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### Selected Characteristics of Home Schools and Parents Who Operate Them

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SELECTED CHARACTERISTICS OF HOME SCHOOLS AND PARENTS WHO  
OPERATE THEM

*Andrews University*

ED.D. 1981

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Andrews University  
School of Graduate Studies

SELECTED CHARACTERISTICS OF HOME SCHOOLS  
AND PARENTS WHO OPERATE THEM

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Gunnar A. Gustavsen

July 1980

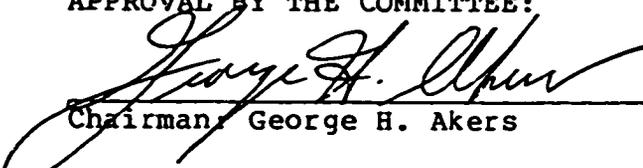
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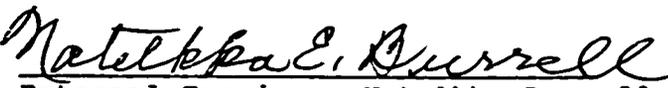
  
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ABSTRACT

SELECTED CHARACTERISTICS OF HOME SCHOOLS  
AND PARENTS WHO OPERATE THEM

by

Gunnar A. Gustavsen

Chairman: George H. Akers, Ed.D.

ABSTRACT OF GRADUATE STUDENT RESEARCH  
Dissertation

Andrews University  
Department of Education

Title: SELECTED CHARACTERISTICS OF HOME SCHOOLS  
AND PARENTS WHO OPERATE THEM

Name of researcher: Gunnar A. Gustavsen

Name and degree of faculty advisor: George H. Akers, Ed.D.

Date completed: July 1981

Problem

The home school movement in America presents a rapidly-emerging alternative to conventional educational systems. The purpose of this study was to identify selected characteristics of home schools and the parents who operate them.

Method

The population used in this descriptive research was drawn from the files of the Hewitt Research Foundation, Berrien Springs, Michigan. Potential respondents were parents indicating recent experience or interest in home school operations.

The study was designed to develop a profile of home schools and home school operators by identifying central tendencies in the respondent data. A mailed questionnaire asked the parents questions in five areas:

1. Reasons for operating home school
2. General nature of home schools
3. Essential elements for home school success
4. Psychographic characteristics of home school operators
5. Demographic characteristics of home school operators.

#### Findings

Data analysis produced the following findings:

1. Major reasons expressed by parents for operating home schools (in order of importance) were: concern about the moral health and character development of their children; detrimental effect of rivalry and ridicule in conventional schools; parent-perceived poor quality of public school education; and the desire to extend parent-child contact.

2. General nature of home schools revealed by responses indicate these typical home school characteristics: a small, family enterprise, averaging two children and sponsored by both parents; informal, child-centered, relatively flexible program.

3. Parent-perceived success factors (in order of importance): love of children, strong parental determination, family unity in enterprise, support from

friends and others, economic ability to afford the additional expenses.

4. The psychographic profile indicated that parents were, for the most part, politically conservative and attend church regularly. Home school operators expressed concern over violence in public schools, and excess government control. They reported themselves as occasional travelers and moderately active in community affairs.

5. The demographic profile indicated the following characteristics: home school operators, for the most part, live in small or rural areas; come from diverse, non-traditional religious backgrounds; and tend to have small families. Generally, operators were homemaking mothers whose spouses were professionals or skilled workers, with a household income ranging between \$15,000 and \$20,000 per year. Parents typically have attended between one and three years of college.

#### Conclusions and Recommendations

These parent profiles identify a segment of the U.S. population likely to initiate and operate home schools. They tend to be individualistic, law-abiding, concerned about their parent role, dissatisfied with available options in contemporary education, and actively engaged in implementing their own solution. They desire to reestablish the home as the basic unit in a free enterprise society and are willing to confront social

opposition in order to meet their personal goals.

State boards of education should restudy the home school as a valid method of education. It is recommended that provisions be made for home schools to be given experimental school status, with home school students being made part of the local school pupil count. This would encourage local schools to play a more encouraging role toward home schools.

## DEDICATION

To Gunhild and Jørgen Høibraaten, in recognition of their never-failing spirit of service and for their dedication to a balanced program in healthful living.

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## CHAPTER I

### INTRODUCTION

The modern home school phenomenon is growing in significance as more and more parents take a critical look at the options available in educating their children.

The home school approach to education is not a new concept. Education, in its early stages, had its beginning in the home. The instruction in the tribal traditions was conducted orally in the home.

A brief review of the development of education in America will show that the early forms of society, which depended heavily upon an agrarian economy where self-sufficiency of each individual was basic for the survival of the community, had few and simple demands for education. For centuries, the "home school" model was an entirely satisfactory solution. The first supplement to home education appears to have been instruction in the trades through apprenticeship. The parents had the time and the opportunity to engage their children in learning experiences suitable to their age.

In Teaching Your Child at Home (1975), Wood Smethurst observes that during the 17th, 18th, and 19th

centuries, it was common for parents and masters of apprentices to teach the children and youth. As it had been in classical Athens, this practice was required by law in the early days of the Massachusetts Bay Colony. To find out if the responsibility of teaching was being carried out, the General Court of Massachusetts, in 1642, decided to take account of the children in their district "to ascertain if all children were being taught at home or elsewhere . . ." (pp. 20-21).

Two hundred years later, industrialization, and the ensuing development of the urban society, greatly complicated the educational process. Also, the great influx of immigrants into America around the turn of the 20th century presented a growing challenge to the developing educational system. Raymond E. Callahan, in Education and the Cult of Efficiency (1962), has surveyed this problem as he calls attention to the fact that "some fourteen million immigrants have come to America between 1865 and 1900," (p. 14)--approximately 400,000 per year. After 1900 they began to arrive at the rate of one million per year.

These people were from the poorest socioeconomic sections of southern and eastern Europe, with many of the children coming from semiliterate families, unable to speak English. Most of the immigrants remained in the eastern cities where they first entered America. The improvement of child labor laws and compulsory attendance

legislation in the public schools offered opportunities for these children which they might not otherwise have had.

After the Civil War, most Americans accepted the challenge presented by Horace Mann and others that the American version of democracy was not only a formal government for the people and by the people; the American democracy was an ideal. The Great American Dream was to provide every citizen with an equal opportunity in education, personal development, and prosperity, providing the world with a model thereby not only for government, but for living. It was suggested and accepted that the only way to reach such lofty goals was to provide uniformity in educational opportunities. To reach this goal, compulsory school attendance appears to have been an unavoidable consequence (Frederick Eby, 1952, pp. 547-549).

Notwithstanding the phenomenal success of American public schools, home school education has been a convenient alternative for a number of people with special needs. Gradually, education in America became the responsibility of government. As this system grew into a sizeable institution, assuming greater and greater responsibilities for the education and development of children and youth, the expenses reached staggering proportions that had to be met through taxation. Consequently, an elaborate and comprehensive educational

system has resulted (Eby, pp. 646-659).

It appears, however, that this public service no longer enjoys the popularity and confidence that it once knew. This became evident when the 1974 "textbook battle" of Kanawa County, West Virginia, made the media aware of the growing dissatisfaction among parents with the present program of public education.

Major weekly news magazines have given considerable attention to the home school movement and other alternatives to public education. Newsweek (April 20, 27, May 4, 1981) recently gave broad coverage in three consecutive issues covering this modern phenomena, bemoaning the low return on the heavy investments in public education. Because of this media coverage, the public has learned of several legal suits involving independent schools. A growing number of court decisions have been favorable to parents assuming personal responsibility for the education of their children. (Wisconsin v. Yoder, 1971; Ohio v. Whisner, 1976; Perchemlides v. Frizzle, 1978; Michigan v. Nobel, 1979)

James Robert Stephan's dissertation (1979) on private school enrollment points out that there has been a significant expansion in what is commonly known as the Independent Christian School movement. Stephan reports that as many as 800,000 students attend the 4,500 independent schools which are operated by the approximately fifty organizations of Independent

Christian Schools started since 1970 (p. 26). "The reason for the recent rapid growth most often given by the proponents of the Christian School Movement is a change in the public school curriculum, placing greater emphasis on secular humanism and evolution." (pp. 27-28) Stephan estimates that if the present trend continues, "Christian schools will outnumber public schools by 1990." (p. 28)

Some have been encouraged by these developments. More than a few, it appears, are disregarding the compulsory attendance laws and do not send their children to school when they reach the age for normal school attendance. Others have become so upset with the system that they have taken their children out of the conventional schools. According to U.S. News and World Report (Sept. 22, 1980), the estimate is made that one quarter of a million children are not attending regular schools.

The potential expansion of this pressing problem poses a great challenge to the educational profession, because most state laws insist that all these children be checked by qualified representatives from the public school system, and manpower adequate to this task is presently not available. In addition to this, if too many children were to flee the public school system, it would eventually create a financial crisis. If the exodus proves to be only temporary or remains highly

unpredictable, long-range planning becomes extremely difficult. Considering the great variation in the qualification and background of the parents, it would appear that any attempt to provide professional help for the "self-made" teachers would also pose insurmountable problems.

After reading the reports of the ineffectiveness of public education, a number of parents have expressed hesitancy to send their children to such a system. The problems facing such parents are indeed staggering, including legal, financial, social, instructional, and managerial challenges.

#### Need for this Study

A rapidly-developing phenomenon of this size deserves careful study by professional educators and those in the society entrusted with the education of the nation's youth. In order to supply them with information that will help provide an informed response to this new challenge to "the system," this research study was undertaken.

#### Nature of this Study

This is a descriptive, analytical study that attempts to focus on selected characteristics of home schools and of the parents who have their children educated at home. Hopefully it will reveal elements common to successful home teaching.

More specifically, the objective of this study was to provide answers to the following questions:

1. What are the reasons parents conduct home schools?
2. What is the general nature of home schools?
3. What are the essentials of success in operating home schools as perceived by the respondents?
4. What are the major psychographic (lifestyle) characteristics of home school operators?
5. What are the major demographical characteristics of home school operators?

Chapter 3 discusses the research design in greater detail.

#### Delimitations

This study is limited to the United States and to those who have identified themselves as home school teachers.

#### Assumptions

For the purpose of this study, it is assumed that the sample utilized may not be statistically representative of the total population of home schools in the United States, but constitutes a viable group within an unverifiable population.

### Definition of Terms

The following terms are defined for the purpose of this study:

home school--a teaching situation where children learn in the home according to some established criteria.

formal program--a learning program structured according to traditional educational procedures, generally conforming to some type of outside control.

informal program--an unstructured approach to instruction, administration, and record keeping.

parent--father, mother, foster parent, or other person who operates school in the home for members of the immediate family.

educational environment--the total environment of the home school, including all the people who live there; the physical and geographical surroundings; the societal climate (whether urban or rural); and available educational facilities and resources other than those in the home.

### Organization of the Study

This study is divided into five chapters. Chapter 1 contains the introduction to the study, its purpose, and delimitations. It further contains the questions posed, assumptions, definition of terms, and an outline of the study. Chapter 2 contains a review of literature relative to the home school education. Chapter 3 describes the methods and procedures used in the study. Chapter 4 reports the findings, and chapter 5 provides a summary, conclusions, and recommendations for further research.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### Historical and Philosophical Foundations

Examination of the origins and development of education in society corrects common misconceptions regarding the role of home schools. They are not an accidentally recurring factor embedded in each generation's struggle for better learning. From the beginning, the home school has served as the point of departure from which other modes of educational practices have developed.

This is particularly true in the Western world with cultural and religious roots in the Judeo-Christian tradition. The development of home education was emphasized in family-centered Latin and Germanic cultures which were influenced deeply by the Christian faith, and this was the only education available for the common man, until the public schools were developed and gradually took over the educational responsibilities of parents (Samuel Chester Parker, 1912, pp. 4-9).

From the beginning of their existence as a nation after release from slavery the Jewish people mandated the home as the core and foundation of child training.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. . . .

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. . . .

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. (Deut. 6:1, 2, 4-8, 20-25)

The commands referred to in this passage include social law and traditions, health regulations, and civil ordinances as well as religious directives. The full range of life information skills required of Jewish children were to be taught in the home setting.

