be cancelled....things just didn't come together as the organiser had hoped and worked hard for.

Then there were a couple of things we weren't sure would happen, but they did! Our son Zach, 18, not only got into Massey on a Provisional Enrolment because he had no school leaving qualifications, but he also got an A- for the course! Our son Alanson, 16, applied for a full-time course at polytech, having no paper qualifications whatsoever, and was accepted no problem! We now know from both theory and from personal experience that home educators have access to tertiary level institutions in the absense of any school leaving qualifications such as School Cert or Bursary.

Something else is going to happen, Lord willing, which as parents we have mixed feelings about. Our two eldest, Genevieve, 20, and Zach are off to the USA and maybe Europe in March for the big OE of maybe two years. There are of course some good things about it. They've each earned every cent it's going to cost them. They've got heaps of relations to see in California, Washington and Canada, friends in Texas and Oregon and of course the blessing-a-minute experience of being with "Beyond Survival" Bill & Diana, Isaac, Mike & Melody Waring of South Dakota for a while. But still, it will be hard to see them leave the nest.

Well, something else happened to the rest of our NZ-bound family out of the blue which just makes it a lot more bearable....in fact we are so excited we can hardly contain ourselves!! A close relative has offered to shout our family a trip to California so we can all meet up for the first time with all the Stateside aunties and uncles and cousins!! Lord willing, we may be going over for the US Thanksgiving holiday, 22-25 November. Being winter there may not be a home school convention to attend, but we will be conferring with the Warings and may meet *The Teaching Home* editors. One uncle is going to be teaching us the finer points of ice hockey and snow skiing, we've been offered the use of a fully contained motor home while there, and I hope to see a live gridiron game....my first in 28 years!

I hit the half-century mark this month and have seen the Lord's blessing increase out of all proportion to our gains in Christlikeness. As ever, we are mere unprofitable servants; all glory and honour be to Him alone!



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Feature Family



Andrew & Kirsty Lay of Invercargill

Kirsty:

I am a born and bred Southlander. I grew up in Riverton, a small town about 1/2 an hour's drive from Invercargill. I am the oldest of three and have two sisters. I attended the local primary and secondary schools. After successfully completing my 6th form year and not wanting to go on to any tertiary education, it was time to look for a job. It wasn't long after that I got a job working for the local electrician as a shop assistant/office manager. It was a job I really enjoyed and had a really good employer, but the highlight of the job was meeting Andrew, my husband, who was a sales rep with an electrical wholesaler we dealt with. As time went by, we began to get to know one another. As Andrew got to know me, he discovered I was a Christian. Although Andrew wasn't a Christian at the time, he soon realized that if our relationship was going to be anything more than friends, he would have to make a decision. And it was then he gave his heart to the Lord. Not long after, we were married.

Why home educate? Well, I have always said 5 was too young to send a child to school, and when Rebekah was 3 and had started kindy, it suddenly hit me that I didn't want her to go to school. So as time went on, the Lord made us more and more aware that we should be the ones to "train up" our children. Rebekah did attend kindy, for what reason now I have no idea, only to say that we had perhaps fallen victim to the "peer pressure" of everyone else doing it. I think back now and wonder why on earth we even considered sending her there?

Andrew:

I also was born and bred in Southland. As an infant, I was adopted into the Lay family along with my younger brother one year later, who was from another family altogether. Eventually we were a family of six, four birth children and two adopted. I was the second oldest. My parents attended one of the local Invercargill Presbyterian Churches in those early days. We became Brethren people eventually, I guess because Dad's family was mostly Brethren. My father was a butcher by trade with a farming background. He spent a lot of time alternating between his trade and farming. My parents would be hired as a "Married Couple" and off we would go to the next farm job. As a result I must have attended somewhere in the vicinity of seven primary schools, one of which I attended twice, two intermediates and one high school. I failed school certificate in all subjects although I had been top of my class in technical drawing for three years. By the time I turned fifteen I had had enough of school.

I had become totally rebellious and had left home before I had turned sixteen. I returned home on a

couple of occasions, under the direction of the court, but then soon left for good. I entered the electrical trade when I was seventeen, which I remained in until 1995. By the time I was twenty-one I was the unmarried father of two children.

In 1981 I married my then girlfriend and after 8 years of marriage, we divorced and I retained the custody of the children. So there I was, a solo father of two children and holding down a full time job as a sales rep. Jade and Serena where in the state school system and being a non-Christian I never gave their education a great deal of thought. Making sure they did their homework and staying out of trouble was my main concern. Looking back at those years, I guess the school had become a babysitting service because of the situation I found myself in. Life had become an extremely automated process of getting them to school and back again. Jade (21) and Serena (19) have since left school and home and are now living and working in Australia. The end result of their education was just ok, we had achieved what we had set out to do, the bare minimum.

During 1989 I met Kirsty. It became obvious early on, that Kirsty was one of those funny born-again, bible believing fundamentalist Christians. She fascinated me because I thought I knew everything there was to know about Christians and she just didn't fit the image. She seemed extremely real for a Christian, that is, and I enjoyed being in her company. After a few unsuccessful attempts of asking her out she eventually accepted. In July 1990 I asked Jesus into my life. Life has never been the same since. In the November of 1991 we were married. I sometimes feel like Job in recovery. God continues the increase. My income has increased to well over 100%, and children by 200%.

Why did we become home educators? I don't think it was because God required it of us, well not at first anyway. It has seemed to be a natural progression from being a new Christian to the point where we continually questioned one's worldview. Having watched Jade and Serena struggle through the state system and watching the peer pressure and other negative influences, we decided to look for a better solution.

Kirsty:

After having plenty of time to think and ponder what we were about to undertake, our investigation into home schooling began. We found out through my mother that a 2nd cousin of mine home schooled her 3 children. So I went to see her and gained loads of info from her. We also started using the net to see what was out there. We were blown away by how much information was available. In the end, we decided to start on the ACE curriculum and have found it excellent. Rebekah has done extremely well with ACE and really enjoys it. Courtney has only just started ACE and she also is doing very well. At present ACE really suits me too. Having the 2 younger children, it frees me up a little to spend time with them also. Having said that, I am always checking out other options. So basically our typical "school" day consists of doing the book work in the mornings and doing

activities, projects, dancing and music practice, etc., in the afternoons. Just recently Rebekah and Courtney have been getting up extra early so they can get all their morning chores done and start their book work early so they have more time for activities and playing. Thus far, things have been going very well for us, and we feel very blessed that the Lord has guided us safely down this path.

Andrew works for the NZ Aluminum Smelter. As a shift worker, he works four 12-hour shifts (2 days and 2 nights). Then he has 4 days off. His work really fits in well with our home schooling. It gives us a lot of freedom to do things as a family. Andrew is quite often at home with us, which is really great for us all. The children get to do lots of things with Dad, which takes the pressure off me at times. They especially like going on bike rides and swimming with Dad. They basically get the pool to themselves with most other children still being at school.

We live in an old character home, which we are slowly renovating, and on occasion have had to vacate the premises for work to be done. With the lifestyle we have it's easy to go anywhere at anytime without having to worry about the children's schooling. It just comes along with us.

Rebekah is 8 and loves Irish Dancing, which she has been doing for 2 years now. She practices every day after completing her bookwork. She also learns piano, which her Nana teaches. She is a very responsible girl and is a great helper to myself especially when it comes to her little brother. She is like a second mum. She is quite a shy girl (reminds me a lot of myself when I was younger) and takes a while to come out of her shell when meeting new people, but is gaining confidence all the time. She really surprised her father and myself at her first Irish dance competition. With her being so shy, we thought she might be too nervous to go on the stage, but to our surprise, she got up there and did it, and not only that, she even won one of her dance sections. After it was all over, she wanted to get up and do more dancing on stage.

Courtney is 6. She loves drawing, listening to stories and doing everything her big sister does. They are best friends. Now that Courtney has learnt how to read, she is enjoying being able to read books to herself and her younger sister. Courtney also does Irish Dancing. She started last term, and has already gone up a class, due to being tutored by her older sister. Courtney is a very social girl. She has no problems interacting with others, particularly adults, and loves to start up a conversation.

Brittany is 3. She enjoys listening to stories, playing with play dough, painting, jigsaws, playing with her dolls and trying to copy her big sisters. She often gets out her "school books" and does her work like the big girls. She also loves to go with her Dad and do messages up town while the girls do their schoolwork.

Caleb, who has just turned 1, is a very easy-going,

placid wee boy and really enjoys the attention of his 3 big sisters. He likes to be where the action is, and is quite often to be found playing with his sisters. He loves listening to music and being outside. He still doesn't sleep through the night, mainly due to his eczema problem making him itchy during the night. So this past year has been a bit of a strain on me physically.

Rebekah:

Hi my name is Rebekah, I am 8. I have been home schooled since I was 5. My favourite subject is English. I love Irish dancing and have been doing it for 2 years. I have been to 3 competitions. I have been to 2 in Invercargill and 1 in Christchurch and have won 8 medals. All the kids at dancing are my friends. I play the piano as well. My Nana teaches me just about every Wednesday. I really, really like home schooling.

Courtney:

My name is Courtney and I am 6 years old. My favourite PACEs are English and Science. I do Irish dancing. My favourite dance is the soft shoe jig.

Andrew and Kirsty:

We attend the local Vineyard Church and our areas of ministry interests lie, firstly, with our children, witnessing to the cults and apologetics in general, particularly in the area of creation /evolution.

