

### The Cost of “Free” Schooling

Latest figures released by the Ministry of Education under the Official Information Act show that in 2001 parents of secondary students paid an average of \$314.61 in activity fees and \$75.01 in donations per student. Parents of primary school pupils paid \$106.01 in activity fees and \$55.70 in donations per pupil. This “news” drew warnings about the death of free education from principals’ groups.<sup>1</sup>

The fact is, if that was all it cost, it wouldn’t be so bad. But “free”, compulsory, secular schooling is costing families a LOT more than a few dollars:

1. Children are exposed to danger from heavy rush-hour traffic as they bike or walk to school.
2. Children are exposed to drugs, pornography, vile language/attitudes/behaviour and bullying under the duress of enforced peer socialisation as they travel to and from school on the bus, while on the school campus and increasingly even in the classroom.
3. Children are often exposed to philosophies, world views, morals, values, standards and behaviours contrary to and even undermining of those of the children’s families through sources of authority over them: the curriculum and the teachers.
4. It is clear from the cases of paedophile teachers William Baine of Hutt Valley and Derek Humphries of Palmerston North (and others both male and female), who operated undetected for 50 years and 25 years respectively, that schools can be places where chil-

dren are exposed to unspeakable human predators for years yet the horror remains a total secret.

5. As the Eurocentric nature of the state curriculum is absorbed and internalised by children of non-European cultures, it creates dissatisfaction and discontent within the children, driving a wedge between those children and their parents, weakening the family bonds.

6. As the increasingly “politically correct” nature of the

state curriculum is absorbed and internalised by children of all cultures, it creates dissatisfaction and discontent within the children, driving a wedge between those children and their parents, further weakening the family bonds.

7. With their children off their hands for the best part of each day, parents tend to focus their attentions outside the home to fulfil their needs for meaningful work, pleasure, self-improvement and self-fulfilment, further weakening the family bonds.

8. With parents’ attentions focussed outside the home and having delegated the educational and socialisation tasks to the schools, and with the schools apparently keen to take on pastoral

*(Continued on page 2: Cost)*

### MoE Tightening Up?

Sonja Barneveld of the MoE’s Lower Hutt management office addresses rumours about the MoE making it harder to get exemptions so as to discourage HEs and cut down on their numbers. She reviews a number of current and on-going factors which may contribute to such rumours. She also presents some facts which should help dispel these rumours:

There has been a huge increase in time and emphasis by this government into educational achievement and accountability. Given this drive, it seems logical that the Minister is not going to be sympathetic to *decreasing* the application requirements for exemptions. There has also been some debate around Ministry-funded “education outside the classroom” contracts (e.g. museum programmes, some NZ curriculum based Internet resources) and what access home-schooled families have to these things. At the

beginning of this year our curriculum division tightened up the contracts to exclude home-schooled children, and there has been quite a bit of discussion even within the Ministry about the fairness of that. Perhaps the knowledge of these things has morphed into rumours that the MoE is “tightening up” on exemptions. Personally, the more robust the exemption applications become, the easier it is for us to make statements about there being really good quality education happening at home. That is, robust exemption applications work to protect homeschooling.

For first-time applicants the major fault is just saying, “We are using ACE,” (or ATINZ or HET) end of story. For repeat applicants the fault was usually just “skipping”, e.g., saying for the subject of Reading: “We get a selection of books from the library every fortnight that I read with him.” Now

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## Increased School Spending Reduces Literacy, Part 2

by Vin Suprynowicz

What about “the special-ed kids?” a department head from the Clark County School District was asking me a while back, pulling out what the stats have always figured was an unbeatable trump card in their case against a free market in education.

First, if *your* wife bears a “special-needs” child, does that give *you* any moral right to stick a gun in *my* face and take what you need out of *my* pocket to meet those “special needs”? No? So why is it suddenly ethical for you to get the state tax collector to do it for you?