A survey of the wilderness history of Israel

indicates the relative ease with which the home schools could be maintained adequately during the period of wilderness theocracy. The nation, a cohesive unit under a central authority figure, had only limited contact with other cultural values and practices. As each new phase of civilization unfolded, the type of societal effort to educate the populace either supplemented or supplanted the home education system. In the transition from a wilderness Bedouin culture to a settled agricultural society, only the inertia of tradition held the nation's parents to a careful discharge of the home school responsibility (E. B. Castle, 1961, p. 172).

They understood that the home school plan was keyed to their common worship of the one God. Constant warfare for possession of the "promised land" eroded the effectiveness of the home school. During the "dark ages" period of the Judges, home school education faded under preoccupation with survival. The repeated "wandering after other gods" first altered and eventually cancelled the home school as a strong force in maintaining and transmitting the cultural and religious heritage.

Ellen G. White, in her book Education (1903), sums up the results succinctly:

Fathers and mothers in Israel became indifferent to their obligations to God, indifferent to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen. To meet this growing evil, God provided other agencies as

an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration . . . but the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets. (pp. 45-46)

The significance of this shift from home-centered education to institutionalized training, springing from socially and religiously responsible people outside the home, reaches far beyond the small nation of Israel. It provides an example of a basic, but often unnoticed, trend in the history of education.

Neither was the transition of educational focus from home to separate educational agencies limited to ancient Israel. Similar developments are traceable in the Nile River valley and the Tigris-Euphrates basin. As each new center of civilization in the Mediterranean area grew toward power, the same sequence of educational shift occurred. Christopher J. Lucas (1972) describes general conclusions about this shift in educational emphasis and its effect on educational thoughts and practice. First, the home school dominated education until a certain critical point of cultural development was reached.

Formal, differentiated schools first arose when the complexity of culture outstripped the capacity of its society to transmit it by informal means. When trial-and-error methods no longer sufficed, when there was simply more to learn than could be handled through personal observation and first-hand experience, and when the educative potential of the family and

extended kin grouping was exhausted, discrete educational agencies appeared on the scene. (pp. 37-38) (*Italics in original*)

Lucas points out also that this transition always paralleled a certain point in social complexity. Community roles tended to specialize in contrast with the generalist role of simpler times. The shift from agrarian to urban living provided both leisure time and an economic base to support a specialized teaching class. This was accompanied by the growth of a systematized body of knowledge which gave rise to the first elements of a formal curriculum.

The third factor of change and educational influence was found in the rise of written communication. Knowledge could now be frozen in writing and form a cumulative body of knowledge and information usable in both literary and commercial pursuits (p. 38).

Lucas contends that the move away from home schools dominated by family value systems to society-sponsored schools tended to fix the values of each society, bring about the stability so desired by cultures, and hold back social change. As long as the cultural and social values of the family stood in harmony with the society in which they existed, this change was of value. The moment the value system of home differed from that of its surrounding society, conflict resulted. Society came to take precedence, and the perpetuation of social and cultural values--as well as their conservation

and transmission--became a higher "good" than the right of the parents to instill personal and family values of a social and religious nature in their children (p. 38).

The value of education as a social commodity is also noted. The literate--notably the religious sector of the society--gained positions proportionate to their background of special knowledge and skills. To conserve these positions of power, education was early limited to a small minority. This, of course, diminished the total number of parents qualified to transfer this body of knowledge and skills, other than vocational, to their children. Social status and community roles tended to become fixed (p. 39).

The shift from family-based education through social institutions moved inevitably toward closed societies. Each student was trained to become an obedient, cooperative part of the social structure. The maintenance and survival of the society or culture became the chief educational objective, rather than the optimum development of each person's potential (p. 40).

This general trend in education did not, of course, eliminate education for the masses of common people who had no access to the elite institutions. H. G. Good observes in his book, A History of American Education (1956), that learning by doing has existed since the beginning of man as a primary mode of education. This fact grew early into the apprenticeship

learning that continues even today. So strong an influence has this stream of education exerted, that industry today has developed a major thrust of education in the industrial training programs which mark a major segment of contemporary educational training (p. 28).

Apprenticeship training began first in the home school setting like other segments of educational development. There, the father trained his sons in the family craft skills, holding craft secrets in family lines. Increasingly complex societies demanded more variety in skills, and apprenticeships grew from family-oriented to craft guild centers, in which children were apprenticed to a guild craftsman for specified lengths of time. As journeymen craftsmen, they could establish their own businesses with apprentice help, all done under guild supervision. The pattern here shows the same progression--the home school became the point of departure for other educational modes. It was but a step from guild schools to professional and separate trade schools, which mark present-day education (p. 28).

Good also describes another mode of education accompanying the rise of civilization--the private school. Again, this approach to education rose from the home school setting. The homes of the wealthy land-owners seem to have been the setting for the first private schools. Wealthy parents hired in-house preceptors and tutors for their children (pp. 39-40).

Such education took place within the setting of the home environment, according to Ivan Illich, author of Deschooling Society (1970). Since tutors carried out their education under the direction and for the purposes of the parents, right in the physical facility of the home, some of the value of direct parental teaching was maintained.

The private tutoring of children soon merged with private schools outside the home, either as day schools or as boarding schools. Though more directly controlled by the objectives laid down by the parents, private schools functioned as social custodians for children and separated parent value systems from school value systems. As a middle class of merchants and artisans arose, private schools for their children followed (pp. 39-40).

#### The Influence of the Church on Education

Good (1956) emphasizes the intimate connection between the church and the school. With the collapse of the Roman power in Italy, the institutional church assumed an increasingly powerful role in education. During medieval times, the school became an instrument of church policy by which communities and homes were influenced. Frequently, the church schools were the only schools (pp. 40-41).

It is vital that this reversal of roles between parent and church be noted. Originally, the church was

custodian of values and morals held in common among member homes within the congregation. Now the home became dominated by the precepts and policy decisions of the institutionalized church through the schools. This reversal of roles will be met again in U.S. public education. Speaking of this period, Lucas observes,

The culture transmitted through schools was dominated by the precepts, values, and habits of thought of medieval Christianity. The Church for centuries was the primary custodian of culture as well as the dominant social authority. Hence, the schools of Christendom were its direct arm. As long as formal educational institutions were not required for socializing the young; people could be fitted to their economic functions within the social order without benefit of organized instruction; literary skills were the possession of a favored few; and so long as ordinary enculturative processes could be handled reasonably well outside the schools, educational institutions were freed to concentrate on religious concerns. (pp. 184-185)

The majority of the population did not receive formal educational training. The home school still functioned during the medieval times as the source of social and operational training in survival skills.

Lucas further states that the same forces of social, religious, and cultural change that produced the reformation and the renaissance brought about change in education as well (pp. 277-279). The revival of learning concentrated on the secular, cultural traditions of Greece and Rome. Institutions of higher learning began a shift from centers for religious training to more secular universities (pp. 277-278).

The Protestant Reformation's  
Influence on Education

William Rickenbacker (1974) discusses this relationship:

Influenced by Luther, the German state of Gotha founded the first modern public schools in 1524, and Thuringia followed suit in 1527. Luther himself devised the Saxony School Plan, which was established in Saxony in 1528 through an edict drawn up by Luther's disciple Melancthon, and which set up public schools in every town in the region. The first compulsory attendance system was established, again under Lutheran influence, by the Duke of Wuttemberg in 1559; attendance was compulsory, detailed records were kept, and fines were levied on truants. (p. 12)

It will be noticed that the trend here was not toward home schools but toward public schools. It seems as if the thrust of the Protestant ethic was to free schools from being used as a weapon of religio-political dominance and make learning available to all students. This follows naturally from the conceptual stand of Protestantism that all true knowledge rose from the Bible as the Word of God. Since the basis of all that was necessary for a relationship to God was "Sola Scriptura," all had to be given access to Scripture. Hence, Bible translations were produced in common tongues, and public education was established.

Two results came from this, each leading in a different educational direction. The basic content of commonly-held knowledge was returned to the home, and with it a renewed possibility of effective home education. A second result was the drive toward public

schools, which has matured into "universal education" in public school systems today, in which secular knowledge and skills constitute the primary curriculum and act as an instrument for the state.

### Philosophical Considerations

In dealing with the relationship between the home school and its place in education, several lines of philosophical thoughts can be isolated. Each line of thought holds its own view of man and his relationship to the family and to society, and therefore holds implications for home school education.

Philip H. Phenix has edited an anthology of educational philosophies of outstanding educators representing divergent schools of educational thought and action. This book, Philosophies of Education (1961), presents a clarifying outline identifying the nature and practical implications of three of the four philosophies mentioned above--Jewish, Catholic, Protestant, and humanistic. Rabbi Euguene Borowitz presents the basic concepts of Jewish educational philosophy. He points out that the Jewish educational structure is built on the home, and all outside educational activities are considered supplemental to the home setting (pp. 87-93). Father Robert J. Henle, S.J., presents the Catholic viewpoint. Recognizing the Jewish influence, he shows that the Catholic educational philosophy centers in the concept of the church as the appointed agency of God for

mediating truth to society. The church, then, becomes the center of educational, religious, and social activity. The family becomes a part of the church, and responds in obedience to, and cooperation with, priorities, standards, and methods established by the church (pp. 77-83).

Merrimmon Cuninggim represents the Protestant viewpoint. He shows that the "protest" orientation of Protestantism has led to consistent diversity of philosophy and practice among Protestants. He then relates this to education. He shows how rejection of the church-centered Catholic approach has led to traditional Protestant emphasis on the family. The church becomes the agent of family groups and individual members of the congregation. The educational traditions are built on the right and need of each young person to be able to seek God personally, through knowledge of the Scriptures. For this reason, Protestants not only emphasize education, but the best education possible (pp. 67-73).

Since no one person can properly speak for the incredible diversity of humanism, only basic directions of humanistic thought concerning education can be mentioned. First of all is the man-centered orientation. The intrinsic abilities and potential of each individual and of mankind as a whole become the center of educational philosophy (R. Freeman Butts, 1965, p. 178). All social organizations, including the family structure,

are simply convenient forms agreed upon by man and under changing circumstances can be altered or dispensed with (J. Donald Butler, 1951, p. 93). The family produces and nurtures the child, but in some cultures the family takes a less significant position. It is the responsible members of society as a whole who must take the responsibility for providing proper educational and cultural opportunities for the development of each individual's potential. Both Good (1956) and Lucas (1972) trace the swing toward society's assumption of the primary responsibility and authority in shaping the educational environment of the child, especially during the agreed-upon school years. A more extensive treatment of the literature and expansion of these four philosophical stances in their relationship to home schools will be found in appendix A.

#### Educational Trends in The United States

The growth of education with its attendant philosophical concepts has been surveyed from its home school roots. The review can now proceed to the development of both history and philosophy in the United States. William Clayton Bower (1952) shows that education in America is only understandable as a process of history involving the interaction of extremely varied social factors. He further points out that although American education sprang from European roots, the size

of the continent and the extended period of frontier life with its home schools place a unique mold on all aspects of American life, including education (p. 3).

Lucas (1972) marks the "symbolic rejection of the past, of hereditary authority and historically enshrined privilege" as a significant turning point. This factor is a key philosophical element in American education, and bears on the home school movement today. The desire for personal opportunity, without limitations of class and privilege, produced a search for equal educational opportunity. This drive centered in Protestant New England and was eventually accepted by other sections of the newly-emerging country. Educational histories usually trace the concept of free public schools in the United States to the influence of New England (p. 526).

It can be seen that the pattern of historical and philosophical trends already described are beginning to repeat themselves in America; the pattern will show itself consistent as the developing nation shapes its educational systems and practices.

According to Butts in A Cultural History of Western Education (1955), the New England colonies were founded by religious groups seeking the ensured right to worship and train their children in their chosen religious heritage. The nature of colonial and frontier life forced the education required by the Protestant heritage to take place in homes. All members of the

family had to work to ensure survival. All activities, even recreational activities, centered in the homes (pp. 242-243). Butts maintains that this necessity required the early education in basic literacy and arithmetic skills to take place in colonial homes. Some qualified man or woman would take responsibility to bring the children of a neighborhood or small community into a local home and give the basic training necessary to meet the community standards (p. 244). Such education became a religious duty, strictly enforced in the Calvinistic communities of New England. As the size of each community increased, schools outgrew the home setting, but retained the home-linked agreement as to the moral, ethical, and literacy content of the teaching.