Home schooling has become a good platform for witnessing both to the saved and the unsaved alike. Our wish as Christian parents is to lead by example not only to our children, but also to our brothers and sisters in Christ.

We have become very aware that having more than 2 children is quite unusual in today's culture. It is looked at as being a curse rather than a blessing. We believe the more children we have the more God can teach us about his love and provision and many other things about God's character. We enjoy telling people how many children we have together (6) and the forthcoming responses we receive. We like to tease, I mean, challenge their attitude and worldview; we love to stick our finger in the eye of the popular culture.

Due to home schooling, we now realize just how incredibly intelligent, varied and different children are and how much it has changed our attitude in our role as parents. Over the years we have found that it is teaching us more about parenting and what God would have us do, about purging our attitudes towards our children and it just happens to be a great opportunity to evangelise not only the world but also fellow Christians.

The Faith of Us Fathers



Male Passivity: The Root of All Evil, Part 2

by Philip H. Lancaster

Initiative

The second quality needed by both Adam and his heirs is initiative. A man with initiative makes things happen. A man without initiative waits for things to happen to him and to his family. Adam waited to see what would happen when the serpent confronted Eve. He waited to see what she would say when she approached him after eating the forbidden fruit. He didn't initiate action, he reacted, and reacted poorly.

Our first father should have stepped up to the plate when the serpent threw his pitch toward Eve. He should have intervened in the dialog. And if he didn't know about that conversation, why not? Was it not his responsibility to keep the commandment of God and assure it was kept by Eve who was under his authority? Further, when offered the fruit by his wife, why did he not at least at that point seize the initiative, rebuke her error, and confront the serpent? But no, Mr. Adam was what we now only know too well: your basic passive male. Avoiding action. Reacting to problems in a way that causes the least flack in the short term. "Yes, dear. I'm sure it's a very good piece of fruit. Whatever you say, dear."

So how are you at showing initiative? Is your leadership style at home characterized by your setting the agenda, asking the questions, requiring accountability? Or do you just go with the flow, hoping for the best? Do you make things happen in your family life, or are you just a passive passenger in the family vessel, letting others steer the ship or letting it drift wherever it will? You are the leader, the protector, the teacher for your family. Each of these roles implies the need for you to be proactive. Remember, one day the Lord will seek you out as He did Adam in the Garden and ask an accounting for your leadership in the home.

Courage

The third quality lacking in Adam but needed by us all is courage. This is closely related to the last. Men seem congenitally fearful of exerting authority in the home and taking the initiative required to be effective. They are afraid they might be wrong in the direction they lead. They are afraid of what their wives and children will think, or whether the family will even follow their leadership.

We don't know what Adam was feeling, but why didn't he stand up to his wife? It would have taken courage to contradict her, to correct her. He may have risked her

favor. There seems to be nothing worse for a passive, unconfident man than to have his wife unhappy with him. The easy thing to do was to go along. It was also easier than confronting that wily serpent.

The alluring thing about cowardice is that it seems to make everybody happy. Failing to stand for principle or to correct those who are in the wrong keeps things peaceful. Of course, it may lead the whole human race into millennia of sin and misery, but hey, it keeps the wife happy today! The failure of manly courage has cost the world dearly.

Our nation is cursed today with men who are afraid to be leaders at home. For so many men their greatest desire is simply to keep peace within the family at any price. What the wife wants she gets, what the children want they get, unless the demand is so outrageous that Dad has to get angry and then sulk about their forcing him to take a stand.

Do you take your stand to lead your family according to principle even when they disagree, or others outside the family don't understand? Are you willing to be unpopular with your charges for the sake of protecting them from evil companions and environments? Is pleasing God more important to you than pleasing men (or women or children)? One sure mark of a leader is his willingness to take actions that bring him under attack from those who don't share his understanding of what it means to please God. The family leader is a man of courage because he fears God.

A Sense of Responsibility

A fourth quality absent in Adam but needed by all men is a sense of responsibility. This is that quality which is well expressed in the proverbial expression, "The buck stops here." We have already seen that Adam not only failed to exercise his duty, he also failed to take responsibility for his failure, preferring instead to blame his wife and even (implicitly) the Lord himself. ("The woman whom You gave to be with me, she gave me of the tree, and I ate." Gen. 3:12)

This adamic plague of avoiding responsibility is pervasive in our own day. Just listen to the responses of our civil leaders who are caught in some personal failure or ever serious crime. Have you ever heard one of them simply say, "I was wrong. I sinned. There is no excuse for my behavior. I ask your forgiveness"? No. Instead they minimize the wrong, blame others, change the subject — and take comfort in the latest polls that show the public doesn't care about their character.

And indeed the public doesn't care. Because the "public" is made up of men who don't take responsibility either, and especially not in the home. For generations men have passed off to their wives primary responsibility for child raising. They are passive, disinterested and irritated when their wives attempt to draw them into the decision making process. Many simply walk away from their families, never to return. Most of those who stay are absent emotionally even if their bodies remain under the same roof as their families.

One of the most encouraging signs accompanying the homeschooling movement of the last decade or so is the fact that many fathers are being drawn back into taking responsibility for their families. But we have a long way to go. Let's not resist the burden of duty. Let's act like men and embrace it willingly, for the long haul. Indeed, in the home, the buck stops here, with you and me.

Vision

The final quality lacking in Adam and in too many of his heirs is that of vision. We're talking about long-term vision, the ability to look beyond immediate concerns to the future implications of today's decisions. Surely Adam was not thinking about the future at all when he took the fruit from Eve. He must not have reflected too much on what the Lord meant when He threatened him with death. He certainly did not think about what harm would result for his wife and children. Would he have taken the fruit if he had paused to reflect on the millennia of pain and suffering that would be caused by this one bad choice?

Our Lord was an example of a man with vision. Hebrews tells us of "Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame..." (12:2). The immediate prospect of the cross was enough to cause our Lord grim agony as He prayed in Gethsemane. Yet He was able to press on through what became the most horrendous personal nightmare of human history because He could foresee the future blessing His choice would bring to the human race. Adam's lack of vision damned mankind. Jesus' clarity of vision led Him to become the world's Savior.

Men today lack vision. Their time horizons are very short, extending only to the next paycheck, the next vacation, the next promotion. But godly men must be able to gauge the effects of their present choices on their children and their children's children. They must picture the future. They must see it and allow it to motivate present actions. Their time horizons must extend even past their grandchildren and into eternity as they learn to weigh every action in light of its eternal implications.

What are the long-term implications of the choices you make today? What difference will it make that you have (or neglect) family worship and Bible instruction? How will your grandchildren be affected by your prayer life today? How will your children be shaped by your choice of vocation? By where you choose to live? By the church to which you belong? By how you choose to educate them? By your policies concerning peer-grouping or entertainment or driving? The choices you make today, even many that may seem insignificant, will shape the lives of your descendants and reverberate through eternity. Adam didn't think ahead. Jesus did. You must.

Conclusion

Male passivity is the root of all evil. Is that

statement stretching it a bit? Not by much. Sin would not have entered the world but for Adam's lack of masculine leadership. And the ravages of sin would be much more contained even today if most men in most homes would seize the day by seizing the reins of family leadership.

God made man to take dominion, first of himself, then of his family and then of some portion of this world (Gen. 1:26ff.). This is a chief way in which men exhibit the image of God. Passivity is a denial of what it means to be a man. The original man ceded control to his wife and ultimately to Satan. By God's grace Christian men today can reclaim godly control of their families. This in turn will prepare them for dominion in other spheres and is the ultimate strategy for wresting control of this world away from the Evil One and returning it to the rightful heir of the world, our Lord Jesus.

In the words of William Merrill's great hymn:

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

(Abridged from *Patriarch* #28, Oct 98 [PO Box 725, Rolla, MO 65402; sent on donation of US\$25.] By Permission.)

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Learning Disabilities



Defining and Identifying Learning Disabilities: A Brief Overview

by Dr Jean Lokerson

Council for Exceptional Children, Reston, Virginia

Definition

The U.S. federal government defines learning disabilities in Public Law 94-142, as amended by Public Law 101-76 (Individuals with Disabilities Education Act-IDEA):

"Specific learning disability means a disorder in one or more of the basic psychological processes involved in understanding or in using language, spoken or written, which may manifest itself in an imperfect ability to listen, think, speak, read, write, spell, or to do mathematical calculations. The term includes such conditions as perceptual handicaps, brain injury, minimal brain dysfunction, dyslexia, and developmental aphasia. The term does not include children who have problems that are primarily the result of visual, hearing, or motor disabilities, or mental retardation, emotional disturbance, or of environmental, cultural, or economic disadvantage."

Although the definition in federal law governs the identification of and services to children with learning disabilities (LD), there are variations between states and among school systems. In an attempt to clarify the identification, some states specify an intelligence range. Others add a concept of a discrepancy between potential and achievement, sometimes quantifying the discrepancy using test scores. These slightly different "yardsticks" are indicative of a lack of clear consensus about exactly what learning disabilities are.

Some Viewpoints about Identifying LDs

It is not always easy to identify one group of people who are clearly LD and another group who are not. Almost all of us have learning difficulties in some aspect of our lives. Some people who are exceptionally skilled with language and even become English teachers have difficulty balancing their checkbooks. Others who are nuclear physicists never do learn to spell correctly. Many people never fail a subject in school but are at a complete loss when figuring out a diagram for making a simple house repair. Similarly, children may experience real success in some school subjects, yet find other school tasks very difficult, frustrating, or time consuming to complete.