Second, Robyn Miller, a former government-school teacher with experience in both rural Montana and suburban Denver, says, “When I was a public school teacher, I used to think the system caused 75% of all learning disabilities. Now I think it’s about 99%.” She reckons “sentencing” kids to learning-disabled classes creates in them a

pattern of failure. She also estimates at least 80% of these children have normal sight, hearing and intelligence but simply cannot read because of ineffective teaching methods.

Third, on page 86 of his fine book *The Exhausted School*, John Taylor Gatto agrees: “To learn to read fluently takes about 30 contact hours. It is a fairly easy skill for anyone to pick up ... Indeed, the only way to stop a child from reading and liking it in a literate environment is to teach it the way we teach it. But the industry of reading and its pseudo-scientific scare tactics is the most effective way to intimidate parents and taxpayers to stay in line, so you are discouraged from finding out just how easy it is.”

Private schools couldn’t deal with “special-needs” kids? Actually, they can. And in the meantime, at least *they* don’t *create* the “special needs.” (End.)

(From *Las Vegas Review-Journal*, 20 April 2003, <http://tinyurl.com/ddzj>. Vin Suprynowicz is assistant editorial page editor of the *Review-Journal* and author of the books *Send in the Waco Killers* and *The Ballad of Carl Drega*.)

### TEACH Bulletin

is a monthly publication of the Home Education Foundation and is concerned with those things which may impact on home educators. Articles will deal with political developments, statist and professional trends, correspondence with educationalists and other items of general interest to home educators. Information herein is not to be construed as legal advice. Opinions expressed in TEACH Bulletin are those of the writer and should not be assumed to reflect those of the Home Education Foundation Trustees or Board of Reference Members. TEACH Bulletin is available for a subscription of \$16 per year for 11 issues (none in December) or two years for \$30.

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Hear, my son, your father’s instruction,  
and reject not your mother’s teaching.  
— Proverbs 1:8

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Cost)

and values-clarification roles, parents become less and less concerned about their children’s development, for most of it is, so they reason, in the hands of “professionals”. Family bonds are further weakened.

9. Because they spend the best part of each day in two separate worlds, parents and children have less and less idea about what goes on in each others’ lives, creating a huge generation gap, making fellow family members into strangers who merely share the same house, weakening still further the family bonds.

10. As parents and children get more involved in their separate spheres, they have less in common, and they become less able to meaningfully communicate. The effort it takes to communicate at all tends to increase. All of this weakens further still the family bonds.

11. As the difficulty in identifying with their own children increases, parents tend to rationalise to themselves that, since most of their children’s needs – social, academic and moral training – are being met by the school, they really no longer need to care about them.

Parental abdication is now complete, and family bonds are for the most part totally severed. Households may contain people who are blood-relatives, but they are little more than long-term acquaintances living under the same roof. At this point the historical understanding of the term “family” as a household united in its economic endeavours, its moral standards, its spiritual agenda and its world view, would no longer have any meaning in today’s society.

Is there any wonder then that today we have MPs calling to change all our laws to reflect an egalitarian, all-inclusive view of “diverse family types”? In our drive to be logically consistent and free from all discrimination, we’ll have to recognize *all* “family types”, consider them all equally valid, all able to adopt, all enjoying equal recognition and protection under the law from discrimination on the grounds of age, number, marital status, gender, sexual orientation, disability, ethical or religious belief. This would include any *ad hoc* collection of polygamists, flatmates, minors, cell-mates or anything else.

It’s all part of the cost of “free”, compulsory, secular schooling. And people were worried it might cost them as much as \$400 a year. If that’s *all* it cost, mate, you’d be getting off lightly.