Good (1956) and Lucas (1972) both indicate that a contrast to this was the educational tradition growing in the southern colonies. Here the social structure followed the European traditions more closely. Lucas explains, "In the South, as nowhere else, the tendency was to try to reproduce as closely as possible a lifestyle characteristic of old England. . . ." (p. 473) That pattern of education has already been described. The plantation owners--the people of position--had private tutors, while the common people had little or no formal education. What they received would depend on their parents in the home (Good, pp. 22-23; Lucas, p. 484).

Barnard and Burner, in The American Experience in Education (1932), suggest that the middle colonies were extremely varied in social and cultural background, but interest in education was present there from the beginning. It, too, centered in the home and developed into community schools only as the size and prosperity of the community permitted. Gradually the idea of community-supported public schools grew. (pp. 12-14) Yet the values and moral training required of these community schools sprang from home religious and social values. Noah Webster, in the late 1700s, and clergymen--always leaders in the community--required the schools to inculcate the same virtues fostered by the traditional home influence (pp. 8-10).

Eby (1952) observes that the pattern of home schools extended into public schools charged with maintaining the communities' standards of social value and morals followed the frontier development as America spread across the continent. It was a consensus of opinion by 1830 that free public schools were desired by diverse elements of society. Disagreements about the exact nature of curriculum, school funding, and methods of obtaining them persisted, however (pp. 556-559).

According to Good, a leading voice in the growing concern about education belonged to Ralph Waldo Emerson. Following the naturalism of Rousseau, Emerson emphasized the uniqueness of the individual and the necessity of

allowing that uniqueness free rein in development. His voice and theories sparked thought and eventually fueled the growing social agitation about public education. After the year 1830, social and governmental action progressed rapidly. New York began the governmental action by appointing the first state superintendent of education in 1812. By 1837, three other states had followed, with others rapidly moving in the same direction (pp. 129, 130, 134).

Yet the nature even of state-supported education showed the attachment of community schools to the roots of home-school-oriented education. This especially applied to the frontier territories even when they began to develop into states. This link between homes and public schools was mirrored in the "boarding around" custom. The teacher would board at the homes of the parents during the school term. This saved a basic amount of money needed in teacher pay. But it accomplished one other thing, often overlooked. This practice placed the teacher in intimate contact with the home setting and the goals of the parents. It was bound to produce a degree of continuity between the home and the classroom (Barnard and Burner, pp. 14-15).

The rapid growth of the factory and its effect on the community life began to widen the gap between the home and the public school. Manufacturing developed new classes of economic activities and erased the traditional

home factory in which the fathers passed on skills and traditions to their children. Greater fluidity between traditional work groups and trades began to disappear, and social movement from one economic class to another increased. Thus, many of the elements of heritage that had originated in the home now became the province of the factory, businesses, and other economic organizations. This tended to deplete the content of home education and began a transfer of this to society, a trend that has reached an extreme today and is partially responsible for the new emphasis on return to home schools (Adolph E. Meyer, The Development of Education in the Twentieth Century, 1950, pp. 350-356).

Good finds that this gradual swing away from curriculum elements and methods which can be taught at home, and toward education requiring resources not present in most homes, was accelerated by the influence of Horace Mann. The utilitarian nature of European schools appealed to him and he instituted a trend which dominated the public school system. The wide range of information and skills introduced through the school programs built a dependence on schools as resource centers (p. 184).

It seems generally supportable in the literature to conclude that our present education system developed first from home-based schools with tutors, and thence to private schools and/or public schools.

The development of the public school system was

paralleled by a steady growth in private and parochial school systems in the United States during the closing half of the 19th century. Private schools, usually for the wealthy and elite, have been a continuing part of the American educational scene.

### The Parochial School Alternative

The role of the parochial school as an alternative to public school education is well established in American education. The largest system of Christian parochial schools is the Roman Catholic educational establishment. With its considerable history of church-governed educational facilities, the Catholic system is perhaps the most recognized of parochial educational alternatives (Rhoda Goldstein, 1978-79, p. 9).

Yet it would be inaccurate to discount the Protestant accomplishments in education. The Lutheran school system, for instance, is the largest Protestant parochial system in the U.S. It represents a strong educational force with a distinguished history. A more recent addition to church-related schools has been the Baptist education movement. The growth of the number of independent Baptist schools which have come into existence in the past twenty years provides a striking example of the vitality of educational interest among contemporary Protestantism (Goldstein, p. 8).

A significant development in parochial education has been the development of the Seventh-day Adventist education system. Central to the rise of this system was the leadership and extensively-outlined educational philosophy of an Adventist authority on education, Ellen G. White, whose educational concepts centered in the home. R. W. Schwarz, author of Lightbearers to the Remnant (1979), indicates that Ellen White was instrumental in guiding the Seventh-day Adventist Church into an extensive educational movement (p. 120).

The deep commitment to the home as a basis for education was characteristic of the philosophy set forth in the White writings on education. This emphasis was marked by Arthur W. Spalding, in the book Captains of the Host (1949), in which he reviews the basic conceptual foundations on which the Seventh-day Adventist educational system was built. Building extensively on the Ellen G. White educational philosophy, Spalding says:

Man is social in nature, and his social relations make an important element in his education. . . . In childhood this education begins in the home, extends to the neighborhood, reaches out into the wider circle of friends. . . . The work of the parents underlies every other. Society is composed of families, and is what the heads of families make it.

Out of the heart are the "issues of life;" and the heart of the community, of the church and of the nation, is the household. (pp. 432-433)

This home orientation, Spalding points out, became the wellspring from which Seventh-day Adventist educational thought issued.

At this writing, the Adventist educational system has grown to be the world's largest Protestant school system and the fourth largest parochial system in America (S.D.A. Yearbook, 1980). (Further information regarding the educational thought of Ellen White and its influence on Seventh-day Adventist education will be found in appendix B.)

### Education for Democracy

The growing rift between public schools and home traditions widened still further after the Civil War. Educators initiated a growing attack on the home as a center of indifference toward education. Their premise was that ignorance and lack of home interest prevented the full realization of the goal of universal education. The answer was compulsory attendance, which began in New York in 1874 and spread to other states (Good, p. 184). This placed the responsibility of education and its guidance on the professional educators, a move away from the home and family.

Education of America's students required, in turn, the development of an educational system that had to ignore the fixed traditions of the home. In their place it substituted general goals of efficiency and individual growth and happiness.

In The Case for Modern Man (1965), Charles Frankel indicates that the gradual lowering of the compulsory school age moved the child into this public

school system of values and morals at an earlier age, and hence out of the home earlier. The home standards, traditions, values, and goals had less time to become well established. Since this growth and "progress" took place gradually, the home school tradition, apart from isolated instances, faded away (pp. 28-38).

Good suggests that one side effect of this trend was the shift from family heritage focus. As the United States grew in size, economy, and world position, nationalistic pride grew also. Devotion to the "ideals of democracy" looked to the educational system to ensure the survival of these ideals in the nation.

The argument runs as follows: Democracy provides the best way of living, but it is not adapted to raw human nature. It must be consciously promoted and transmitted to each new generation. The democratic way of living is best because it provides for the continuing growth of the individual. This means the growth of all individuals. In a democracy all individuals are precious; in an aristocracy, only those of the upper classes. No controlling instincts, no fixed habits, nothing should be allowed to interfere with growth. In school education this opposition is directed against imitation, drill, and the training which one may assert in opposition to Dewey, are necessary if a complex skill is to be mastered. (p. 357)

It is obvious that whenever the home standards conflicted with the "established" needs of democracy, the family heritage must be overridden and ignored--by legislation, if need be. Again, the course of education moved farther away from the home school origins and philosophy, in favor of national and governmental goals and philosophies. William F. Rickenbacker (1974) concludes:

It is not by accident that mass compulsory schooling has become the midwife of both modern democracy and modern totalitarianism. Its role is to bring forth the citizen who will support the ideology and structure of the state in word and deed. Schooling means more than teaching reading and writing or a trade. It means shaping the total character of the individual to meet the political and economic demands of the state. (p. 139)

The triumph of the rising power of the educational system as an arm of national prosperity and social indoctrination seemed complete until the late 1950s and 1960s. Well-defined purposes of education emerged and were applied to public school curricula. Emphasis centered on training of intellect, but the goal was uniformity of knowledge, training, and results. Standardization of teaching methods and materials prevailed. The student was prepared for a place in society--to take jobs, participate in business and factory activities. As the economy grew, the need for leadership training became a part of public school work, from elementary education through college training. Economic pressures and the rise of union activities fostered teenage education and became an operational movement to keep teenagers off the job market.

Commenting on this, Paul Goodman states in Compulsory Mis-Education (1964) that the development of school systems required a setting of support activities, from constructing and maintaining school buildings to providing the textbooks and teaching/learning materials needed in education (p. 21).

Home School Education Swamped by the  
Burgeoning Educational Bureaucracy

Rapidly expanding research into psychology and teaching methodology gave birth to multiple systems of teaching materials and supplementary machines and supplies needed to apply them. Growing standardization of textbooks across states and even regions of the U.S. founded a learning materials industry that is both competitive and prosperous. The demands of such a growing educational establishment gave rise to an expanding educational bureaucracy needed to initiate, control, and evaluate the teaching and learning going on at local levels. The bureaucracy spread to state and national levels, again increasing the proportion of national product expended on education.

These historical developments deserve to be highlighted here because this whole public school movement, however laudable its goals and however inevitable its growth, represents a departure from the original home school roots. In each generation there was some level of discontent, but the backlash began in earnest in the 1960s. The civil rights movement, which demanded that equal quality education for all children be actual rather than theoretical, brought the educational system under close examination. Many key educators, sociologists, and parents found the system wanting. The rising chorus of voices demanding basic change in education began to make itself heard in the community,

even if it has had only limited success in altering formal education itself (Goodman, p. 21, Rickenbacker, p. 139).

Connaught C. Marshner, in her book Blackboard Tyranny, (1979), offers some pertinent insight into the matter of communicating with the educational bureaucrats, suggesting that they are not used to working with such real things as parental concerns or anger. It is much more natural for them to work with budgets and other impersonal paperwork. Computer printouts are much more of a challenge to the teachers than the personal preferences of parents.

So they tell parents that their concern is unique, that no other parents in the district share it, that they are really blowing things out of proportion, and that they are overanxious. The bureaucrat hopes the parent will be embarrassed or intimidated, and will quietly retreat, so he can go back to his routine. And, sure enough, the parents must be genuinely concerned to keep pursuing the matter. (p. 159)

There is no doubt that, to many people, the gigantic bureaucracy of public education is a rather threatening institution, and only few have the courage to engage in battle. But Robert Love, author of How to Start Your Own School (1973), encourages parents who are dissatisfied with the options available in the conventional school systems to join the growing number of people who are providing challenges to the system. He states that "Public schools have little meaningful competition. . . . Traditional private and parochial

schools either eagerly emulate public institutions or are coerced by the state into doing so . . ." (p. 7). Love suggests that this vacuum can best be filled by schools with no ties to state or church. The only genuine competition to the established school system can be offered only by truly independent schools (p. 7). He goes on to say that education should be considered as a marketable commodity, much like soybeans or television sets. Education is, indeed, an "economic good" like so many other things in the marketplace (p. 7).