Individuals with learning *difficulties* may appear to possess the characteristics of a person with learning *disabilities*. However, it is only when those learning *difficulties* are so pervasive or severe that they

markedly interfere with learning or day-to-day living that a learning *disability* is suspected. Careful assessment by a multidisciplinary team that utilizes a variety of standardized instruments, informal tasks, and observation is an important part of verifying the existence of learning disabilities.

A heated debate continues among professionals about whether special education is needed for some groups of children who seem to show LD characteristics, and if so, what type of help is appropriate. These groups include students who (1) are at the low-average end of the intelligence scale; (2) are highly intelligent; or (3) come from linguistic, cultural, social or economic backgrounds that differ significantly from their peers.

When a student with a low-average intellectual level experiences academic difficulties, some professionals may feel that the lower intelligence is the cause of the problem. Others may believe that the student could do better academically or make passing grades if it were not for the learning disability.

A student with a high-average or superior intellectual level may maintain grade level performance in elementary school, but develop academic problems in higher grades. Some professionals feel baffled because if a child doesn't show early academic problems, it seems unlikely that LD is the reason for later problems. Other professionals suggest that a capable student may develop sufficient compensations in the early school years to make acceptable grades, but become unable to manage when faced with the note-taking, longer reading assignments, foreign language requirements, and similar demands in secondary and post-secondary schools.

Students who are at risk for success in school, employment, or independent living because of cultural, linguistic, medical, social, economic and similar factors, often also appear to have learning disabilities. Such students may have been malnourished or abused, been raised in a culturally different or impoverished environment, or attended six different schools in 2 years. Some professionals view the academic problems as the result of high-risk factors rather than LD. For other professionals, the presence or absence of a learning disability depends upon the unique characteristics of the specific child under consideration. A child can have learning disabilities and at the same time come from a nontraditional background.

[Excerpted from ERIC (Educational Resources Information Centre) Digest #E516, ERIC Clearinghouse on Handicapped and Gifted Children, Reston, Virginia, U.S.A.]

the "expert" assistance available only there. However, many parents find that not only are they very capable of home schooling their handicapped child, but also the child does much better at home. This is no doubt in part because of one-to-one attention he receives from loving parents, reduced pressures and stresses, and opportunities to learn in a wider variety of ways than schools encourage or allow.

Truancy

Here again beginning home schoolers have reason for optimism -- many children who find school so intolerable that they become truants end up learning well and happily at home. Many parents give their child a chance to regain her equilibrium by substituting alternative learning activities for the conventional school assignments, as mentioned earlier.

Parents of these children may face three special challenges. First, the child may have been labeled a "law breaker" or "criminal" and heard dire predictions made about his future. Such a picture of one's self is unsettling, to say the least, and may become a self-fulfilling prophecy unless someone is able to help the child change it. Some parents view truancy as an indication that there is something wrong with the school system rather than with their child and are able to convey this to their child and help him make a realistic assessment of his strengths, abilities and potential.

Second, unlike most parents (who freely choose home schooling and begin enthusiastically), parents of these children may feel they are being forced into something they do not want to undertake, are not fully capable of doing and do not have time to do. Parents who respond positively at this time to their child's genuine needs are often richly rewarded. They sometimes use their relief at having the truancy question settled to bring creative energy to their home schooling venture. They figure out things they can do with their child that both of them will enjoy. They work with their child on learning projects. In addition to the satisfaction of seeing improvement in their child, they end up liking home schooling better than they anticipated.

Third, because of the history of truancy problems, school officials may scrutinize or harass such a family more than other home schooling families in the district. Some families deal with this by knowing what the law requires, complying carefully and standing their ground firmly but politely in contacts with school officials. Some also minimize the opportunities officials have to contact them by appearing as conventional as possible without compromising important principles. For example, they are careful that their child is clearly being supervised and is doing something educational during conventional school hours.

Theologically Speaking



Box Theology

by Rev. Rousas John Rushdoony

If a religion is not catholic, that is, universal in its faith, jurisdiction and scope, it will quickly fail. Religion by its very nature either speaks to all of life, or it in time speaks to none. [This has obvious implications for us as Christian home educators: our training of our children should be Christian in every area: not just our devotions and Bible study, but our history, English, maths, science, art, economics, politics, entertainment, attitudes, values and character development as well. — Ed.]

Man by his nature has boundaries to his life and activities; they are inescapable for man. There are boundaries to my property, my abilities and my authority. This is not true of God. By definition, no god nor religion can have boundaries and limitations to its sway without self-destruction. A god is either sovereign and total in his jurisdiction, or else he is soon no god at all; something else bests him and replaces him. All the false gods of history until recently were false gods because the men who made them also placed limits upon them. This was especially clear with the gods of Rome; they were created by men, the Roman Senate specifically, and hence men always had priority over the gods. The gods in time became more and more obviously tools and a department of state for the Roman Empire, which claimed catholic or universal sway and sovereignty for itself.

In the modern world, the humanistic state claims this sovereignty: it is the modern god walking upon earth. The modern state claims sovereignty and catholicity; the United Nations is the attempt of humanistic statism to attain true and full universality and catholicity. [Here we home educators are bucking the system by taking back the education of our children out from under the sovereignty of the state in this area, expressed by the compulsory education law. — Ed.]

Meanwhile, the Christian Church is busily departing from the doctrine of God's sovereignty and His necessary catholic jurisdiction. Christianity is increasingly limited to a "spiritual" realm (of which it now concedes vast areas to psychology and psychiatry), and the rest of the world is granted to the state.

The result is *box theology*. To understand what box theology is, let us compare the universe to the Empire State Building, a great, modern, skyscraper office building. In box theology, the church claims one small office among hundreds for Christianity. All the rest of the building is given over to the

jurisdiction of the state and the sciences. One area after another is deemed non-religious and is surrendered. This is done despite the fact that God is the Creator and Lord of the whole universe and therefore has total and absolute jurisdiction over all things. God's law-word, jurisdiction, and authority must govern all things. "All things were made by him; and without him was not any thing made that was made". (John 1:3).

The jurisdiction of the *church* is a limited one, but the jurisdiction of the triune God, of Christ our King, and of the Bible, God's law-word, cannot be limited. Every area of life and thought must be under the dominion of the Lord: He alone is truly sovereign. To limit the jurisdiction of Christ is to posit a limited god, one who cannot survive because a limited god is a contradiction and is no god at all. If God is God, if He truly is the Lord or Sovereign, everything must serve Him and be under His dominion, the state, schools, arts, sciences, the church and all things else. To limit the jurisdiction of the God of Scripture to the soul of man and to the church is to deny Him. A limited god cannot save man, because he is not in control of all things; what he does today can be undone tomorrow, and his "salvation" is at best temporary.

Box theology limits the church, moreover, and destroys it. If the church and its word is limited, to return to our image, to one room and none other in the Empire State Building, then its only legitimate area of concern is the church, and to a degree, the soul of man. There can then be no dealing with the problems of the age, because they lie outside the jurisdiction of the church.

The results are both deplorable and revolting. The "world" of the church is then no larger than the church; it is boxed into its narrow little room. All its battles then are waged within that "world", the church. This means that the world of the church in box theology becomes a realm of continual civil war, Protestants and Catholics against one another,

Arminians and Calvinists in opposition to one another, and so on. This does not mean that the issues between these groups are inconsequential. It does mean that *subordinate* issues are made the *only* issues. The crown rights of Christ our King over the whole world are then neglected or forgotten. The necessity of bringing politics, economics, the arts and sciences, education, the family, all peoples, tongues, tribes and nations under the dominion of

Christ the Lord is truncated or shortcircuited.

Box theology believes it is strict because it is narrow in its scope, whereas a true strictness claims all things for Christ the King. This false strictness leads to phariseeism and to censoriousness.

Box theology men battle against their fellow Christians continually, while the world claims more and more of Christ's realm. Because box theology allows the state to be sovereign or lord, it offers no resistance to statist controls.

Box theology is implicit polytheism. It says in effect that there is one God over the church, but other gods over every other realm, or else, that all realms other than the church are neutral realms. These "neutral" realms are not under the mandate of Scripture but are free to follow the dictates of natural (fallen) reason wherever it leads them.

This idea of neutrality is, of course, a myth. If the God of Scripture is the true and living God, there can be no realm of neutral facts and neutral Jurisdiction. All things are under God's sovereignty and law, and nothing can exist apart from Him, nor can any law be valid other than His law. To claim neutrality for any realm is to deny that God created it, and to posit neutrality is to cease to be a Christian. [Again, when we teach our children, do we unconsciously treat some areas as neutral, or do we actively pursue the concept that as sovereign Lord and Creator of all things, every atom of the universe bears the stamp of God's ownership. — Ed.]

Because God is God, His jurisdiction is total, and His sovereignty absolute and indivisible. No human institution, neither church nor state, can claim any jurisdiction beyond its limited sphere. Thus, while the church has a limited sphere of authority under God, the word it must proclaim is the word of the total God for

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the totality of life and thought. The word proclaimed by the church cannot be limited to the church, because, if it is Scripture, it is not the word of the church, but the Word of God. The Word judges all things, governs all things and offers hope in Christ to all men and all areas of life.