#### **Note:**

1. *NZ Herald*, “\$400 cost of ‘free’ schooling”, 20 Sept 2003, <http://www.nzherald.co.nz/storydisplay.cfm?storyID=3524542&thesection=news&thesubsection=general&thesecondsubsection=>

# Trading Post



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Saxon Math 87 complete and in excellent condition.....\$75.00

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Jenny  
Ph. (09) 627-8873

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## Contact:

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Ph. (06) 370-8003  
[arends@dutchkiwi.net](mailto:arends@dutchkiwi.net)

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[belmontacademy@xtra.co.nz](mailto:belmontacademy@xtra.co.nz)

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## Contact:

Chrissy Miller  
Ph: (09) 428-0668

(Continued from page 1: *MoE*)

while I acknowledge that I could teach (and in fact have taught) my children to read this way, it's not really a solid curriculum statement. Yet if one were to go back and look at this experienced home educator's

file, one often finds that earlier applications were much more thorough, and the file may even contain good ERO reports.

It may help to mention that here in our Lower Hutt office our files are very accessible: I need only walk 10 metres into the next room. So if a family wants a copy of what they wrote for a previous exemption, or if I want to see what previous exemption applications or ERO reports look like, it is easily done. Other offices do have different systems: e.g., I know of one MoE management office where the files are housed in a basement which is quite a chore to access. Consequently, it is quite rare for them to compare files.

I do at times approve applications for further children in a family which I wouldn't have approved if the application had been a first-time application. This probably gives rise to the following scenario: an experienced home schooling family, helping someone with a first time application, uses one of its own recently-approved applications for a model, yet this new application comes back to this first-time family with the request to "please provide more information". Please understand that it comes back precisely because it is a *first-time* family submitting an application the like of which might only just be acceptable if it was coming from an *experienced* family.

The other hiccup to the speedy processing of exemption applications is finding timetables for six year olds which only have them doing a couple of hours' work in the morning. Now most of us agree that this is probably all a six year old needs in order to match what a school delivers: but it doesn't meet the requirements of the Act. This is especially so considering that since the exemption is valid until the student's 16<sup>th</sup> birthday, a college student approaching this age probably does need at least a 9 am to 3 pm day (but without all the homework the school-attending child gets landed with). So there needs to be some evidence in the application of either informal learning happening later in the day or of that

focused time increasing as the child's learning develops.

It can be difficult to describe what makes the most difference in any one specific exemption application, but a really good teaching plan can swing it if things are marginal. It is also worth remembering that my colleagues and I actually do know quite a bit about most curricula and methods: e.g., ACE, ATINZ, HET, classical, un-schooling, NZ curriculum, A-Beka, Saxon, etc. I could hand you everything needed for a jersey: wool, pattern, knitting needles, an instruction book on knitting – it's the strategy you are going to use to actually put those things together that demonstrates you know how to knit. Brilliant home education can happen with no purchased curriculum resources at all, and bad teaching can happen with superb quality material.

On a related note, we have had a number of parents seeking exemptions for a further child who was well over six; one was eight! Please note that I am sympathetic to the pressures of childbirth, of coping with a newborn or other significant family crises (especially if I know in advance this is the reason for a late exemption application). But if a family has simply "forgotten" and *then* sends in a very sparse application with a "can't-be-bothered" tone all through it, we tend to get a little irritated. In theory these families could be prosecuted for failure to enrol as their children are out of school illegally.

This year in our Lower Hutt Management Office, I asked for more information on 38 of the 97 applications in the first quarter; I asked for more information on 23 of the 70 applications in second quarter; and so far this quarter, of the 36 applications, I have asked for more information on eight. I would guess-timate that 70-80 % of those requests for more information would have been concerned with curriculum and teaching plans. I have only "turned down" two applications in the past 22 months, and of the 69 requests for more information this year, only eight have not replied, so the applications have lapsed. I also think that as of today (4 September) for the first time in 22 months we have no applications waiting for further information!! They are all approved!

## A Brief History of Home Education in New Zealand, Part 3

The sixth and (as at September 2003) the last national Christian Home Schoolers conference was held in Palmerston North in February 1996. Something new was added to this one: a “leadership forum” was tacked on to provide an open forum for whatever agenda items attendees came up with on the day. This was done under the secular *TEACH Bulletin* banner, as it was not intended for Christian home educators only. This TEACH Forum has been held annually ever since and in various parts of the country. (1996 = PN; 1997 = Wellington; 1998 = PN; 1999 = PN; 2000 = Christchurch; 2001 = Auckland; 2002 = PN; 2003 = Christchurch.)