Another problem that grows out of the present situation is to find competent personnel to operate new educational institutions. Educational administrators are facing grave responsibilities as they are trying to supply the needs of the home, industry, business, and politics. Raymond Callahan, in his book Education and the Cult of Efficiency (1962), compares this problem with similar challenges facing the large corporations of America. The problem has been identified as an "inescapable production problem" (p. 256). The critics believe the education industry has declined in efficiency and is in need of reorganization. According to Lucas, the attacks on public education come from many directions. In reviewing the book edited by Beatrice and Ronald Gross, he says:

The new critics never spoke with a single voice. They constituted a diverse group without a consistent program for reform. But all seemed to share an intemperate anger, even contempt, directed at conventional educational folk wisdom. Their members included Paul Goodman (Growing up

Absurd, Utopian Essays, The New Reformation, Compulsory Mis-Education, The Community of Scholars), John Holt (How Children Fail, How Children Learn, The Under-Achieving School), Edgar Friedenberg (Coming of Age in America), A. S. Neill (Summerhill), Herbert Kohl (The Open Classroom, 36 Children), James Herndon (The Way It Spozed to Be), John Keats (The Sheepskin Psychosis), and others. (1972, pp. 538-539)

### A Crisis in Educational Accountability

Such wholesale condemnation of public education generates anxiety in the hearts of many. John E. Coons and Stephen D. Sugarman (1978) raise questions of accountability in their book Education by Choice:

When a child's education is faulty today, who is hurt? In contemporary jargon, who is accountable? Is it the professional? To be a teacher, a board member, or a superintendent doubtless entails responsibility of a sort for educational outcomes. If too many of their pupils fall too far below those in comparable school districts on some standard measure, the educators may be professionally embarrassed. However, in no case need they remember the names and faces of the victims. No teacher will be forced to share his home and table with the failures who spent a thousand hours in his class before mercifully passing from his professional life and personal consciousness. Personal accountability of this sort is reserved for families. (p. 58)

Oversimplification tends to dominate such conclusions, but it is quite evident that both parents, school administrators, and teachers will have to face this issue of responsibility. Even though inertia is a noted problem in educational systems, public administrators will most likely be forced to solve the problems more adequately sometime in the future. But

children grow and parents can't wait. They need to make decisions now. This forces them to look for alternatives. In commenting on this decisional dilemma, Ralph Scott, author of Rebuilding American Education (1979), underlines the fact that parents are faced with some difficult choices in selecting the right kind of educational program for their children. "Early childhood enrichment is important, but so are the values of parents" (p. 104). Scott points out that many parents are opting for private schools, and a significant number have decided to teach their children at home (p. 104).

H. S. Rowland (1975) makes an interesting comment on the parental willingness and ability to assume responsibility as teachers at home without professional educational training.

The idea that most parents were capable of educating their children would have been romantic nonsense in the 1920s, but today the idea is not at all farfetched. Millions of parents who are college graduates often have more education and richer experience in the world than does the standard teachers' college product. Even more important, these parents are by Dewey's standards incomparably better equipped to know the needs and interests of their children. . . .

Many of our middle-class youngsters enter school already well educated, able to talk syntactically, aware of a wealth of information, capable of manipulating all kinds of complex equipment from color television sets to electric stoves. If anything has moved along so well up until kindergarten, the obvious question is, why stop? (p. 39)

Questioning the Public  
School Alternative

John Holt is quoted in School at Home (Wade, Moore and Bumstead, 1980) as saying that more and more parents are turning to teaching their children at home, suggesting that more than 10,000 families have chosen this educational alternative. He goes on to say that the parents come from many different backgrounds, representing all classes and all sections of the country. But they do have some things in common: they are skeptical of the experts, they believe in free enterprise, and they are willing to trust themselves. Above all, they love their children (pp. 8-9).

The state-mandated educational systems have taken over increasing shares of training once delegated to the homes and family groups. A growing segment of society, however, has detected serious flaws in the contemporary educational establishment and its product. In the book Education by Choice (1978), Coons and Sugarman cite an array of critics bent on introducing new forms of learning, and urging that schools in their present form be abolished. These suggestions for reform and other demands for alternative methods of education designed to meet the "failure of state school systems" (p. 23) have produced a movement back to the home as a more likely setting for the effective education of children.

James S. Coleman, in an article in Psychology Today (February, 1972), described how he envisioned

changes in the public school system which would stabilize the children and help them cope with the rapidly changing conditions in the world in which they live.

Only if the new institutions resist the temptations to direct themselves principally to teaching the child can they fruitfully direct their goals. One of these goals must be the development of strategies for coping with an information-rich and institutionally complex society; another must be the use of external activities where children are not students, but contributors to a larger enterprise. Working with others under the discipline of a common task and purpose is incompatible with the wholly individualistic goal of learning around which current schools are organized. And such involvement is necessary to provide both direction to life and the motivation to learn how to implement it. (p. 75)

Another major area of controversy is the confusion among both parents and professional educators which tends to equate schooling with learning. To spend the prescribed period of time in school does not guarantee learning. To deal with this question, and related educational issues, a group of major educational critics have emerged to do battle with the educational establishment.

The author of Compulsory Mis-Education, Goodman (1964), states that his argument is that every child must be educated to the fullest extent. But in order to do this we must refrain from the temptations to pen them up in schools in their youth (p. 172). His opinion is shared by many.

John Holt (1969) compares the classroom to a jail, where the students are occupied with a number of

activities unrelated to learning. He points out that this situation, where the teacher functions as a mixture of taskmaster and police officer, corrupts the relationship between the teacher and the student.

It is no more possible to have open, friendly, and mutually helpful relationships between most teachers and students than it is between prison guards and prison convicts--and for exactly the same reasons. If, on the other hand, compulsory attendance were abolished, the relationship would be entirely different, for the teacher would not be a jailer, therefore not an enemy. (p. 74)

Holt goes on to say that children should work together and help each other. They should be allowed to learn from each other. He observes that it is commonly recognized that children often are the best teachers of other children (p. 31).

Holt's two books, How Children Fail and How Children Learn (1967), suggest that children have to overcome their fear before they can learn; that while it is true that fear sometimes makes good soldiers, it does not produce good learners. Children need to have a feeling of accomplishment, they need to learn skills that will help them solve problems and to create, since this will give them satisfaction.

In his book Instead of Education (1976) Holt suggests that most children "need a way of escape" (p. 218), and that some escapes might not be considered legal. He uses the example of the underground railroad which helped slaves to escape to freedom. It might seem

unfair to suggest similar provisions for the liberation of children who, against their wills, are locked up in schools because only a few could benefit from this. Someone will have to blaze the trail so that others may follow.

The Children's Underground Railroad, like all movements of social protest and change, must begin small; it will grow larger as more children ride it. Beyond that, as was the case with draft refusal, keeping one's children out of school is not likely to become legal unless a good many people do it even when it is illegal. (p. 218)

In his book What Shall I Do on Monday? (1970), Holt makes it clear that the solution is not in looking for people to blame because there are too many people involved, and first causes go back too far to be traced accurately. Most educators have most likely been doing what they considered was their very best.

I myself, for many or most of the years I was a teacher, did almost all of the bad things I have talked about. Indeed, I think I never did more harm than when my intentions were the best. Later, when I stopped trying to play God in the classroom and became more modest, I became less harmful, perhaps even useful. . . ."

It seems to me a fact that the schooling of most children destroys their curiosity, confidence, trust, and therefore their intelligence. More and more people are coming to understand this. (p. 51)

One of the problems facing children today is the artificial environments in which they are forced to live, according to Ivan Illich, in Deschooling Society (1970):

A child on the streets of New York never touches anything which has not been scientifically developed, engineered, planned, and sold to someone. Even the trees are there

because the Parks Department decided to put them there . . . which is the result of researched, planned, and promoted programs. Whatever good there is, is the product of some specialized institution. It would be foolish to demand something which some institution cannot produce. The child of the city cannot expect anything which lies outside the possible development of institutional process. (p. 155)

Edgar C. Friedenberq, in Coming of Age in America (1963), calls our attention to the fact that there is a large group of youngsters in our society who need the custodial services of the public school system.

It is rather stupid to discuss the educational problems of youngsters who live in wretched homes with bad and irregular nutrition, no privacy and no place to study, in contact only with adults who are too exhausted and disturbed by the difficulties of their own lives and in homes that are often not so much broken as never intact in the first place. . . . (pp. 253-254)

A similar circumstance is created by mothers who cannot, or will not, spend the whole day at home with the children. Many are tempted to accept the invitation from the school to supervise the children for six hours a day, and hopefully keep them out of trouble. After all,

How many parents, as things are in our society, would or could have charge of their children all day long, all year round? Allied to this custodial-care function is the high school's added purpose of keeping older adolescents out of the labor market. (p. 54)

Based on the foregoing observations, Donald Erickson, in his book Public Control of Non-Public Schools (1969), suggests an easing of tension between the public and the nonpublic schools. He recommends that the independent schools should take initiative and go "the

second mile" with the system. The following statement gives an example of such efforts:

The nonpublic schools can afford to comply on occasion with suggestions that seem unjustified, especially when the consequences are innocuous. The payoff in trust will justify their cost. One wonders, for instance, whether an extra coat of paint on Hazleton's Amish School No. 1 would have averted some of the local hostility, even if the paint was not as necessary as some people thought. (p. 175)

Home Grown Kids, by Raymond and Dorothy Moore (1980), also takes a positive approach in discussing the relationship between independent schools and public schools. The suggestion is made that the state should "take a positive, friendly interest in its home schools" (p. 25). A better relationship might be developed by assigning some of the best teachers to help parents so that they may better understand their children, following the example of a number of parochial and public schools who are operating in the spirit and are "treating home schools as satellite institutions" (pp. 25-26).

This movement of prominent social thinkers, some of them educators of experience, is by no means over. Those interested in the home school concept should be aware of what these and other voices are saying. Their influence will shape, to a considerable extent, the environment in which home schools will function in the future. (For a more detailed review of key critics of public education, see appendix C.)

In these ways, the stage has been set for growing

interest in the return to the basic roots of historic education--the family and home school. In spite of the complexity of the educational establishment, the economic problems, and the range of educational materials needed, it is logical to find a movement pressing the long development of education back to its origins, giving the home school another opportunity to solve contemporary social, religious, and educational problems. Some form of home schools should certainly provide a valid alternative mode in the search for solutions in a time of educational crisis.

### Legal Implications Affecting Home Schools

#### Compulsory Attendance

Parents considering educating their children in a home school tend to be apprehensive about the legal implications of removing their children from established public or private schools. They know of the compulsory education laws and have been made conscious of court cases prosecuting parents for keeping children out of school. This produces a genuine risk and may act as a deterrent to home schools on a wider basis. Such concern is well founded, as a review of the literature concerning the legal aspects of home schools reveals.

John Holt (1969) has also become one of the prominent critics of the compulsory attendance laws. He has called attention to the fact that these laws were

initially provided as a protective measure to secure the rights of children.

They were enacted to defend the right of children to an education against those adults who, in order to exploit them economically, would have denied it to them. The farmers and small shopkeepers and artisans of America, many of whom had not themselves had formal schooling, naturally preferred to have their children at work in the shop or mine or mill, or on the farm. The law was passed to prevent such exploitation. But times and customs have changed and the condition that the laws were passed to remedy no longer exists. There is no large market for the labor of young children; very few, if any, parents would want to keep their children home from school for economic reasons. The fact is that the only exploiters and destroyers of children today are the schools themselves. (p. 76)

According to K. Alexander and K. F. Jordan in Legal Aspects of Education Choice: Compulsory Attendance and Student Assignments (1973), as early as 1887, 24 of the states had compulsory school attendance laws which required children in a certain age group to attend a school of some kind. The age span ranked most commonly between eight and fourteen years. In 1915, only 7 states did not have such laws, and by 1935 all the states had passed compulsory attendance laws covering children and youth from seven to eighteen years of age. In the course of time, the states of Mississippi and South Carolina did not renew these laws. In 1972 all states except Mississippi had well-established attendance laws. There were 13 states that had the entrance age set at age six, 24 at age seven, and 4 at age eight; 14 states required attendance beyond the sixteen-year-old limit (p. 16).

Holt doubts that there is much hope that any state legislatures will change these laws in the immediate future. He feels there is very little evidence of the possibility of a successful challenge to the compulsory requirement laws at the present. Reed Benson, in his dissertation The Development of a Home School (1981), gives a review of recent court decisions and draws attention to this same fact. At the same time, he cites a recent case in Louisiana (State v. Sadler, 383 So. 2nd 787, 1980) where compulsory attendance laws were unsuccessfully contested. The challenge, based on the Bill of Rights, questioned the constitutionality of compulsory education.