Box theology is dead theology, with a god too small to speak to anything more than the church. In its own way, box theology proclaims the death of God, because a limited God ceases to be God. The forces of humanistic statism have advanced only through default. Churchmen have retreated from and abandoned one area after another to the humanists, and many continue to retreat. Sigmund Freud saw the inner world of man as the last domain of Biblical religion; all other spheres had been captured. By converting psychology (the word concerning the soul) from a theological to a scientific discipline, and by converting guilt from a theological fact to a scientific concern, Freud hoped to make religion totally irrelevant.

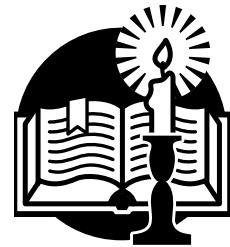
Ultimately, any faith which does not have the triune God of Scripture and Jesus Christ as its alpha and omega is a box theology, and this is clearly true of our new imitation catholicism, the modern humanistic state. However totalitarian its claims, its faith fails to be universal or true, because it boxes itself in to insulate itself from God and His law-word. It is thus dead to life and to truth, and it is doomed to collapse and the grave. [This is why my family home educates and why we are passionate about getting all other Christians out of state schools and into home education....or at least into Christian schools, although the long-range implications of the Integration Act are a worry. — Ed.]

The law of the modern state is the law of death. In both the United States and Canada, for example, pornography trials have as their premise “community standards”. Whether it be adult or child pornography, the legal test of its legality is the community standard. This is the legal enactment of Genesis 3:5, every man as his own god, knowing, or determining for himself, what is good and evil. Such a “community standard” as law means that, if the community favors abortion, theft, murder, rape or incest, these things can become legal.

To acknowledge Jesus Christ as Lord is to bring ourselves, our every thought, every action and word, all spheres of life, and all institutions, under His jurisdiction and law-word. Box theologies are finally allotted a narrow box by God; its name is Hell. The glorious liberty of the sons of God is to be a new creation in and through Jesus Christ, to work for the fulness of that new creation, and to dwell therein eternally in the great consummation by Him who makes all things new.

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In Line With Scripture



“If they break My statutes and do not keep My commandments, then I will visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness I will not utterly take from him, nor allow My faithfulness to fail.” — Psalms 89:31-33

The Corporal Correction of Children, Part 5

by Craig S. Smith

Spank with Love

Most of us probably believe that loving our children comes naturally. This is not entirely true. Paul told Titus to teach the older women so that “they can train the younger women to love their....children.” (Titus 2:4, NIV). Yes, we need to be taught to love our children. Why? Because we can never afford to forget or underestimate the deceitfulness of sin within our own hearts. With children especially, to love them means to love the baggage that comes with them. An infant’s incessant crying has to be the most stressful sound of all and has caused more than one parent to lose control. Children simply demand a vast amount of attention, when, really, we would love to be doing something else. I mean, who loves to be up to one’s elbows in pooed nappies, vomit-covered blankets and urine-soaked sheets with samples of the last several meals still lying on the floor, running down the walls and streaked through one’s hair? Expectant parents need to be warned, grandparents need to be reminded and new parents need support all along the way to continue to love their children when the inevitable hard times come.

Love means commitment. It is a rare commodity these days but even more priceless as a result of its scarcity. The love commitment to our children will often mean we must do things we really do not want to do at all. A job from which many of us will shrink and avoid if at all possible is spanking. In today’s climate where child abuse is seen as one of the worst evils, we may be afraid to do it or even to consider doing it. Even so, we should be even more afraid of ignoring the clear teaching of Scripture: “He who spares the rod hates his son, but he who loves him is diligent to discipline him.” (Proverbs 13:24 RSV).

Yes, spanking is a demonstration of our love, and in it we mirror the love of our Heavenly Father: “My son, do not despise the Lord’s discipline or be weary of His reproof, for the Lord reprobates him whom he loves, as a father the son in whom he delights.” (Proverbs 3:11-12 RSV). Therefore Biblically applied spanking has

excellent benefits. “For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it.” (Hebrews 12:11 RSV). The Scripture here is promising the fruit of **righteousness** for our children if we will train them via proper (painful rather than pleasant) discipline. The most difficult aspect of this is the discipline we ourselves need in order to follow through consistently. Love is just plain hard work.

Again, love means commitment. The love commitment to our children will often mean we must do things for which we do not feel the least bit prepared nor qualified. This is not surprising when we consider what the King of kings has commanded regarding ourselves and our children: “And these words which I command you today shall be in your heart; you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.” (Deuteronomy 6:6-7 NKJV). Notice how God’s Word must first be in the hearts of us parents, so much so that we live it, breathe it, sleep it. Obviously the training here is by word and deed, our children getting to see and hear a godly sermon at the same time as they observe us, our lives being lived before their eyes. Is your life like that?

Spank Until It Hurts

Now again, our modern Western culture conceives of love as mostly sentimentality and gush. The “Tough Love” movement has worked out that this approach is lacking, but TL itself is off on a tangent because it is not based on the Word of God. When one has an accurate understanding of the doctrine of sin, one then will fear it above all things, never trifle or flirt with it and never ever compromise with it, especially when it is seen manifested in one’s own children. At this point, brothers and sisters in Christ, people of God, we are dealing with life and death issues of everlasting importance and implications. To drive sin out of our children is a fearful and awesome task which requires the resoluteness and discipline of steel, for we must implement the following Scriptural instructions: “Blows that hurt cleanse away evil, as do stripes the inner depths of the heart.” (Proverbs 20:30 NKJV). This is often far more unpleasant for us parents than for the children. But the alternative — ineffective discipline — is far worse for it allows the foolishness of sin to become entrenched in our childrens lives. The Scriptures have terrible warnings about allowing that to happen: “Though you grind a fool in a mortar with a pestle along with crushed grain, yet his foolishness will not depart from him.” (Proverbs 27:22 NKJV). The foolishness becomes fixed and permanent, unable to be removed by any human effort. Yes, the Lord can work miracles in such lives, and praise His Holy Name, He has done so on many occasions. But if we ignore this warning and the promise of righteousness in Hebrews 12:11 as mentioned above, we have no logical right to expect the Lord’s mercy at such a latter stage.

If our children do not cry with the one stroke we normally give, then they may require another. If they start hollering to raise the roof in protest, not

repentence, they definitely get another. Pastor Al Martin tells the story of being whipped by his father, then slamming the door leaving the room. His mother called out, “Give him some more, Pa, he ain’t sweet yet,” referring to the evidence that her son was not yet in sweet submission to his parents’ authority. Now remember: the objective is to drive out the foolishness. If it is still manifesting itself after the spank by the child slamming doors, talking back, etc., then clearly the rod has not yet dislodged the foolishness. More stripes are required.

Yes, this is a difficult area, for giving some children (like one of ours aged 8) only one stroke of the rod is totally ineffective. For others (like another one of ours aged 3) simply asking, “Are you being disobedient?” often seems enough to drive the foolishness out. Each child is different and part of our job as parents is to observe each child carefully and know them enough to know when they are being rebellious (manifesting sinful foolishness) and when they are just having us on (being playful) and when they are truly unaware of having done wrong (childish misconceptions or ignorance due to our lack of instruction). In addition, we must be very careful to draw the line between willful sinful behaviour, which requires the rod of correction, and mere childishness, which may need only verbal admonition and counsel. Wetting the bed, spilling food and drink, dropping and breaking crockery, making a huge mess or loud noises when eating or playing are for younger children especially not acts of rebellion but indications of physical, mental and social immaturity. Same for getting the maths answers wrong or playing the wrong musical note: although many of our parents and grandparents were caned for such mistakes in school and at home, such treatment is little short of barbaric.

Spank Without Anger

This can hardly be overstressed. “Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man does not produce the righteousness of God.” (James 1:19-20 NKJV). Spanking is not hitting, beating or punishing. Punishment is God’s domain. Do not let yourself or enemies of the faith equate spanking with violence. Spanking is chastisement, corporal correction, discipline, driving out the foolishness. However, if spanking is done in anger, out of frustration or annoyance, in retaliation, to save face, carried to excess or done to cause humiliation (see Deuteronomy 25:3), then it does become a form of unBiblical violence, and then it will tend to breed violence, hate and resentment. But Biblical spanking, the sober, prayerful, fearful and judicial use of the rod of correction, is emphatically not violence.

Finally, do not hold a grudge. Spanking leaves the offense forever in the past. If you bring up a past incident, let it be a careful illustration; otherwise it will be a humiliation, a breaking of trust, unfair and unjust.