The MoE was conducting a lengthy written survey among randomly selected home schoolers at this time (1996), and there was a lot of concern as to what they were up to. The Federation circulated an American article highly critical of research efforts on home educators written by Larry and Susan Kaseman. The effect of this was to scare many home educators away from answering the MoE’s questionnaire. Consequently their final survey results were terribly skewed in that the *most commonly used* curriculum among those who did respond was the NZ Correspondence School, nearly universally agreed to be probably the *least popular option* among home educators as a whole!

The MoE asked all HEs to write a self-evaluation report in 1996 in lieu of reviews, for the Audit Office said the MoE needed to be satisfied with the performance of HEs on an on-going basis, not just when they applied for an exemption. CHomeS proposed a series of meetings among HE support groups to discuss our collective response to this idea of us writing self-evaluation reports, culminating in a national hui of home educators. Twenty-two support groups actually got together and wrote submissions which they sent to CHomeS. CHomeS copied them and sent them out to all the participating support groups who met a second time to review the

wider responses. It was a terrific exercise in national mobilisation and co-ordination. However, the proposed national hui never eventuated since there was absolutely no consensus among HEs on a course of action regarding these self-evaluation reports! But it demonstrated that while home educators do not think alike or see things the same way, they can certainly work well together when they want to. Even though there were many HEs who refused to comply to this request to provide their own self-evaluation reports, some calling them “self-incrimination reports”, the MoE said they really enjoyed the reports, for it was the only time, apart from the exemption applications, that they had any direct contact with the home educators as to how they were doing.

By 1996 home educators in Auckland had actually become fearful of doing anything which might be construed as a move in opposition to the Federation. This fear extended to things like publishing local newsletters, holding local seminars and even to such trivia as ringing outsiders such as, or perhaps particularly, Craig Smith, who had been described by the Federation executive as a raving religious fanatic. At great personal cost, Kate Jaunay established HENA, Home Educators’ Network of Aotearoa in 1995 and did wonders to network HEs all over. Dorinda Duthie began doing one-day workshops in Auckland in 1996 which also helped alleviate the fear. Even so, the situation there had become so intolerable that the disastrous Federation AGM in September 1996 came very close to sparking fist-fights among the delegates! And no wonder! Just read the resolutions that this AGM actually passed: “1. That this meeting agrees that there should be only one organization representing the political interests of homeschooling in New Zealand, and that organization should be the Federation. 2. That this meeting agrees that the Federation should be the only homeschooling organization registered with the Ministry of Education as a national organization. 3. That this Meeting directs the Executive to write to HENA to change the

‘Aotearoa’ to ‘Auckland’ in their name in order to avoid confusion.” There also appeared at this time a nationally-circulated letter outlining what appeared to be irregularities in the Federation’s operations. At this point two Auckland members of the Federation contacted Craig, for they felt they needed some alternative perspective on home schooling, even if it did come from a religious fanatic. Some really pleasant, helpful and informative phone conversations followed wherein both Aucklanders agreed that Craig didn’t seem like the total religious nutter they’d been led to expect.

In January 1997 there occurred a really historic meeting. Laying aside the fears, Rob & Kate Jaunay, Rob Ryan & Kay Christensen, Craig & Barbara Smith and others (and quite a few of their children) met together face-to-face for the first time over a Bar B Q in Cornwall Park, Auckland. We had a ball! Even the four-year-olds didn’t get bored or antsy after spending hours together in the same place. That month the Home Education Foundation also published the first *TEACH Bulletin*.