Donald A. Erickson, editor of the book Public Controls for Nonpublic Schools (1969), states that legislatures will, for the most part, try to regulate nonpublic schools as well as the public schools, in order to reinforce the compulsory attendance requirements which seek to protect the children and preserve their rights in regard to socialization and education (p. 112). The Michigan Compulsory Education Attendance Statute, for example, reads in part:

a) Except as provided in section 732 and subject to the provisions of subsection (b), every parent, guardian or other person in this state, having control and charge of any child between the ages of 6 and 16 years, shall send such child, equipped with the proper textbooks necessary to pursue his school work, to the public schools during the entire school year, and such attendance shall be continuous and consecutive for the school

year fixed by the district in which such child is enrolled. In school districts which maintain school during the entire year and in which the school year is divided into quarters, no child shall be compelled to attend the public schools more than 3 quarters in any one year, but a child shall not be absent for any 2 consecutive quarters.

b) A child becoming 6 years of age before December 1 shall be enrolled on the first school day of the school year in which his sixth birthday occurs. A child becoming 6 years of age on or after December 1 shall be enrolled on the first school day of the school year following the school year in which his sixth birthday occurs. (Sec. 340.731)

Robert Love, in his book How to Start Your Own School (1973), states that the truancy statute requires that all children should attend school taught by competent instructors. He points out that this legislation was enacted in times past when parents were charged with the primary responsibility for the schooling of their children. But today, the government educators have assumed almost total educational responsibility. Therefore, the government accepts attendance in the government-approved schools only (p. 37).

It seems that the truant officer and social worker are now responsible for looking after children's welfare, which is understood by many as "protective service."

Robert H. Bremner, editor of Children and Youth in America, Volume I, 1600-1865 (1970), points out that it is commonly understood that this protective service has been established for the benefit of children who are

neglected, abused, or exploited by parents or others responsible for them, when they fail to provide the love, care, guidance, and protection that a child needs for healthy growth and development. For example, continues Bremner, if the child is found to be malnourished, dirty, without proper shelter, without supervision, or failing to attend school regularly, then it is the responsibility of the state to protect the rights and the needs of the child (p. 858). Yet the laws have been consistently applied to all students, making no distinction between mistreated students and those whose parents have provided adequate care in all areas.

### Certification

Home schools face legal implications in regard to teacher certification requirements, which vary from state to state. Examination of the various certification laws would suggest that home schools, for the most part, are treated on the same basis as other nonpublic "schools." Good (1956) speaks to this problem:

There are great differences in the degree of state control of schools. New York, Maryland, and New Hampshire are examples of strict and detailed control, while many of the states on the plains, such as Kansas, Nebraska, or the Dakotas, and some in the South permit the locality to exercise broad powers. It is important to know that the states can control the local schools completely if the legislature so votes. Even the school units, the cities, townships, and districts are creatures of the state and derive all their powers from the state. It is important to know this when men argue for the preservation of local autonomy in school matters and when it is proposed "to give the schools back to the

people." Only by permission of the state legislature or power delegated by it can the local school district control its own affairs. (p. 144)

Erickson (1969) says some states--Illinois and Florida, for example--will consider alternate methods of instruction, provided they are of sufficient quality to meet the educational needs of the child. Other states, like North Carolina, Michigan, Ohio, and Washington, explicitly demand certification of nonpublic school teachers, thereby making it difficult to meet state educational standards for parents who teach their children at home (pp. 104-105). Erickson continues:

Nonpublic school regulations are intended to promote five main policies. First and most important, minimum curriculum and teacher certification laws are enacted to make school attendance requirements effective. Second, statutes more common in recent years are designed to prevent the teaching of ideas considered socially dangerous. Third, regulations are intended to promote cultural unity, . . . Fourth, voluntary accreditation statutes are enacted to provide criteria by which to choose quality nonpublic schooling. Finally, in all states, laws applicable to nonpublic schools as well as to any private business are designed to protect the public from dangerous business, health, and building practices. (p. 133)

In the majority of cases where parents have been tried for failure to comply with the minimal education standards of the state, the local school districts tend to assume a positive attitude toward the parents. But these districts find themselves forced to uphold the states' requirements for teacher certification and other imposed quality controls.

The O'Brien Case: David Schimmel and Louis Fischer, in The Rights of Parents (1977), use the O'Brien case to illustrate a strict interpretation of teacher certification standards:

The O'Briens took two of their children out of a New Jersey elementary school to educate them at home. Although their mother held a bachelor's degree in education, a state court ruled that her children did not receive instruction equivalent to that provided in the public schools. According to the court, "equivalent" instruction required: (1) that standard, approved teaching materials be used; (2) that the instructor possesses the necessary qualifications; and (3) that the children have the full advantages supplied by the public schools. (p. 84)

The judge concluded that the O'Briens were meeting only one of the requirements for instruction "equivalent" to public school instruction, that of proper materials for teaching. The court was led to its decision because Mrs. O'Brien had not kept herself up to date on educational requirements since she had stopped teaching 20 years previously, and because she was certified to teach only in secondary schools (p. 8).

The authors go on to say that,

Despite the O'Brien decision, a subsequent New Jersey court focused on parental teaching ability rather than formal education and also doubted that state law required "equivalent social contact." But other states continue to emphasize parental qualifications. The Supreme Court of Washington, for example, ruled that a home instruction program did not meet the state standards solely because the parents did not hold a valid state teacher's certificate or diploma. (p. 85)

The Society of Sisters Case: One of the most commonly quoted court cases in favor of private education

is reported by Rickenbacker, editor of the book The Twelve-Year Sentence (1974).

. . . the Oregon law was struck down by the Supreme Court in 1925 (Pierce v. Society of Sisters, June 1, 1925). The court declared that "the child is not the mere creature of the state," and vigorously asserted that the Oregon law clashed with "the fundamental theory of liberty upon which all governments in the Union repose." (p. 29)

The same case is referred to by Richard A. Bumstead in the book he co-authored with Theodore Wade, Jr., and Dorothy Moore, entitled School At Home (1980). He quotes from the opinion in the case:

". . . [T]he fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only." (p. 7)

The Perchemlides Case: Bumstead refers to this case as "A Landmark Decision for Home Education" (p. 7). In the fall of 1977, the parents of Richard Perchemlides filed an application to the local school board for permission to teach their boy at home, based on provisions provided in the statutes of Massachusetts on compulsory education, which exempts from public school (Commonwealth v. Roberts, 1893) a child who is "being otherwise instructed in a manner approved in advance by the superintendent or the school committee." (p. 10)

The petition was written on an official application blank entitled "Private School Application for School Committee Approval" (p. 8), according to

Bumstead. He describes that after filing the petition, the Perchemlides proceeded to teach their son at home. Initially, the application was rejected. In reviewing the Perchemlides' application, the director of elementary education and other school staff led Superintendent Frizzle to reject the plan. In his letter to the parents, dated October 13, he cited these reasons:

1. The authors did not possess appropriate training or background to undertake the proposed education plan.
2. The curriculum lacked sequencing based on skill development or a child's capacity to learn.
3. No opportunity existed for group experience, which is "essential to a child's personal and intellectual growth."
4. Richard's previous home instruction did not adequately prepare him for the second grade, according to the staff at Mark Meadows. (Richard did not attend kindergarten or first grade in public school.) (p. 11)

As the court considered the official position presented, its decision focused on the issue of equivalency, since the state of Massachusetts requires that a private school operate with standards equivalent to public school education in terms of thoroughness, efficiency and progress made. The school district attorney, Marguerite Dolan, argued that home education should be subject to these standards and that the Perchemlides' plan did not meet these basic requirements as stated in the superintendent's reply. Commenting on Judge Greaney's ruling in the case, Bumstead noted that,

. . . the factors had no bearing on a decision to approve or disapprove a home education plan, although he declined to order the school committee to write formal standards, not wanting to "unduly formalize an area where the committee should have considerable discretion." The Judge said, "It should not consider the parents' reasons for wanting to educate their child at home; the lack of a curriculum identical to that provided in the public schools; the lack of group experience (the socialization factor, so-called); the creation of a precedent, if any, if the plan is approved; and any other factors that deviate from the substance of the plan in relation to whether it is an adequate home education alternative. (p. 12)

Thus in February, 1979--seventeen months later--Superintendent Frizzle presented the parents with the final approval to teach Richard and his younger brother at home.

The Nobel Case: In 1980, Liberty magazine (November/December 1980) carried an article entitled "On Trial for a Home School." The article began, "Ruth and Peter Nobel, of Dorr, Michigan, went into court with many friends, but little law, on their side." (p. 10) Continuing, it said that the Nobels rejected conventional schooling for religious reasons. Like so many other parents facing the issue of educational standards, the Nobels are more concerned about their children and their character development than they are with the state educational requirements. It is an issue of religious freedom and a question of who is in charge of the children--parents or the state. The family did not have much legal precedent on their side when they went to court during the latter part of 1978. Even though the

U.S. Supreme Court had ruled that an Amish family could withdraw its children from public schools two years earlier than the laws of Wisconsin allowed, it said nothing about younger children. The article reports that the Nobels became the first family in recent times to win a court decision based on the Bill of Rights. Michigan District Judge Gary Stewart ruled in favor of the Nobels, since both conventional schools and teacher certification interfered with their religious freedom (p. 11).

The following points from Judge Stewart's notes are cited in the article:

"It would violate her beliefs to send them to public school. It would violate her religion to accept certification."

"Would go to jail," he wrote on the final page of a yellow legal pad, underlining the words three times.

In his twelve-page opinion, Stewart said that "an evaluation of the Nobel children has indicated that all five are intelligent and appear to be well-adjusted and normal."

The state, he said, "has failed to produce any evidence whatsoever on the interests served by the requirement of teacher certification, and the [Nobels'] experts, to the contrary, demonstrated that there was no rational basis for such requirements. . . . For her to accept certification would not make her a better teacher, nor would it make her children more intelligent."

"It would, indeed," the judge concluded, "interfere with her freedom to exercise her religious beliefs." (p. 11)

From a review of contemporary legal trends, it can be seen that the parents considering home schools have reason to be cautious, but not gloomy. Although the

courts have tended to back the public school systems and compulsory attendance laws, there is a strong recognition that parents have primary rights in deciding how and under what circumstances their children shall be educated. The courts seem willing to give the parents jurisdiction if they can prove their home school offers adequate education to the child.

#### On Grounds of Religious Freedom

The earliest schools in America were based on values established by the Christian faith. This strong emphasis on values was, according to Bower (1952), an integral part of American education. This was especially true in the New England and middle colonies, since the settlers of these colonies had come to this newly discovered country in search of religious liberty (p. 5).

True to this Christian heritage in education, the Amish people have maintained a way of life and a mode of education which, according to Schimmel and Fisher (p. 23), is not a recently discovered progressive type of education. Instead, it is an outstanding accomplishment in the preservation of a religious commitment and a process for rearing children for modern life. The courts have recognized this and have granted the Amish exceptions based on a "demonstration that their religious beliefs and mode of life were inextricably related, that they had relied on these religious beliefs for three centuries . . ." (p. 23).

This kind of commitment is expressed with strong feeling by Joseph Stoll in the book Compulsory Education and the Amish (1975):

As parents we are challenged with rearing our children to serve God. There are many things to hinder us, and Satan has set many snares. But the outlook is not hopeless, if we are willing to do what is required of us, and seek help from the Lord. "(His) hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear" (Isaiah 59:1).

But we must meet the requirements if we expect God to help us. The Bible clearly states what are the duties of parents. If we neglect these duties, how can we expect His blessing? (p. 16)

Such strong statements might seem to indicate a certain narrow-mindedness, but they also reveal a strong desire to be loyal to a personal conviction. In the book Freedom of Choice in Education (1958), Blum states that it would seem entirely unreasonable if "Children who are denied all state educational benefits because of their religious belief certainly suffer civil disabilities. Their freedom to think and their freedom to believe, guaranteed by the First Amendment, are abridged." (p. 48) Albert Keim, editor of Compulsory Education and the Amish (1975), expresses the idea that almost universally, American legal authorities accept this kind of conviction. So far it has not been deemed practical to establish a neutral education when it comes to values or religion. Keim further states that:

As a thousand battles in the courts and elsewhere have shown, attempts to make public education neutral in religion and in other ideological particulars have raised problems of

the profoundest sort, and the eventual outcome of the efforts is very much in doubt.