Exploring God's Creation



Organic Evolution Has Never Been Observed, Part 2

by Walt Brown

Mutations

Mutations are the only known means by which new genetic material becomes available for evolution. While inherited genetics give rise to wide variations within a species, some evolutionists go so far as to say, "Ultimately, all variation is, of course, due to mutation,"¹ even though they admit it is a relatively rare event.²

Rarely, if ever, is a mutation beneficial to an organism in its natural environment. Almost all observable mutations are harmful; some are meaningless; many are lethal. Scientists have been saying this for years. "The process of mutation is the only known source of the raw materials of genetic variability, and hence of evolution . . . the mutants which arise are, with rare exceptions, deleterious to their carriers, at least in the environments which the species normally encounters."³ "Mutations are more than just sudden changes in heredity; they also affect viability, and, to the best of our knowledge, invariably affect it adversely."⁴ "Mutation does produce hereditary changes, but the mass of evidence shows that all, or almost all, known mutations are unmistakably pathological and the few remaining ones are highly suspect."⁵ "[Although mutations have produced some desirable breeds of animals and plants,] all mutations seem to be in the nature of injuries that, to some extent, impair the fertility and viability of the affected organisms. I doubt if among the many thousands of known mutant types one can be found which is superior to the wild type in its normal environment, only very few can be named which are superior to the wild type in a strange environment."⁶ "If we say that it is only by chance that they [mutations] are useful, we are still speaking too leniently. In general, they are useless, detrimental, or lethal."⁷

Visible mutations are those genetic changes that are easily detectable such as albinism, dwarfism and hemophilia. Winchester quantifies the relative frequency of several types of mutations when he says, "Lethal mutations outnumber visibles by about 20 to 1. Mutations that have small harmful effects, the detrimental mutations, are even more frequent than the lethal ones."⁸ George Wald mentions that he ". . . took a little trouble to find whether a single amino acid change in a hemoglobin mutation is known that doesn't affect seriously the function of that hemoglobin. One is hard put to find such an instance."⁹ Yet, evolutionists have taught for years that alpha hemoglobin A changed

through mutations into beta hemoglobin A. This would require, at a minimum, 120 point mutations. In other words, the improbability Wald refers to above must be raised to the 120th power to produce just this one protein!

University of Wisconsin Professor of Genetics James F. Crow is very clear about random mutations, which are foundational theoretical building blocks of classical evolution:

Even if we didn't have a great deal of data on this point, we could still be quite sure on theoretical grounds that mutants would usually be detrimental. For a mutation is a random change of a highly organized, reasonably smoothly functioning living body. A random change in the highly integrated system of chemical processes which constitute life is almost certain to impair it—just as a random interchange of connections in a television set is not likely to improve the picture.¹⁰

In fact, the one systematic effect of mutation on living organisms seems to be a tendency toward degeneration.¹¹

In discussing the many mutations needed to produce a new organ, Koestler says that:

Each mutation occurring alone would be wiped out before it could be combined with the others. They are all interdependent. The doctrine that their coming together was due to a series of blind coincidences is an affront not only to common sense but to the basic principles of scientific explanation.¹²

No known mutation has ever produced a form of life having greater complexity and viability than its ancestors.¹³ "It is, therefore," said N. Heribert Nilsson, "absolutely impossible to build a current evolution on mutations or on recombinations."¹⁴ No matter how numerous they may be, mutations do not produce any kind of evolution.¹⁵ "If life really depends on each gene being as unique as it appears to be, then it is too unique to come into being by chance mutations."¹⁶

Michael Pitman summed up admirably the initial assertion, that organic evolution has never been observed, when he said, "Do we, therefore, ever see mutations going about the business of producing new structures for selection to work on? No nascent organ has ever been observed emerging, though their origin in pre-functional form is basic to evolutionary theory. Some should be visible today, occurring in organisms at various stages up to integration of a functional new system, but we don't see them: there is no sign at all of this kind of radical novelty. Neither observation nor controlled experiment has shown natural selection

manipulating mutations so as to produce a new gene, hormone, enzyme system or organ.”¹⁷

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Keystroke



Video Games: Research & Recommendations

by Bernard Cesarone

Video games have remained popular since their introduction in the 1970s. A trend toward increased violence and realism in electronic games in the 1980s and 1990s has prompted concern from parents and educators. This Digest reviews research on the demographics and effects of video game playing and offers recommendations for parents. For the purpose of this Digest, video games, or electronic games, include computer games, games on console systems, games in arcades, “edutainment” games and virtual reality games.

Time Spent Playing Electronic Games

Buchman and Funk (1996) investigated the video game-playing habits of 900 children in grades 4 through 8. According to children’s reports, their game playing at home steadily decreased from grades 4 through 8. For example, about 90% of fourth-graders reported playing 1 or more hours weekly compared to 75% of eighth-graders. For arcades, the trend was reversed. Some weekly arcade playing was reported by 50% of fourth-graders and 75% of eighth-graders. Consistent with earlier research, boys reported playing more video games per week than girls.

Two studies sought to determine 11- to 16-year-olds’ game-playing habits. In a study by Fisher (1995), 25% of adolescents said they visited arcades at least once a week, and 18% at least three times per week. In a similar study by Phillips *et al.* (1995), 77% of children reported sometimes playing video games at home, and 24% reported playing every day. More than 60% of children reported that they played longer than they intended to play.

Gender Similarities and Differences

Girls’ and boys’ game-playing habits have been addressed by many studies which have consistently found that boys play video games more than girls (Buchman & Funk, 1996).

To assess girls’ and boys’ game preferences, Funk and Buchman classified games into six content categories: (1) General Entertainment, (2) Educational, (3) Fantasy Violence, (4) Human Violence, (5) Nonviolent Sports and (6) Sports Violence. Funk and Buchman (1994) found that sixth-grade girls and boys did not differ in the proportion of violent games they chose as favorites, but that boys were more likely than girls to choose sports violence games as favorites, and girls were more likely than boys to chose fantasy violence games as favorites. Buchman and Funk (1996) found that girls were more likely than boys to list educational games as favorites, but that for both boys and girls, there was a decreasing preference for educational games from

fourth through eighth grade. Violent games remained consistently popular across grades for both boys and girls.

Funk and Buchman (1996a) studied fourth- and fifth-graders' responses to gender-related statements about video games. Most children agreed that "it's OK" for boys and girls to play video games. Among fifth-graders, boys were more likely than girls to agree that "it's OK" for boys to play video games "a lot", and that popular boys play video games. More girls than boys thought it possible for a girl to be popular and play a lot of video games. The researchers believe that girls perceived themselves to have peer approval for moderate amounts of game playing, suggesting that the socialization of boys and girls is becoming more similar.

Effects of Playing Violent Games

Calvert and Tan (1994) compared the effects of playing versus observing violent video games on young adults' arousal levels, hostile feelings and aggressive thoughts. Results indicated that college students who had played a violent virtual reality game had a higher heart rate, reported more dizziness and nausea, and exhibited more aggressive thoughts in a posttest than those who had played a nonviolent game.

A study by Irwin and Gross (1995) sought to identify effects of playing an "aggressive" versus "nonaggressive" video game on second-grade boys identified as impulsive or reflective. Boys who had played the aggressive game, compared to those who had played the nonaggressive game, displayed more verbal and physical aggression to inanimate objects and playmates during a subsequent free play session. Moreover, these differences were not related to the boys' impulsive or reflective traits.

Kirsh (1997) also investigated the effects of playing a violent versus a nonviolent video game. After playing these games, third- and fourth-graders were asked questions about a hypothetical story. On three of six questions, the children who had played the violent game responded more negatively about the harmful actions of a story character whose intent was ambiguous than did the other children. These results suggest that playing violent video games may make children more likely to attribute hostile intentions to others.

Based on a review of video game research in the 1980s and 1990s, Funk, Germann and Buchman (1997) state that there is insufficient laboratory research to support strong causal statements about the effects of playing violent video games on children's aggression. They note, however, that in studies that use behavioral observation to measure aggression, trends suggest some increases in aggression after children play or watch violent games. However, these trends are not so clear in studies that use other measures of aggression (e.g., measuring children's willingness to help or hurt another child).

Other Effects

Funk and Buchman (1994) administered to sixth-graders a perceived self-competence profile and a questionnaire about their game-playing habits and preferences. Results indicated that for boys, but not for girls, a stronger preference for each of three types of violent games was associated with lower self-competence scores in one or more developmentally important areas, including academic, interpersonal and behavioral skills. In another study, Funk and Buchman (1996b) examined the effect of playing violent video games on adolescents' self-concepts. Again, a questionnaire identified seventh- and eighth-graders' game-playing habits, and a self-confidence profile was administered. Results indicated that for girls, but not for boys, more time spent playing video games was associated with lower self-concept scores.

Funk, Germann and Buchman (1997) identify other positive and negative effects and some additional uses of video games. Video game related seizures (VGRS) and musculo-skeletal injuries are rare occurrences that typically disappear with abstention from further game playing. Increased cardio-vascular activity associated with game playing may occur and can be detrimental for individuals with undiagnosed cardio-vascular problems or beneficial for individuals who are otherwise sedentary. Playing video games may also facilitate language development in autistic children and can be used in play therapy for inhibited children.

Recommendations

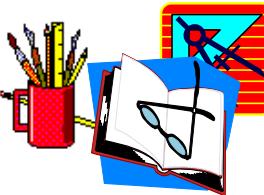
Many parents attempt to manage their children's television-viewing habits. Parents can similarly manage their children's electronic game-playing experiences (Funk & Buchman, 1994) when they:

- * know the content and procedures of their children's games;
- * read the literature that accompanies video game products;
- * discuss game content with their children;
- * pay attention to video game rating systems;
- * observe their children playing the games and periodically play their children's games;
- * establish explicit game-playing guidelines, including limiting their children's game-playing time;
- * educate their children about the differences between media and real-life violence; and
- * for arcade game playing, assure that there is adult supervision.

Because research on the effects of playing electronic games is not definitive, further studies are necessary. Meanwhile, professionals can work to educate the public about rating systems, about issues related to violence and children's development and about the importance of parental supervision of their children's media experiences.