In March 1997 Christina Coward (co-founder and long-time co-ordinator of the Wellington Home School Association) and Craig Smith organised the second annual TEACH Forum in Wellington. Kate Jaunay, Dorinda Duthie and two others came down from Auckland and horrified the rest of us with tale after tale of what had been going on in Auckland over the years. We outlined the situation in the rest of NZ as we saw it, and they proclaimed Auckland to be at least eight years behind the rest of the country. This TEACH Forum group also had two significant visits with officialdom while in Wellington. We squared off with Kathy Phillips and Derek Miller of the Ministry of Education who seemed somewhat ill-at-ease until our talks progressed. Once they realised that this group of home schoolers, from a wide geographical and philosophical spread, was not out for their blood, they relaxed considerably. Where did they get the idea that home schoolers would be out to get them? We thought we could guess where. There was also our first meeting with Tony Cross of the ERO in his offices. At this time the Federation began to produce a newsletter called *Updates* which got more and more vitriolic in its attacks on certain people, devoting a “Hsssss....” column for that express purpose.

(Continuing.)

## A Radical Ideology for Home Education Part 6

Regardless of the criticisms of home education, Holt believed that “in time the home schooling movement will do more to change schools than anything I ever did when I spent most of my time talking to schools. Only when enough people give them a vote of no confidence will schools begin to think seriously about change” (Allen, 1981, p. 7). Holt died of cancer in September, 1985, and never saw the influence of home education on the schools that he had predicted, and the full extent of his influence on the movement remains unclear.

The life and works of John Holt raise some fundamental questions about the human experience that philosophers, theologians and educators have debated for centuries. It would be beneficial to briefly examine at least the following three.

First, *Can children make correct decisions about education and other life issues without significant adult intervention?* This question, of course, is enveloped in the larger question regarding man’s inherent nature. That is, does he naturally tend to behave rightly, truthfully, justly, *et cetera*? Or does man tend naturally toward selfishness, license and moral convenience?<sup>1</sup> As Pascal phrased it, is man an angel or a beast? Holt reasoned from the Romantic tradition, perhaps best exemplified by Rousseau’s *Emile*, which assumed the innate goodness of children and the corrupting influences of adult institutions on children. If only they could be left alone, Holt wrongly concluded, children’s goodness and curiosity would lead to correct decisions and eventually produce a truly democratic society peopled with happy, self-directed, self-educated individuals.

Holt’s views on the nature of man stand in direct contradistinction to those held by many social conservatives of both religious and non-religious persuasions. One of history’s great ongoing anthropological debates pits Holt’s Romantic tradition against Calvin’s contention that man (including children) is so

hopelessly corrupted, that only an act of divine grace can remediate the condition. Both sides recognize the presence of evil in the world, but point to different sources as the problem, and consequently different remedies. Those who, like Holt, embrace man’s innate goodness blame evil institutions and corrupting environments for man’s anti-social and criminal behaviour. Consequently, the remedy for bad thinking and behaviour in children is replacing a corrupt environment with a healthy one.<sup>2</sup>

Calvin and his ideological successors, both Protestant and Catholic, reject as naïve the environmental solution to evil. While positive environments may be desirable and helpful, they do not address the root human problem, which is spiritual and requires a spiritual solution, not a change in environment. Tinkering with educational environments to promote ethical behavior is, at best, only temporarily useful and ultimately merely cosmetic. The present state of affairs in government schools suggests that state run education fails even as a cosmetic.

Second, *Should children have the same rights as adults?* The question, closely related to the first, concerns the role of children in the family and in society. Holt’s view of the institution of the family was ambivalent at best, thus strong traditional families appear almost optional in Holt’s scheme of things. Families did, however, represent a less oppressive environment than did schools. Though wary of parental authority, Holt saw homes as potentially less destructive of children’s rights than government-mandated schools, and considered parents a key to providing appropriate learning environments for their children. Perhaps Holt bowed to the realities of American life, and because of the need for parental involvement in the act of home education, he came to see parents as a key to the movement.