Public schools--like Amish, Hutterite, Black Muslim, Lutheran, Catholic, Jewish, Greek Orthodox, and Seventh Day Adventist schools--seem inevitably the servants of their constituencies, reflecting the dominant values of the subcultures they serve. (p. 82)

The child cannot be allowed to choose for himself, particularly at the early stages of the elementary level, the life orientation that is to mold his life. Erickson (1969) states his opinion on the idea this way:

Given the power of culture, there is no method I know of to permit the young unbiased choice, either in public or nonpublic institutions. Schooling as we know it is rarely, if ever, neutral, a number of statements of the Supreme Court notwithstanding. If we move the youngster from Amish School No. 1 to the consolidated public school in town, we have not made him free to determine his own future. We have exchanged one set of constraints for another.

. . . If the parent is not to decide whether his child shall be reared to become an Amishman, an orthodox Jew, or a member of a Harvard club, who is? (p. 163) (*italics in original*)

In order to benefit from the constitutional rights expressed in the First Amendment, the home school educators will no doubt profit by the progress made first by the Amish school movement of the '60s and the Christian independent school movement of the '70s.

One of the chief instruments in the success of the Christian independent school movement has been its association with the Christian Law Association. David C. Gibbs, Jr. and Charles Craze in Cleveland, Ohio, are both attorneys for this association. Six cassette tapes,

available from the Christian Law Association, were taken from seminars conducted by Gibbs for clergymen held in Chattanooga, Tennessee, 1978, briefing them on the philosophy and legal rights of private religious education in America. In cassette number two of the series, Mr. Gibbs discusses the difference between conviction and preference (Quoted from printed pamphlet, Gibbs [no date] Conviction Versus Preference):

The court says a very particular thing about our beliefs and it is at this point that your testimony in the courtroom becomes quite critical. The court says a man cannot hold those beliefs if he cannot describe them. The court said a belief is not a hunch. It is not a feeling; it is not "it seems to me."

. . . the court says that the problem with "well, it seems to me," is that feelings change rapidly and as a consequence they are not going to honor hunches; they are not going to honor feelings; they are not going to honor "it seems to me." (p. 2)

Gibbs continues to say that when a person is challenged in court about his reasons for not sending the children to school, it will not do to refer to personal opinions or preferences, because there are no provisions in the law to honor these categories of reasons. The court will, however, consider genuine convictions, as in the case of Yoder, an Amish man who lived in the state of Wisconsin. The Supreme Court was able to offer him protection as provided by the First Amendment. The reason given by Gibbs was that Yoder did not show any intention to depart from his convictions. His lifestyle, his actions, and the consistency of his reactions to the

charges by the court, all showed that his Christian faith was well integrated into his life practice (p. 4).

In concluding his remarks on the Yoder case, Gibbs states:

The first thing the court did in defining the test was to say this, "Every single religious belief is one of two types. It doesn't matter what your belief structure is, or who you are, every single religious belief you have is one of two types." They said it is either a conviction or a preference. The court said that is all there is. We don't find that there is any other type of beliefs. (p. 5)

It seems reasonable to believe that this test in regard to beliefs could be applied to beliefs other than religious. Leo Pfeffer, author of Church and State Freedom (1953), suggests that the free exercise clause protects non-religion as well as religion, that it secures the rights of parents to bring up children without religion or even as atheists. The First Amendment also permits parents to bring their children up according to unpopular and unconventional religions (p. 707).

#### Legal Implications of Alternate Education

A great variety of alternative educational programs have been recognized and some have been supported by state and federal governments through grants and loans to students. Such programs can be identified as schools for the physically handicapped, schools for the blind, deaf, etc., remedial classes or programs for

slow learners or mentally retarded children; military academies; parochial schools; correspondence schools; and home school programs aimed at educating the children of school age whose parents are forced to live in remote areas or when engaged in overseas service of various kinds. Therefore, it is most probably these areas in which home schools, as they are presented in this study, will find their most favorable climate.

Harold Z. Bennett has made a list of models for private schools in his book No More Public Schools (1972) which can be adopted according to the various situations as parents find themselves trying to operate schools of their own choice throughout the nation. The models are described as:

- a. the non-school
- b. the minimal school age
- c. the minimal school town
- d. the storefront school
- e. the big private school
- f. the mobile classroom school
- g. the underground school
- h. the trek around the country school
- i. the more exotic ventures. (p. 23)

Wade (1980) points out that a relatively small number of home school operators ever actually accused of violating attendance laws, and an even smaller fraction are ever tried. He suggests that home school parents make efforts to minimize the possibilities of confrontation with the legal authorities, and he proposes a number of suggestions for parents to follow in order to avoid complications.

1. Find out what the requirements would be for a home school in your area.
2. Keep good records of attendance as well as progress.
3. If the child is kept out of school on religious grounds, seek help on that basis.
4. Consider enrolling your child with an already existing approved school on the basis of your home school being a satellite.
5. Consult with an attorney. It might be necessary to pay him a fee just as the medical doctor charges for his services.
6. A job well done is usually recognized, as the home school students will give evidence to the educational and social quality and tenor of the school.
7. Cooperate as much as possible, since this will disarm prejudice and reduce unnecessary differences.
8. If, for some reason, it appears that it would be difficult, even impossible, to start a school in your area, you might consider moving to a different state where the potential for success would be greater. (pp. 44-46)

Some parents choose to challenge the local public school systems by insisting that adjustments be made in order to accommodate personal preferences of the parents or a special need of the child. If unsuccessful, Marshner observes:

. . . by the time parents resort to teaching their children at home--for it is usually a measure of last resort--they have made veritable nuisances of themselves with their local school administration and board. The local bureaucrats may be so happy to see them go that they are willing to blink at the compulsory-attendance statutes. (p. 307)

The options for alternative approaches to

education are almost without limit, depending much on the creativity, resourcefulness, and determination of the parents. But as Holt observes in Instead of Education (1976), there are some cases where parents will keep their children out of school only in defiance of the law (p. 221). Holt says, "No state that I know of has the legal power to tell parents that they cannot enroll their children in an out-of-state school, or to tell such a school that it cannot approve a home study program." (p. 220)

Erickson uses the Michigan state laws on education as an example of how difficult it is to formulate laws that will apply uniformly to any or all kinds of education:

It is the intent of this act that the sanitary conditions of such schools, the course of study therein and the qualifications of teachers thereof shall be of the same standard as provided by the general school laws of the state. It then requires that all nonpublic school teachers be certified, that nonpublic schools in violation of state law shall be closed, and, finally, that nonpublic schools must both teach subjects comparable to those taught in the public schools and comply with all the provisions of the act, in order that their students may comply with the compulsory attendance requirement. (p. 124)

Erickson indicates that, "the Michigan Department of Education reported that its grant of power is too vague to permit regular enforcement of the equivalent instruction requirement" (p. 124), and that this is an example of the fact that legislators find it difficult to eliminate vagueness in nonpublic school regulation, since

"a school code cannot specify every type of instruction that meets a mandatory minimum level." (p. 124) Erickson questions the value of attempts to

. . . prescribe the same compulsory standards for an Amish school, a Montessori school, and a mission school, or an Exeter, a military academy, and a special school for slow learners and problem children. (pp. 124-125)

Issues related to state control of private schools are illustrated by the recent Ohio Supreme Court in *Ohio v. Whisner*, 47 Ohio St. 2nd 181 (1976). Alan N. Grover, in Ohio's Trojan Horse (1977), identifies three basic issues which surfaced in this case, which he feels

require national attention and inspection: 1) the matter of Secular Humanism, which many recognize as the pregnant philosophy in American education today, 2) the question of responsibility for the education and up-bringing of children (is the primary responsibility statist or parental?), and 3) the state control of church-operated Christian schools which is inherent in any state licensure or chartering of Christian schools. (p. 2)

The court did not consider the children of the families to be attending school, and brought criminal charges against the parents for "failure to send children to school." (p. 2)

Grover (1977) further states that the Tabernacle Christian School in Bradford, Ohio, was not considered by the court as an institution meeting the minimum standards. The defendants argued that the minimum standards were an infringement to the free exercise of their religion. Irrespective of this, the Common Pleas Court of Drake County, Ohio, pronounced a verdict of

guilty upon the parents in May, 1974. This decision was appealed on June 13, 1975, and this court confirmed the convictions. The case was further appealed to the Ohio Supreme Court on May 16, 1976. This court reversed the judgment on July 28, 1976, and the defendants were discharged. In its decision, the court stated that:

The "minimum standards" under attack herein effectively repose power in the state Department of Education to control the essential elements of nonpublic education in this state. The expert testimony received in this regard unequivocally demonstrates the absolute suffocation of independent thought and educational policy, and the effective retardation of religious philosophy engendered by application of these "minimum standards" to nonpublic educational institutions. (Ohio v. Whisner, 1976)

Grover (1977) concludes that the outcome of the Ohio v. Whisner case clearly shows that not quality, but conformity, has been the criterion for judgment and that the Ohio State Educational Code, which was designed to help improve education and to consider the particular needs and objectives of nonpublic schools, turned out to be used as an excessive influence on the curriculum and instruction of a nonpublic school (p. 6).

Holt, in The Under-Achieving School (1969), considers the state regulations of nonpublic schools and raises the question:

What should the law say? It should say that if in the opinion of a child and his parents the school is doing him no good, or is indeed doing him harm, he should not be required to attend any more frequently than he wishes. There should be no burden of proof on the parents to show that they can provide facilities, companionship with other children, and all the other things the

schools happen to provide. If Billy Smith hates school, and his parents feel that he is right in hating it, they are constitutionally entitled to relief. They are not obliged to demonstrate that they can give him a perfect education as against the bad one the school is giving him. It is a fundamental legal principle that if we can show that a wrong is being done, we are not compelled to say what ought to be done in its place before we are permitted to insist that it be stopped. (pp. 76-77)

Raymond and Dorothy Moore take a more conservative approach in their book Home Grown Kids (1981), but they are still posing the question whether it is good judgment to press criminal charges against parents who care enough for their children to teach them at home. This kind of procedure is in itself a crime and often against some of the best citizens of the country.

To threaten to take away children from home when they excel mentally, socially, and morally in their home school is an astonishing miscarriage of justice in a time when there are plenty of urgent matters to occupy our courts. (p. 25)

The Moores go on to say that state departments of education are becoming more positive in their attitude toward home schoolers and refer to New York and California as examples of this trend (p. 25).

#### American Education in Flux

Virgil Blum (1958) considers the possibility that American democracy is moving in the direction of accepting a totalitarian attitude when it comes to educational policies.

Nearly every democracy in the West has adopted a policy of freedom of thought and

freedom of belief in education. Our nation stands virtually alone among democracies in adopting a general policy of coercive conformity to the philosophical and theological orientation of government education as a condition for sharing in state educational benefits. (pp. 16-17)

There are reasons to believe, however, that this kind of worry is unfounded and that time will show that the current rise in parental responsibility toward children as demonstrated in the home school movement will provide responsible citizens with great respect for individual freedom of thought and practice. In the book School At Home: An Alternative to the Public School System (1979), Darcy Williamson approaches home schooling as the only practical and available alternative to many people who cannot, for various reasons, avail themselves of the services offered by the public school system. She suggests that many private schools have adjusted their educational programs to facilitate the needs of their sales programs and thereby placing emphasis on items which are not necessarily educational, however beautiful they might appear on the sales literature (p. 9).

Williamson goes on to say that, in her opinion, the most practical approach to the home school alternative is for the parents to associate themselves with a recognized home study program. This would be particularly useful for parents who are not sure of themselves and their ability to teach their children (p. 11).

It can be seen, then, that the growing dissatisfaction with public education has produced a search for viable alternatives, a search that has been carried on by both organizations and individuals. It is by no means a solely modern phenomenon, for a number of the currently available alternatives have a considerable history. The range of modern options to public education, however, includes some alternatives which are unique, at least in form and application. It is essential that these options be reviewed.

#### Correspondence Schools Are Flourishing

One facility which has been around a long time is the correspondence school. The existence of correspondence schools and home study institutions is one cardinal evidence of the fact that the home school concept never was totally abandoned. Since the turn of this century, such schools have served families with handicapped children and parents who, for various reasons, could not or would not avail themselves of public education. Calvert School (Tuscany Road, Baltimore, MD 21210) announces in its brochure that it is a nonprofit organization whose aim is to provide educational facilities for people with special needs. The school was founded in 1897 and has operated a home instruction department since 1908. Approximately 4,500 elementary students are currently enrolled in their home study program.