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Home Education Research



Investigating Young Children's Perceptions of Home Schooling, Part 2

by Donna Broadhurst
Adelaide, 1999
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What I Did

A phenomenological approach was chosen for the study. Phenomenological research attempts to characterise how aspects of the world are perceived by people (Marton, 1988 cited in Evans & Fuller, 1998; Kvale, 1996). Semi-structured interviews with a parent (or parents) from the family, a child from the family and a series of three observations provided the framework of the study.

The interview with the children sought to gain the children's perspective on three issues: (a) what they thought of their home-education; how they felt about it; what they said about it; what they liked most and least about it; whether or not they knew why they were being homeschooled; (b) what they knew about schools and teachers; and (c) what they knew about people in their neighbourhood.

The participants were 6 children aged from 6-9 years drawn from 5 families from various suburbs around Adelaide. Such a small scale study cannot be properly representational of a population and this study does not claim to be. Of the 6 children, 3 had attended school for a short time and 3 had never attended school. Participant families were recruited through face-to-face contact at homeschooling outings and through referral from other homeschooling families.

What I Found

None of the parents in the participating families had been home-educated themselves. Three of the families had friends who were home educating and this influenced them to homeschool. The families were all two-parent families in which the mother was the primary facilitator of the homeschooling program. In relation to how families pursued home-education, four of the five families undertook 2-3 hours of structured work, usually in the mornings, with the afternoons given over to semi-structured or unstructured activities. Observations revealed the children themselves often initiated the activities in the formal part of the day. The structured activities involved bookwork, either at individual desks or the kitchen table, where the children worked at school-type activities such as working from a textbook to learn about spelling, grammar, maths, geography and such topics. The unstructured activities were of the children's own choosing. One family pursued a natural learning, or an "unschooling"

approach wherein all activities, both in the mornings and afternoons, were of the children's own choosing with no pressure applied for children to pursue "schoolwork". Of the four families who pursued structured activities for part of the day, two followed a self-instructional style where the children asked for help as and when they needed it. Three of the five families indicated that how they implemented home-education had changed over time, with a movement to a less formal approach, with the mother from one family indicating she had changed from an initial idea of homeschooling as being very structured to an unschooling or totally unstructured approach.

When asked to give an opinion or voice their feelings about their home-education, the children interviewed mentioned issues related to affect frequently. These comments encompassed how the children felt about home-education and what they liked about it. When asked what they liked most about homeschooling the following responses were given:

"You've got more time to do your own thing."

"I like it, so that I can just finish early and be free for the day."

"I'm with my mum all the time."

"Well, I get to be with my mum all the time."

"Well, I get to see mum more."

The children had some autonomy in their use of time and how they structured their day, and this was recognised by them. For example,

"Like yesterday I finished my school, all my personal school, at 7.30 in the morning."

"You can just learn what you want."

"Well, it's really fun and you get to do things you want to do, and you get to learn how much you want to know and what you want to know."

Three of the six children mentioned homeschooling being better than school, even though two of these children had never attended school themselves. One child, who had not attended school on a regular basis but had friends who did commented:

"I probably say I would rather do homeschooling than go to school."

The children were aware that they spent less time on actual schoolwork than children who attended school, as evidenced by this comment:

"You don't have to do as much work."

Three of the children described friends and other child acquaintances as being jealous of children who homeschooled. One child reported that friends had told her, "You're so lucky you don't go to school," and another reported a close friend as preferring him over

another boy because he was homeschooling.

When questioned about what they least liked about being home-educated, three of the six children said there was nothing. One child's response was:

"I just like everything about it, being educated at home."

Two children (both from the same family) mentioned aspects to do with the academic curriculum, in particular maths: "I don't like maths in the book," and one child also mentioned not seeing friends as often as she might if she attended school.

The children varied in their knowledge of their local neighbourhood. Two knew of another family that homeschooled in their local area, the others said their family was the only one homeschooling in the neighbourhood. Three of the children were able to give in-depth detail about the people in their street, including the number of children in a family, the expected birth date of a new baby and the comings and goings of a family across the street. Another child knew a few of the children in the local neighbourhood, while another was not at all familiar with neighbours or neighbours' children. The three children who had a sound knowledge of their neighbourhood indicated that they played regularly with children from the neighbourhood who attended school. One child said that many of the other people from her local area "hate us". This child was the only child who expressed a clear sense of marginalisation from the locals.

Interviews with the parents and children and observations revealed that the wide range of activities which the children were exposed to as part of the curriculum included but was not limited to: maths, spelling, grammar, dictation, typing, shorthand, cooking, gardening, art lessons, basketball, Irish dancing, music lessons, ice skating and weekly visits to the zoo. There was a combination of self-initiated and mother-initiated activities observed, with the children themselves often initiating formal activities. Observations of the children engaged in homeschooling activities also revealed that the children were free to talk to each other, able to select items for use in activities, stop work to attend to an interruption (phone call, ice cream van, visitor), discuss ideas and so on. Sometimes the children worked alone, sometimes with siblings and at other times with their mother. They were also able to vary the time they spent on activities and were not locked into set time periods for any activity. They spent as little as five minutes to over forty minutes on an activity. The observations further revealed the inter-related learning that was able to occur in the homeschooling situation. In all the families except one, in which there were no siblings, observations showed there were situations where children participated in learning activities with their sibling(s). Discussion amongst family members while activities were undertaken was often observed. The atmosphere was a very informal one, with household happenings, chores and discussions occurring amidst

the more school-type activities.

Discussion

The fact that none of the parents had been home-educated and some of the families decided to take up homeschooling as a result of witnessing friends homeschool implies that there is a continuing growth and interest in homeschooling in Australia. It also implies that the families were learning about home-education as they did it; they did not have previous experience to draw upon. This may indicate there is a need to provide information to intending homeschoolers about children's development and ways to facilitate children's learning. The continuing growth in home-education should be of interest to state education authorities. These government agencies will need to be more cognisant than they have been of the practice of home-education and the emerging research surrounding homeschooling if they are to cater to this growing group of children.

It is apparent from their comments that these children perceived the experience of being homeschooled as decidedly positive. While there were differences in how the families practiced homeschooling, all the children said they enjoyed being homeschooled. The children indicated that they had some autonomy in their daily lives and flexibility in the use of their time. The children were cognisant of the control they have over their learning and this appeared to be of importance to them. Observations of the homeschooling practices of the families revealed that the children engaged in a good deal of discussion during the structured activities with their siblings and mothers. These discussions could be interpreted as a type of "conversational learning" which Thomas (1994), and Tizard and Hughes (1984) suggest supports children's learning in an effective way. There may be some link between this effective support for learning and the children's positive perceptions of home-education. They were able to initiate and terminate activities, they were able to spend as much or as little time on activities as they wanted to or could cope with at the time. They did have the freedom to stop and start, discuss issues that came up as they worked and attend to distractions. Having the freedom to make these constant start-stop transitions may have been another aspect of the relaxed, "learn what you want to" atmosphere which these children appreciated. The autonomy the children experience over the choice and timing of activities seemed to empower them, and this is probably one of the factors that contributed to their positive perceptions of their homeschooling experience. The fact that the children were motivated to initiate activities in the formal part of the day appears to point to this autonomy being practiced as a regular part of the children's lives.

Three of the children mentioned spending time with their mother as the most liked aspect of home education for them. It is to be presumed therefore that a close relationship exists between these children and their mothers. The development of closer family

ties is one of the aspirations of homeschooling parents that the literature speaks of (e.g. Beaven, 1990), and apparently children also see this as a desirable situation. Child/parent relationship may therefore be a variable that helps to shape children's perceptions of home-education. Close relationships may enhance the experience, whereas distant relationships may detract from it and make it less enjoyable.

The children, with the exception of one, did not exhibit or report a sense of marginalisation from the people in their neighbourhood, with three of the six children demonstrating a detailed knowledge of their local street and the people residing therein. The children had access to social relationships within their street with peers and had regular contact with peers who attended school, thus indicating that they were accepted by these other children as playmates. The child who had experienced some hostility from local children clearly sensed a lack of acceptance. While this did not appear to adversely affect her perception of homeschooling, it is not clear whether it made her more inclined to say she liked being homeschooled as a reaction. The acceptance or otherwise of homeschooling children locally may be another factor in forming the children's perceptions of homeschooling, but the relationship is not clear at this stage.

If as Bronfenbrenner (1979) asserted, how the environment is perceived is an important dimension of development, then it is judicious to consider how homeschooling is viewed by education authorities and wider society as this will impact on children's development. If homeschooling were viewed as an acceptable, alternative form of education to school attendance, then children would be unlikely to be made to feel marginalised or outside the norm. If however, homeschooling were viewed as unacceptable by education authorities and society in general, the children of families who choose to pursue homeschooling may feel marginalised and alienated from society. This sense of alienation would have a profound impact on these children's development. One of the children in this study clearly felt marginalised and this is an area that is in need of further research. A larger sample size would give a better indication as to whether or not such marginalisation was common for homeschooled children.