Whatever his eventual compromise, Holt was at heart a true radical in matters concerning childhood and children’s rights. While Holt’s ideas on childhood should

not be shunned merely on the basis of their extremity (sometimes extreme answers are the right ones), they should be rejected because they are inane (children voting, driving and choosing their own guardians?!). Holt’s arguments for children’s autonomy, though admittedly flanked by some vague qualifications, smack of a kind of optimistic existentialism that deifies the human will and regards as dehumanizing any attempt to require anyone to do anything. Holt’s advocacy is reminiscent of a spoiled adolescent, demanding his parents’ love and money while denying they have any rightful authority over his life. The child left alone without significant, responsible adult intervention, will not become a happy, self-directed, self-educated individual, contributing to the realization of a truly democratic society, but he will, as Holt’s critic put it, “...grow up to be an amoral, ignorant monster...” (Continuing)

### Notes:

1. A third option proposed by Locke, Skinner and others is that man possesses no natural, innate inclinations and simply behaves as his life experiences to date dictate.
2. This environmental solution to misbehavior and crime was a basic tenet of Horace Mann’s common school movement in 19th century Massachusetts, which accelerated and expanded to become the nationwide experiment in universal public education. This movement advanced the misguided notion that the advent of public education would signal the demise of the prison system (or at least a dramatic reduction in the prison population), since a child who attended the state supported school — that is, a good environment — would not commit crimes. While Holt and Mann might agree on the nature of man, they would obviously disagree on what constitutes a “good environment”.

### References:

Allen, Mel (1981). “The education of John Holt.” [Reprint of article appearing in *Yankee* magazine, December, 1981].

(Edited from: “A Radical Ideology for Home Education: The Journey of John Holt from School Critic to Home School Advocate: 1964-1985” by Casey Patrick Cochran, Ph.D., Division of Educational Studies, Emory University, Atlanta, Georgia 30322. As in *Home School Researcher*, Vol 13, No 3, 1999; Brian D. Ray, Ph.D., Editor, National Home Education Research Institute, PO Box 13939, Salem, Oregon 97309, [www.nheri.org](http://www.nheri.org).)

# Coming Events

## Sat, 11 October 2003

### Whangarei/Northland Homeschool Conference

**Venue:** Kamo Christian Center at  
Kamo Springs

**Contact:** Michelle Jones (09) 436-4474

#### Programme:

**8:45 am to 4:30 pm** Speakers: Denise Walmsley, Heather Bell of ERO, Dorinda Duthie, Wendy Hamilton, Michelle Jones, MaryAnn Abplanalp, Dick Gordon, Deb Crook, Allen Jones, Sharon Drinnan, Fiona Douglas.

## Sat, 11 October 2003

### Rotorua Home Educators Workshop

**Venue:** Destiny Church, Cnr Tutanakai & Pukaki Sts, Rotorua

**Cost:** \$15.00 per person/couple, \$5.00 per session

**Contact:** Kate, Phone (07) 345-4135, datamaki@xtra.co.nz

#### Programme:

**9:00 am to 8:30 pm** Speakers:  
Craig & Barbara Smith

## 13-18 October 2003

### Home Education Awareness Week in New Zealand

Check out what is on or create something for your own area.

## Sat, 18 October 2003

### Wairarapa Home Educators Workshop

**Venue:** St James Church, 116 High St, Masterton

**Cost:** \$15.00 per family, \$5.00 per session

**Contact:** Rachel Kiernan, ph (06) 377-7309, kiernan-rachel@ewairarapa.com

#### Programme:

**9:30 am** Registration

**10:00** Keynote Session with Craig Smith:

1. Getting Things Into Perspective/Homeschooling on a Biblical Basis

**11:00** Morning Tea - provided

**11:30** Session 2, Two Electives:

2. Getting Started will include How to Fill Out an Exemption Form and dealing with the MOE - Craig

3. Books, Great Books, and More Books! Creating your own library & how to use it - Barbara

**12:30** Lunch - BYO - Hot drinks provided There will be a display table of curriculum that some families use. Bring along the books you no longer want for selling and you may pick up a bargain for yourself

**1:30** Session 3, Two Electives:

4. Classical Education (Training Children's Minds, the Tools of Learning and Motivation) - Barbara

5. Dad's Role - Craig

**2:30** Session 4, Two Electives:

6. Home Educating Through Secondary and Preparing For Tertiary Education and the Workforce - Craig

7. Avoiding Burnout (Keeping Going when the Going Gets Tough) - Barbara

**3:30** Afternoon Tea - provided

Wrap up. No children's programme; nursing mothers welcome.