The American School was established in Boston, Massachusetts, in 1897, initially providing needed training for middle-class people. The school was moved to Chicago in 1902. Currently there are 60,000 students from all over the world enrolled in their program. This school offers over one hundred high school courses, plus instruction and training related to industry. The American School is accredited by the North Central Association and the Accrediting Commission of the National Home Study Council (American School Bulletin, 1980).

Home Study Institute, established in 1909, is accredited by the Board of Regents of the General Conference of Seventh-day Adventists. It is also a member of the National University Extension Association and the International Council for Correspondence Education. Home Study Institute has eight overseas branches in the following countries: Argentina, Australia, Brazil, England, India, Singapore, South Africa, and Switzerland. The Home Study Institute offers courses for elementary, high school, and college, and accepts over 4,000 subject enrollments.

These schools are just a sampling of the more than eighty home study schools and institutes accredited by the National Home Study Council (1601 Eighteenth Street, N.W., Washington, D.C. 20009). Although many of these schools are highly specialized vocationally-

oriented institutions, several of them offer accredited degrees. Among these are the International Correspondence School, La Salle Extension University, Grantham College of Engineering, and the Cleveland Institute of Electronics, Inc. A complete listing of currently operating accredited schools is available in the NHSC 1980-1981 Directory of Accredited Home Study Schools, available from the address above. Also available from the National Home Study Council is a Bibliography on Home Study Education--1980.

#### Home School Resources

The rapidly increasing number of home schools presents a market for instruction and services. Many of the recent publications related to the home school are aimed at helping the parent to cope with their added responsibilities as administrators and teachers. These books take the popular "how-to" approach. The following examples are illustrative of the nature and scope of these useful publications:

How to Start Your Own School by Robert Love. This offers many helpful hints to home school administrators. It is a book about the private school as a more conventional alternative to public education. It stresses the importance of planning and budgeting in particular.

No More Public Schools by H. Bennett. To use the words of the author, "This book tells how to take your child out of public school, and how to educate him at home yourself. It tells you how to put your school together which means legalities, curriculum, and business matters, and about minding the store once

you've started. It tells about solutions for when you're in trouble . . . but it does not flirt with dreams for an easy Utopia."

School at Home by Wade, Moore and Bumstead. The president of Home Study Institute in Washington, D. C., D. W. Holbrook, says in the preface, "If you have children, if you have grandchildren, and if you are worried about schools, any schools anywhere, then Dr. Ted Wade in his handbook for parents, has given you a sensible, practical way out. . . . This book ranges from educational philosophy and learning theory to practical daily 'how-to' tips."

Home Grown Kids by Raymond and Dorothy Moore. This book is written from the standpoint of helping parents to have confidence in themselves. It presents conclusions about the child, the school, and the home, and it is based on extensive research and experience. It is a book for families who care about the education of their children.

The Rights of Parents in the Education of Their Children by Schimmel and Fischer. Parents are frequently overwhelmed by the legal implications connected with their home school experiments. This book attempts to expose mothers and fathers to cases that might be similar to their own, and is written in everyday style easy to understand.

The Twelve-Year Sentence by Rickenbacker. The topic of this book is compulsory attendance and its implications for nonpublic schools. At the end of the book are two annotated bibliographies, one legal and one general, which make this book particularly useful to someone who is looking for "knowhow."

School At Home: An Alternative to the Public School System by Darcy Williamson. Williamson has chosen a realistic and rather unbiased approach as she discusses the various aspects of home instruction as an alternative. She covers such areas as advantages and disadvantages of home schools, how to work with other families in a co-op situation, or how to "go it alone." Chapters on discussions with parents who operate home schools and with public educators provide much insight in the dialogue between two

extremes in the alternatives in education, public school and home school. Williamson suggests that direct affiliation with an approved home study course will greatly simplify the problems encountered in home school education. The last chapter presents state laws regulating compulsory school attendance.

These books constitute a good foundation selection of sources for anyone who seeks a basic knowledge of home schools, the reasons behind them, and the "how" of their establishment and maintenance.

#### Summary of the Review of Literature

As has been presented in this chapter, the literature bearing on home schools and their place in education falls into three main categories:

1. Surveys of the historical and philosophical backgrounds of home school education and its relationship to education past and present
2. Research presenting the many facets of criticism of the public educational system and the alternative programs of education which have been suggested and are available to the concerned and inquiring parent
3. Reviews of the varied aspects of legal complications which arise when the home school comes into conflict with the educational establishment and compulsory attendance laws.

It should be noted here that published materials dealing with home schools and their problems, as well as resource materials for parents considering such schools, are increasing as the home school movement grows and public demand increases. The individual seeking help can find it, not only in the bibliography of this

dissertation, but may use the study as a guide in a continuing search for future home school resources.

## CHAPTER III

### RESEARCH METHODOLOGY AND PROCEDURES

#### Research Design

This chapter covers the research design and the implementation phases of the research process utilized in this study. The intended purpose of this research was to develop a profile or snapshots, as it were, of existing home schools and the families who operate them. Accordingly, a descriptive design was selected to achieve the main research goal and to provide the information needed to answer the five research questions posed in chapter 1. These questions covered the following areas of investigation:

1. Reasons for operating a home school
2. General nature of home schools
3. Essentials for success in home school operations
4. Psychographic characteristics of home school operators
5. Demographic characteristics of home school operators.

#### Population

A sample of 312 families was drawn from a pool of approximately three thousand names of families on file at

the Hewitt Research Foundation. These names were acquired from correspondence with parents who had expressed an interest in home schools or from those indicating that they have operated or are presently operating a home school. In the final sample, forty-four of the fifty states in the nation were represented.

#### Data Gathering

Data for the study were obtained through a mailed survey. Given the sensitive nature of the topic under study, mail surveys were considered to be less obtrusive and less threatening than telephone calls or personal interviews.

#### Data-Gathering Instrument

The development of the research instrument went through several stages. First, in an interview with Dr. Raymond Moore, the president of the Hewitt Research Foundation, a list of preliminary questionnaire items were identified. Then this list of items was expanded as the researcher reviewed the related literature and received further suggestions in sessions with the dissertation guidance committee. Next, the items were categorized and supplemented to cover specific areas related to the research questions of this study.

The final questionnaire was pretested on four families who are presently operating home schools in Berrien County, Michigan. This proved to be helpful,

since it identified several items which needed better focus. One major problem was encountered in this procedure: the handling of confidential family information. One respondent hesitated to reveal personal matters related to the sections on reasons for operating a home school and demographic information. It should be observed that this criticism of the instrument would not apply to the regular respondents of the mailed questionnaire, since assurance was given and provision made that their responses would be kept anonymous.

The types of structured questions used in the questionnaire fall into two categories--the rating or evaluative response items, and classification items. In the first category, respondents were asked to rate statements on scales relating to importance, relevance, or agreement. The classification items dealt with the demographic characteristics of the home schools and the parents operating them. Most of the demographic questions were placed at the end of the questionnaire because such questions are easy to answer--the respondent already knows the correct response. Rating-type questions were placed earlier in the questionnaire because they demand more mental effort on behalf of the respondents.

In an effort to maximize the response return rate, the questionnaire was kept to four pages in centerfold form (11" by 17", folded to 8 1/2" by 11").

### Data Gathering Procedures

Three days before mailing the questionnaire, the researcher mailed a postcard to each family represented in the sample. The postcard (see appendix D) explained the nature of the study, alerted the recipients to the questionnaire which would be arriving shortly, and sought their cooperation in the study.

The printed questionnaire (see appendix E) was then mailed to the 312 families selected for the sample. A cover letter accompanied each questionnaire (see appendix D). The letter introduced the researcher as a doctoral candidate at Andrews University, and explained the academic nature of the study. A handy, pre-addressed, stamped envelope also accompanied each questionnaire as another effort to maximize response.

Because there was no definite confirmation that each respondent selected in the sample had actually operated a home school, a note attached to the questionnaire instructed the respondents to return the questionnaire blank if they had not operated a home school during the past ten years.

Of the 312 questionnaires mailed, 221 were returned by the predetermined cut-off date. This 70.8 percent response rate was gratifying, in that it is almost triple the return rate for mailed surveys on a national average, which is reported to be in the vicinity of 20 to 25 percent.

Of the 221 questionnaires returned, 150 were used. Incomplete or blank questionnaires were returned by 58 respondents. Two of these refused to participate in the study. One of these two indicated his willingness to participate in a personal interview, but not in a written survey or even a telephone interview. The other respondent was concerned about the source of funding for the research and about the sampling frame from which the respondents' names were selected. The post office returned 13 questionnaires because of addressing problems.

Only one respondent communicated with the chairman of the dissertation committee, requesting detailed information on the nature of the study and the qualification of the researcher. This respondent finally mailed in her completed questionnaire.

The good response rate of 70.8 percent, and the tenor of respondent commentary, suggests that the questionnaire was objective, straightforward, and favorably received.

#### Questionnaire Coding

The final questionnaire was mailed without any precoding in order to preserve the integrity of the investigation, keeping faith with the respondents that their answers would be kept confidential and anonymous.

Every returned questionnaire was numbered, then classified as either usable or non-usable for analysis.

Data from the usable questionnaires was then transferred to Fortran coding sheets in accordance to the coding chart prepared for this purpose. These numerical codes were then entered on-line into the computer. A list of the data codes was then generated and checked for accuracy.

Following the pretesting and printing of the final version of the questionnaire, a coding chart was developed to aid in the preparation of the response data for entry into the computer at Andrews University. (See appendix E.)

The response to the write-in items on the questionnaire (e.g., respondent's occupation) were tabulated by hand, entered on sheets according to their self-evident categories, and then treated like all other items in the analysis, except that these items were hand-tabulated throughout and never became part of the computer run.

The BMDP software package available at Andrews University was utilized to organize and arrange the response data. Program P2D was employed to generate central-tendency measures necessary for the analysis and interpretation. These measures are considered more specifically in Chapter 4 when dealing with the analysis of individual items on the questionnaire.

The answers to question 30 of the questionnaire, which gave the respondents the opportunity to write

essay-type responses, were treated in much the same manner, except that the categories represented experiences, opinions, or reactions. Analyzing the essay-type responses to this open-ended questionnaire item provided a special challenge, in that careful attention to objectivity had to be maintained. After an initial sorting, the essay responses were scrutinized again for their relationship to particular items elsewhere in the questionnaire, and then tabulated. These, however, were not entered into the computer data, but were used to confirm respondent "tone."

Many of the essay responses dealt with home school-public school superintendent or school board relationships. Reports which proved very illuminating and helpful in identifying special problem areas deserve immediate attention. These suggestions later found their way into the conclusions and recommendations of this study. (See appendix F for sample letters and paragraphs taken from the responses to question 30.)

### Data Analysis

Because of the non-probabilistic nature of the sample, no hypotheses were developed for the research. Simple frequency distributions, percentages, and measures of central tendency (mean, mode, median) were considered the most appropriate method of tabulating and reporting the data. Tables are presented in the analysis section of chapter 4 to help visualize the findings.

Summary

This chapter has presented the methods and techniques used in gathering and analyzing the research data. Chapter 4 reports the results of the research as they relate to the research questions established in chapter 1.

## CHAPTER IV

### REPORT ON THE FINDINGS

This chapter reports the results of the research. Questionnaire items were grouped into five categories to facilitate answering the research questions posed in chapter 1. The organization of this chapter follows the order of these five areas:

1. Reasons for operating home schools
2. General nature of home schools
3. Essential factors for success in home schools
4. Psychographic characteristics of parents
5. Demographic characteristics of parents.

The first and second items on the questionnaire did not particularly pertain to any of the areas mentioned above. Instead, the purpose of these dichotomous questions was to get the respondent involved in the task of filling out the questionnaire.

The first question asked if the respondents were presently operating a home school. It was expected that the majority of the respondents would be answering "yes" to this question, based on the assumption that someone

of an approach five or ten years ago, and this proved to be the case. The findings showed that 95.2 percent answered "yes" and only 4.8 percent answered "no."