Not everyone learns

best in the same mode or at the same time and in the same environment. There is a need to be flexible in curriculum and delivery and homeschooling could be a viable option for some people. We need to think outside the square. We could further allow for diversity of learning styles and situations by:

- ◆ being willing to accept that school cannot meet all children's needs
- ◆ developing flexible arrangements for school enrolment (ie. part-time attendance)
- ◆ accepting and tolerating a diversity of learning environments if they meet learners' needs
- ◆ utilising new technologies for learning away from school setting
- ◆ recognising that parents who choose to homeschool are committed to their children's education
- ◆ pursuing genuine partnerships between home and school
- ◆ recognising that teaching qualifications are not a prerequisite to assisting a child to learn
- ◆ allowing young people to pursue independent learning
- ◆ allowing young people to develop their own learning program
- ◆ recognising community-based learning and teaching as valuable and acceptable

The current South Australian initiative of local site management, Partnerships 21, offers an opportunity to embrace change and to look at new ways of making schools a part of the local life of a community. It could mean that homeschooling parents could be offered a position on school management boards with a view to incorporating the views of this group of parents into the ethos of the school in order to promote the most effective method of supporting the development of all children's educational lives within a given community.

If such a situation began to emerge, the role of some teachers could be changed to one where, instead of being tied to a classroom, teachers are mobile overseers of a number of children, facilitating their educational pathways rather than controlling them. The resultant decrease in stress for teachers (and perhaps children) is self-evident: freed from the daily contact of a group of children needing to be contained within a small space and programmed for on a daily basis, a teacher's role would move to that of an educational guide. The responsibility for progress would then also be shifted to the learner — where it rightfully should rest.

This study has provided initial evidence of the positive perceptions about their education of children who are homeschooled and as such has implications for educational authorities, educational legislation and even educational institutions. If children are enjoying the experience and achieving successful outcomes (see Meighan, 1995), then it would be unwise to ignore the phenomenon and unhelpful not to facilitate its better and fuller acceptance and implementation for those who wish to pursue it as an alternative to institutional schooling.

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Teaching Tips



History

One can bring order to the mass of knowledge a student must learn by studying history in chronological order and relating other fields of study to this core material. History is well suited for this role, because history is simply the account of everything humanity has done, thought, invented and dreamed about since the beginning of time. There are two ways to study history: 1) chronologically and 2) interest-directed. And of course these two can be combined.

To study history chronologically is to start in ancient times and work your way through to modern times. One idea is to divide history into four divisions:

Ancients BC 5000 to 400 AD

Medieval/Early Renaissance 400-1600 AD

Late Renaissance/Early Modern 1600-1850 AD

Modern Times 1850-Present Day

Consider spending one year on each division. If you begin to do this in first grade, the student will study all of history three times: in elementary school; in greater depth in middle school; and, finally, by using original sources in the high school years.

Interest-directed study is when people investigate areas of personal interest. This latter approach is probably more in tune with one of the goals of home education, to instill a love of learning into our children so they will be life-long learners on their own. A strict chronological study could well interfere with this process, but not necessarily, especially if the parent's enthusiasm and interest in the subject is high.

For example, you have planned to spend a couple of months studying the ancient Greeks, then another few months studying Rome. Your boys, however, spend all of their spare time playing cowboys and Indians, while your girls are fascinated by the dresses of medieval princesses. Ancient history looks pretty boring to these children. So grab the teachable moment! Change your plans and investigate the American West of the 1800s, whose political system no longer included Royalty, connecting it with what was happening in NZ at that time, who still retained Royalty, and trace that Royal line back to medieval times, looking at their mode of dress and how different it was from the simple designs of ancient Greek and Rome, whose climates were much warmer. Plotting this all on a timeline adds a new visual dimension. (Many children will take to noting information or cut/draw-and-pasting illustrations on their own timelines as they come across items of interest.) There: you've combined discipline, structure and schedule with sensitivity to the children's interests and studied a lot more than history while you were at it!

Tough Questions People Throw Your Way



How do you keep a baby/toddler occupied while teaching the older children when you have a chronic lack of energy?

Home education is not as easy as it could be because not only do we each have pre-conceived ideas to rethink and re-evaluate, but the society around is generally not at all supportive and sometimes downright anti. We began home education at a time when it was only the lunatic fringe and house truckers who would do such a thing, so we know how isolated, misunderstood and marginalised one can feel at the prospect of teaching at home. But we have also discovered the most difficult obstacles were in our own minds: pre-conceived assumptions about what "home schooling" (as opposed to "home education") was all about, and what constituted "teaching" and "learning". Rethinking these things actually helped in the area of lacking energy!

There are a number of things one can do in regards to a toddler. Have special toys that he/she can play with **only** during those occasions when you need intensive time with the other(s). Do your intensive work when the toddler is having its nap. Have the other child(ren) care for the toddler while you are doing individual work with another....it then becomes part of the other child (ren)'s home education in "child-care".

Sometimes you can play with the toddler yourself while having that intensive time with the other child.... Barbara would be nursing our newly-adopted son (and I mean physically nursing, as she had to go through a re-lactation programme to get her milk going.....an exhausting regime), while teaching our 6 year old how to read. We have three older ones who were sometimes available to care for the baby, but he is very clingy, so generally she had to do everything while holding onto him. (This is also good training for the other children, as they see before their eyes the commitment some babies require of their parents.) Note that there is intensive time needed to teach little ones to master reading (and listening), writing (and composition and spelling and comprehension) and arithmetic, the three Rs. General knowledge at the primary and even intermediate level can be gained by fun, relaxed family activities of reading, telling stories, going on field trips, doing projects, playing games. This covers subjects like geography, history, technology, sciences, art, literature, music, P.E., etc. You only need to worry about the detailed content if the child is going to sit exams for paper qualifications or is aiming toward

tertiary study. By then one of the major aims of home education should be in place: to have instilled into the children such a love and desire for learning, that they will be almost totally self-motivated to pursue subjects at the upper-intermediate and high-school levels on their own.

To conserve or gain energy, you may need to have a total change of lifestyle. First, you may want to abandon all pre-conceived ideas of turning your home into a school. Much of how schools do things is a result of logistical requirements (one teacher to 25 children) which simply do not exist in the home education situation (one parent/teacher to a couple of children). Even so, some families can make their home into a school and run it with excellent results. Most seem to adopt a very casual approach, an educational lifestyle that ends up being totally comprehensive and immersed in the context of the everyday social reality of the home, the community, the workplace and the marketplace. Learning is taking place all the time in all these places without textbooks, pre-written timetables or programmes or any notes. What this means is that you may want to plan a rigid 2 hours or so a day, but beyond that you can have general aims. For example, do pages 24-25 of the maths text and pages 17-18 of the grammar text this morning, and in the afternoon we'll do some art and then maybe read a biography or something else to do with English history.

OK, let's look at tiredness. Being tired at the end of the day is often a good sign that you've put in an honest day's work. If the tiredness is not relieved by a good night's sleep or the Lord's day of rest, then do all the sensible things: have a proper physical check up with your doctor and have a good look at your eating, drinking, viewing, exercising and sleeping habits. Cutting down on red meats and dairy products, drinking more water, getting to bed early and not staying up late watching the TV or reading while (and this is the worst) snacking away on chips and fizzy will make a world of difference in most cases. I struggled with guts aches and migraines for something like my first 35 years, just accepting them as part of life. Then somehow I noticed a connection between migraines and how much cheese I ate. As I explored dietary connections it became obvious almost immediately that certain foods caused me great problems: peanuts, cheese, coffee, eggs, milk, ice cream and saddest of all, my favourite maple syrup recipe which I'd make myself and would use to smother a huge pile of hot pancakes dripping with butter. Once I eliminated or strictly reduced these items, the problems stopped!

Be aware also of the fact that your entire metabolism changes with time and with changes of lifestyle. These changes may take place over a period of time and be firmly in place before you are consciously aware of the change. For example, you may have gone from a relatively care-free fit and trim jogger, working out at the gym, playing squash regularly to a parent with many pressing responsibilities and no time now to chase the squash ball around the court. Yet during this time of transition, your eating habits may have remained the same. For many of us in this situation it

means we are carrying more weight than we should, which certainly contributes to tiredness.

So three areas of investigation are warrented. First, how can we modify our entire diet, not only the volume of what we eat but also the variety and proportions and when during the day? (Home education pioneers Raymond and Dorothy Moore eat breakfast and lunch and virtually nothing in the evenings). Second, how can we work into our weekly schedule some pleasureable physical exercise, true recreation? Mums with little ones may feel they are running around all day as it is, but stop and analyse just what it is you do physically — lifting infants and toddlers in certain ways can be doing yourself lower back damage. Third, how can we cut down on the stress of our responsibilities? That is where re-thinking the whole area of what constitutes “home education” comes in. I have a farmer friend in California who solved his farm’s weed problem while lying in bed.....in his mind he re-defined what constituted a weed.

Rethink your household chores as well. Because home education is a lifestyle, a certain about of orderliness and tidiness may have to be sacrificed....the dusting may go undone, as with the vacuuming and bed making. But they don’t have to necessarily....the children need to learn these tasks and to pull their weight around home and learn about responsibility, teamwork and routine in the process. We have six children aged 20 down to 3. Neither my wife nor I have washed a dish, hung out any clothes, cooked regular meals or mowed any lawns for years!!! But just as you must set **reasonable** goals and expectations and standards of excellence upon your children when home educating, so with yourself. Do not expect yourself to be super-mum...it is only creating a rod for your own back. Life is full of trade-offs, and it is no different with home education. Coffee mornings with the “girls” may have to go or be replaced with support group get-togethers. You may have to ask others **not** to call-by or phone up between 9am and noon (or whatever you work out as your most productive times) as you will be permanently busy during those times training the next generation of God-fearing, thinking-beyond-the-box leaders of this country. Local support groups or a single other home education family can be a tremendous support in so many ways, from swopping resources and ideas to giving each other a morning a week without the children (or a certain “one” child!), so you can catch up on other stuff. Once you begin to see that education is a lifestyle and not a 9 to 3 activity, once you begin to experience the academic benefits of a tutoring situation, once you taste the many socialisation and family advantages by being together for extended periods of time, you will find these benefits far outweigh any difficulties. At this point the “where there’s a will, there’s a way” principle kicks in, and you’ll be away rejoicing!