## Fri, 24 October 2003

### Radio Rhema

A talk with Craig Smith on Home Education 11:05-11:30am

## Sat, 25 October 2003

### Wanganui Home Educators Workshop

**Venue:** Wanganui East Baptist Church, cnr Moana and Nixon Streets Wanganui.

**Cost:** Cost \$10.00 per person/couple

**Contact:** Mrs Marice Hill, 10 Urquhart St., Wanganui, Ph (06) 345-3660, jmmhill@xtra.co.nz

#### Programme:

**9:00am** Registrations

**9:15am** Introductions etc

**9:30am** Electives

1. "Getting Started", "Exemption Process", etc. - Marice Hill/Nola Flack

2. Avoiding Burnout (Keeping Going When The Going Gets Tough) Craig and Barbara Smith

**10.30am** Morning tea

**11.00am** Electives

3. "Improving Learning and Behaviour Through Diet" - Sharyn Wylie

4. Home Education - Getting Things Into Perspective - Craig Smith

5. Classical Education (Training Children's Minds, Tools of Learning and Motivation) Barbara Smith

**12.30** Lunch - Bring your own, hot drinks provided. During lunch there will be tables available to view curriculums used and to talk with speakers.

**1:30pm** Electives

6. Home Educating Through Secondary and Preparing for Tertiary Education and the Workforce - Craig Smith

7. Training Our Children and Youth in Purity - Barbara Smith

**3.00** Afternoon Tea

**3.30** Keynote session

8. A Vision for the Future - Craig

**4.30 - 5.00** Finishing up - Q & A time. Thank yous, etc.

No creche facilities will be offered. Nursing babies welcome.

## Sat, 15 November 2003

### Kapiti Home Schoolers Workshop

**Venue:** The Meadows Church, Mazengarb Rd, Paraparaumu

**Cost:** Cost \$15.00 per person/couple

**Contact:** Leanne, (04) 298-9992 email: ImYourCMC@xtra.co.nz or Pipa, (04) 904-6686

#### Programme:

**9:15** Registration

**9:30** Elective options

\*\*1. Getting Started, Dealing with ERO, MOE exemption Application - Craig Smith

\*\*2. Keeping Going When the Going Gets Tough - Barbara

**10:30** Morning Tea

**11:00** \*\*3. Curriculum with Megan McLeay

**12:00** Lunch - Please bring your own, no shops nearby, coffee and tea provided

**1:30** \*\*4. Panel of experienced Home Educators

**2:30** \*\*5. Home Educating Through Secondary and Preparing for Tertiary Education and the Workforce

**3:15** \*\*6. Questions

**4:00** End of workshop

**Registrations to:** Jennifer Watson, PO box 628, Paraparaumu, Paul. Watson@paradise.net.nz

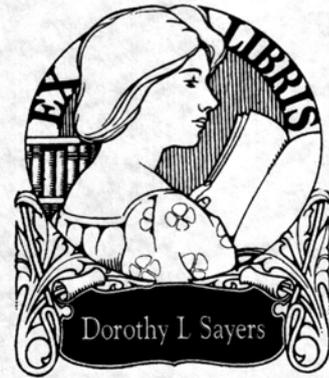
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by Craig S. Smith

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Enclosed find my cheque/money order (payable to Home Education Foundation) for \$\_\_\_\_\_

OR Please charge my [ ] MasterCard [ ]  
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Post/email/fax completed order form to:

**Home Education Foundation**  
Freepost 135611  
**PO Box 9064**  
**Palmerston North**  
Ph.: (06) 357-4399