Over a Cuppa



Reading Aloud

by Barbara Smith

There is no greater pleasure for a family than to all be huddled around the fire on a cold, wet and miserable winter’s night, milo in hand, listening to Dad reading aloud a good book.

I read on an email list once that we should be reading aloud to our children at least two hours a day. Yes, you read that correctly -- two hours a day.

I took up the challenge on this and have been able to find all sorts of time for reading aloud to the children. I read to them while they are doing the dishes (less arguments), doing their handwriting, playing with lego, colouring in or doing art projects. Genevieve (20) loves Craig to read to her while she is sorting the washing. Genevieve gets Charmagne (13) to read to her while she is sewing. Genevieve reads to Charmagne while Charmagne plaits her hair. I read as we travel in the van.

We find we achieve the goal of at least two hours a day if we follow these helpful tips:

1. I find that if we are reading a series of books, they just flow on from each other. It is also good to have a pile of books that we just need to get through. If I do not have another book lined up when I finish the current one, there are a lot of other things that demand my attention, and I am likely to tell the children to go on with the dishes for just this one time. However this “one time” usually stretches into several times.
2. Some books are hard to read aloud because of difficult names in them. One book in particular we struggled through until we realised the problem. There were two characters with names very similar, although one was the good guy and the other was the bad guy. Charmagne thought that I was just mispronouncing the one name so was getting very confused. Craig then suggested that we write up the names on card and write the characteristics under each name. This is great for a book with a lot of characters and for books with difficult names. We even managed to find a book doing this for us for JRR Tolkien’s books called *The Complete Guide to Middle-Earth: From the Hobbit to the Silmarillion* by Robert Foster. It is a detailed glossary of peoples, places and things arranged for convenient reference.
3. Have several books on the go at one time. I read to Charmagne and Jeremiah (8) as they do the dishes, to Genevieve and Charmagne as they are playing cards and to Jeremiah and Jedediah (3) as they play with the Lego or are sitting on my knee. Zach (19) and Alanson (16) join us when Craig is reading in the evenings.

During that time hand crafts come out: Genevieve will sew, Zach will be doing is model air planes, Alanson polishing his Air Training Corps (ATC) shoes until they are shining, Charmagne does embroidery and Jeremaih and Jedediah draw until they need to go to bed.

4. Read books of varying difficulty. Read books at the child's level. But also lift them up and read books that they find challenging to follow. When I am reading to Charmagne and Jeremiah (13 and 8), I'll first read one book that is easy for Jeremiah. Next I'll read one that is at Charmagne's level, challenging Jeremiah. The three-year-old listens to the lot, possibly enjoying my voice more than the meaning, but enjoying hearing the words and getting used to a varied vocabulary at the same time.

I am really enjoying the variety of books. Some of the books the children choose and some I choose because they are books that I would like to read. We are avid book hunters. We can't walk past a second hand book shop without checking it out. We look for books at the flea market, garage sales, Red Cross Book Sales and Church fairs. The best books in the library can sometimes be found in their "for sale" pile. We make bee-lines to friends' bookshelves. Dayspring Resource Centre in Palmerston North now has a good number of books which can be borrowed by home educators from anywhere in New Zealand. Until recently we had book shelves wherever we could fit them in our home and lots of books still in boxes. Over the holidays Genevieve has set up a library for us in a former junk/storage room at the end of the garage. We finally have a library of our own (and a whole lot less junk!!) with no books in boxes. We even have space for... more books! The children still have all their own books in their own rooms. With all these books we still get lots of books out of the city library and the National library.

The way to give your children a love of reading is to read to them. So are you ready to take up the challenge to read to your children at least two hours a day?

What Takes Priority?

by Stephanie McGuirk

There never seems to be enough time in the day. And since there are only 24 hours in the day, we as homeschooling parents must decide what is most important. We must prioritize our time and get rid of the time wasters. When my children were small, before 1984, my biggest time waster was house cleaning. I was overly particular about cleaning the house. I would clean the bathroom everyday, I spent lots of time straightening up (toys, shelves, cupboards) and picking up, the dishes were always washed and put away, the laundry always caught up, the floors always vacuumed. My front porch was even spotless! I spent too much time cleaning the house. Now I do believe it is important to keep a house orderly and clean, but there is such a thing as going overboard. And I was definitely going overboard in those early years. If your major goal in life is to be photographed for *Better Homes and Gardens*, then you should spend a lot of time decorating

and cleaning, but for the majority of us, we have a better use for our time. It makes me cry to think of all that time I wasted. If I could only go back and spend that time reading to and holding little ones. In a few more years all my little ones will be gone and I'll be left with this old house to clean all I want.

In 1984 the Lord delivered me from this. Right at that time we had moved to the country, got four goats, chickens, and a dog, I had just had our fifth child (and the oldest was eight), I was looking at doing our third year of a canned homeschool curriculum (with stacks of workbooks that reached to the ceiling), and we had a huge garden that produced tons of vegetables to can and freeze. One morning I looked at the floor and was thinking, "You had better get down there and clean it (like always)." Then the Lord put it in my head that I needed to just ignore the dirt on that floor. If I continued to try and keep up with my cleaning standards I would drive my family and myself crazy. There were more important things I needed to do with my time.

Praise the Lord, He gave me the grace I needed to ignore that dirt. I started to relax more and ignore more. I started to spend more time doing things with the children, like reading and hiking outside. Now, some of you will not be able to relate to what I have just written. But I fear there are many here who know just what I'm talking about. There is a happy medium to house cleaning. Some keep a house so spotless you feel almost uncomfortable in it, and some don't work at housekeeping at all. There must be moderation in all things.

Just now as I was writing this Ava dropped a big kettle of hot strawberry jam on the kitchen floor. I think it was a test from above. Practice what you preach, He says. No big deal, she'll clean it up, I think to myself. Thank you, Lord, for letting me not be bothered by a little bit of sticky stuff.

Mother Teresa's Views on Human Behaviour

People are often unreasonable, illogical, and self-centered;
Forgive them anyway.

If you are kind, People may accuse you of selfish,
ulterior motives;
Be kind anyway.

If you are successful, you will win some false friends
and some true enemies;

Succeed anyway.

If you are honest and frank people may cheat you;
Be honest and frank anyway.

What you spend years building, someone could destroy
overnight;
Build anyway.

If you find serenity and happiness, they may be jealous;

Be happy anyway.

The good you do today, people will often forget tomorrow;
Do good anyway.

Give the world the best you have, and it may never be enough;
Give the world the best you've got anyway.

You see, in the final analysis it is between you and God;
It was never between you and them anyway.

Choruses or Hymns?

contributed by Jenny Waldron

An old farmer went to the city one weekend and attended the big city church. He came home and his wife asked him how it was.

"Well," said the farmer, "It was good. They did something different, however. They sang praise choruses instead of hymns."

"Praise choruses?" said his wife, "What are those?"

"Oh, they're OK. They are sort of like hymns, only different," said the farmer.

"Well, what's the difference?" asked his wife.

The farmer said, "Well, it's like this -- If I were to say to you: 'Martha, the cows are in the corn' -- well, that would be a hymn. If on the other hand, I were to say to you :

'Martha, Martha, Martha,
Oh Martha, MARTHA, MARTHA,
the cows, the big cows, the brown cows, the black cows
the white cows,
the black and white cows,
the COWS, COWS, COWS
are in the corn,
are in the corn, are in the corn, are in the corn,
the CORN, CORN, CORN.'

Then if I were to repeat the whole thing two or three times, well, that would be a praise chorus."

The next weekend, his nephew, a young, new Christian from the city came to visit and attended the local church of the small town. He went home and his mother asked him how it was.

"Well," said the young man, "It was good. They did something different, however. They sang hymns instead of regular songs."

"Hymns?" asked his mother, "What are those?"

"Oh, they're OK. They are sort of like regular songs, only different," said the young man.

"Well, what's the difference?" asked his mother.

The young man said, "Well, it's like this -- If I were to say to you:

'Martha, the cows are in the corn,' -- well, that would be a regular song.

If on the other hand, I were to say to you :

'Oh Martha, dear Martha, hear thou my cry
Inclinest thine ear to the words of my mouth
Turn thou thy whole wondrous ear by and by
To the righteous, inimitable, glorious truth.'

For the way of the animals who can explain
There in their heads is no shadow of sense
Hearkenest they in God's sun or His rain
Unless from the mild, tempting corn they are fenced.

Yea those cows in glad bovine, rebellious delight
Have broke free their shackles, their warm pens es-
chewed
Then goaded by minions of darkness and night
They all my mild Chilliwack sweet corn have
chewed.

So look to that bright shining day by and by
Where all foul corruptions of earth are reborn
Where no vicious animals make my soul cry
And I no longer see those foul cows in the corn.'

Then if I were to do only verses one, three and four and do a key change on the last verse, well, that would be a hymn."

Counselling

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(Rev Brian M. Abshire, "World Views in Collision", *Chalcedon Report*, March 1994.)

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