Question 2 asked if the respondent had operated a home school within the past ten years. This question was included in an effort to identify respondents who had no current or recent experience with home schools. Of the total number of respondents, 95.2 percent answered "yes," indicating their recent or present involvement in home school operations. One reason for the few "no" responses might have been the effort on behalf of some respondents to conceal their participation in home school for fear of harassment or legal implications. Overall, the findings indicate that the respondents have been or currently are part of a home school program.

#### Reasons for Operating A Home School

Question 4 of the survey instrument was designed to investigate the major reasons that parents may cite for their operation of home schools. The respondents were presented with twelve statements, each of which they were to rate on a scale of 1-5 as to its relevance in influencing their decision to operate a home school. On the five-point scale, 1 indicated very relevant, 2 was somewhat relevant, 3 was a neutral position, 4 was somewhat irrelevant, and 5 indicated very irrelevant. Below is a summary of the response ratings for each of

the twelve statements, along with a list of other salient reasons given by respondents for their decision.

Question 4a: Children are so much fun at this age, so I wanted to enjoy them. The purpose of this item was to measure the relative degree of parent protectionism, or their socialization with children in their early years. Table 1 shows that 65.7 percent of the respondents rated this item as relevant to their decision to operate a home school; 15.4 percent were neutral; and only 18.9 percent rated the item as irrelevant. The mean rating of this statement was 2.27, which shows this reason-statement as being somewhat relevant to the decision-making process.

TABLE 1  
CHILDREN ARE SO MUCH FUN,  
I WANTED TO ENJOY THEM

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Very relevant	45	31.5	31.5
2. Somewhat relevant	49	34.5	65.7
3. Neutral	22	15.4	81.5
4. Somewhat irrelevant	18	12.6	93.7
5. Very irrelevant	9	6.3	100.0
Mean rating = 2.27			

Question 4b: Public schools are a threat to the moral health of my children. This item was designed to measure the attitude toward the moral influence of public education. Concern over the moral bankruptcy of public schools was a prevalent attitude among the respondents in this research. While only 4.8 percent did not think the item was relevant to their decision, 70.1 percent rated this item as very relevant, and 22.4 percent rated it somewhat relevant. Only 2.7 percent were neutral. This item ranked as the most relevant reason given for operating a home school, with a mean rating of 1.42.

TABLE 2  
PUBLIC SCHOOLS ARE A THREAT  
TO MORAL HEALTH

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Very relevant	103	70.1	70.1
2. Somewhat relevant	33	22.4	92.5
3. Neutral	4	2.7	95.2
4. Somewhat irrelevant	6	4.1	99.3
5. Very irrelevant	1	0.7	100.0
Mean rating = 1.42			

Question 4c: Public schools teach evolution without proportionate time for creationism. The purpose of this statement was to investigate the theological and ideological compatibility of the respondents with the mainstream public type of schools. Table 3 indicates that 57.6 percent of the respondents found the statement relevant to their situation. It is possible that this question might have caused problems for some of the respondents, since it is somewhat "two-tailed" in nature. But the responses (including question 30) indicate that the evolutionism/creationism controversy was only moderately important.

TABLE 3  
PUBLIC SCHOOLS TEACH EVOLUTION

	Number of Responses	Percentages Cell	Percentages Cumulative
1. Very relevant	57	39.6	39.6
2. Somewhat relevant	26	18.1	57.6
3. Neutral	21	14.6	72.2
4. Somewhat irrelevant	12	8.3	80.6
5. Very irrelevant	28	19.4	100.0
Mean rating = 2.50			

Question 4d: School teachers are more interested in income than in children. Public school teachers are often indicted for their lack of interest in the children's welfare. Respondents in this research were asked to report their perception of teachers' dedication and interest in their children. Table 4 shows the respondents rather undecided. Neutral responses totaled 34.5 percent, while 44.1 percent rated the statement as very relevant or somewhat relevant; 21.4 percent rated the statement as irrelevant. The overall average rating for this item was 2.71.

TABLE 4

## SCHOOL TEACHERS INTERESTED IN INCOME, NOT CHILD

	Number of Responses	Cell Percentages	Cumulative
1. Very relevant	27	18.6	18.6
2. Somewhat relevant	37	25.5	44.1
3. Neutral	50	34.5	78.6
4. Somewhat irrelevant	12	8.3	86.9
5. Very irrelevant	19	13.1	100.0
Mean rating = 2.71			

Question 4e: Private and parochial schools are too expensive. The purpose of this statement was to measure the importance of finances or cost of education as a reason for operating a home school. Table 5 clearly indicates that nearly half of the respondents rated the item as irrelevant--47.6 percent--while another 15.6 percent were neutral. Only 36.7 percent thought the statement was relevant. In other words, finances were not a foremost reason for operating one's own home school (mean rating was 3.31).

TABLE 5  
PRIVATE SCHOOLS ARE EXPENSIVE

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Very relevant	21	14.3	14.3
2. Somewhat relevant	33	22.4	36.7
3. Neutral	23	15.6	52.4
4. Somewhat irrelevant	18	12.2	64.6
5. Very irrelevant	52	35.4	100.0
Mean rating = 3.31			

Question 4f: Busing is not available, and we live far from any regular school. This statement was included to investigate the influence of proximity to a school or the availability of transportation on the decision to operate a home school. A significant majority (84.2 percent) rated this reason as very irrelevant; 7.5 percent rated it as somewhat irrelevant. Only 4.1 percent thought it was relevant. The overall mean rating was 4.71, showing transportation and proximity to schools as a very irrelevant consideration in the choice of running a home school.

TABLE 6  
BUSING AND DISTANCE FROM SCHOOL

	Number of Responses	Cell Percentages	Cumulative
1. Very relevant	1	0.7	0.7
2. Somewhat relevant	5	3.4	4.1
3. Neutral	6	4.1	8.2
4. Somewhat irrelevant	11	7.5	15.8
5. Very irrelevant	123	84.2	100.0
Mean rating = 4.71			

Question 4g: Our children are handicapped. The purpose of this question was to establish the degree to which the presence of a condition of handicap influences the decision to operate a home school. This factor is vital, because a home school operated to accommodate a handicapped child becomes part of the public school system and may not fit the true nature of a home school as defined in this study. Table 7 shows an absolute irrelevance (93.7 percent). Only 3.5 percent thought that this condition was relevant to their particular situation.

TABLE 7  
OUR CHILDREN ARE HANDICAPPED

	Number of Responses	Cell Percentages	Cumulative
1. Very relevant	2	1.4	1.4
2. Somewhat relevant	3	2.1	3.5
3. Neutral	4	2.8	6.3
4. Somewhat irrelevant	2	1.4	7.7
5. Very irrelevant	131	92.3	100.0
Mean rating = 4.80			

Question 4h: There is too much rivalry and ridicule in regular schools. Like item 4b, this statement sought to investigate the respondents' level of protectionism and attitudes toward social interaction in conventional schools. The findings reported in table 8 indicate the relative importance of this statement, with 86.2 percent rating it as relevant. Only 8.9 percent rated the statement as irrelevant to their decision. The overall mean rating for this item was 1.76.

TABLE 8  
RIVALRY AND RIDICULE IN REGULAR SCHOOL

	Number of Responses	Percentages	
		Cell	Cumulative
1. Very relevant	74	51.0	51.0
2. Somewhat relevant	51	35.2	86.2
3. Neutral	7	4.8	91.0
4. Somewhat irrelevant	6	4.1	95.2
5. Very irrelevant	7	4.8	100.0
Mean rating = 1.76			

Question 4i: My child/children did not get along with other children in public or private schools. The purpose of this statement was to investigate more specifically the influence of the children's social conflict while in school on the parents' decision to operate a home school. This reason was not significant in influencing parents in their decisions, as evident in the 79.0 percent who rated the statement as irrelevant. Only 9.1 percent considered the children-peers conflict in schools as relevant to their choice of operating their own home school.

TABLE 9  
CHILDREN'S SOCIAL ADJUSTMENT POOR  
IN REGULAR SCHOOL

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Very relevant	5	3.5	3.5
2. Somewhat relevant	8	5.6	9.1
3. Neutral	17	11.9	21.0
4. Somewhat irrelevant	11	7.7	28.7
5. Very irrelevant	102	71.3	100.0
Mean rating = 4.37			

Question 4j: Public schools are organized for the benefit of the state, and quality is poor. The quality of education in public schools has always been questioned by parochial institutions and individual parents. Parents in this survey confirmed the indictment of public schools--77.4 percent rated the statement as relevant, but only 10.9 percent considered it irrelevant. Overall, the item received a mean rating of 1.91.

TABLE 10  
PUBLIC SCHOOLS ARE GOVERNMENT ORGANIZED  
AND QUALITY IS POOR

	Number of Responses	Percentages Cell	Cumulative
1. Very relevant	73	50.0	50.0
2. Somewhat relevant	40	27.4	77.4
3. Neutral	17	11.6	89.0
4. Somewhat irrelevant	5	3.4	92.5
5. Very irrelevant	11	7.5	100.0
Mean rating = 1.91			

Question 4k: Public schools do not aid in desirable character development. This statement was also designed to measure more specifically the attitudes of parents toward the public schools' influence on the moral development of the children. Table 11 shows that a strong majority (89.7 percent) considered the statement relevant. Only 4.2 percent rated the item as irrelevant. An overall mean of 1.46 was reported. The threat to character development in public schools rated the second most important reason cited by parents as influencing their decision to operate a home school.

TABLE 11  
PUBLIC SCHOOLS DO NOT AID IN  
DESIRABLE CHARACTER DEVELOPMENT

	Number of Responses	Percentages Cell	Cumulative
1. Very relevant	102	69.9	69.9
2. Somewhat relevant	29	19.9	89.7
3. Neutral	9	6.2	95.9
4. Somewhat irrelevant	3	2.1	97.9
5. Very irrelevant	3	3.1	100.0
Mean rating = 1.46			

. . . . .

Question 41: My children don't get along with teachers in other schools. This item was similar to item 4i. However, the present focus is on possible social tension between children and their teachers. The item proved to be rather irrelevant to the decision of parents to operate home schools. Only 8.3 percent rated the statement as relevant, while 80.7 percent considered it irrelevant and 11.0 percent were neutral. Overall, the statement received an average rating of 4.42, which positions it in the irrelevant range.

TABLE 12  
CHILDREN'S SOCIAL ADJUSTMENT POOR  
IN RELATION TO TEACHERS

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Very relevant	1	0.7	0.7
2. Somewhat relevant	11	7.6	8.3
3. Neutral	16	11.0	19.3
4. Somewhat irrelevant	14	9.7	29.0
5. Very irrelevant	103	71.0	100.0
Mean rating = 4.42			

Question 4m: Other reasons. This open-ended response item was included in the questionnaire to capture the most salient reasons for operating a home school which may not have been included in the first twelve statements. Respondents were instructed to write in their response if additional reasons were involved. Responses to this question resulted in a multitude of single responses that are summarized in appendix F. The following statements are representative of those most frequently cited: "Public schools inhibit creativity and self-development, destroy child's desire to learn, and are dull and uninteresting for a child." "Parents can provide a Christian education." Or, "parents can be in charge of what children learn." A few respondents provided reasons to the effect that home schools "bring families closer together."

#### The General Nature Of Home Schools

This section presents an analysis of the responses to questions related to the general nature of home schools. The analysis covers such areas as the curriculum of the schools, the size, materials utilized, and similar characteristics. Questions 3 and 5-15 were designed to capture the information needed to answer the research question on the nature of home schools. The findings of these questions are presented in the following analysis:

Question 3a: How long have you operated a home school? This question was designed to investigate the life cycle or duration of home school operators in order to help establish the nature of these schools as being either temporary or permanent operations.

Of the total respondents, 17.3 percent indicated they had operated a home school for less than one year; 43.3 percent for one or two years; and 39.3 percent had operated their home school for three or more years.

Question 3b: Did you later send your children to regular schools? Only 127 respondents answered this question. Of this group, 17.3 percent indicated that they have sent their children to conventional schools after teaching them at home for a while. The remaining 82.7 percent answered "no" to the question, thus demonstrating the continuous nature of these school operations.

When asked about ages and grades at which children were later sent to school, 54.5 percent reported a kindergarten age range (five to seven years of age), 27.2 percent reported an elementary-level age range (eight to eleven years of age), and 19.4 percent indicated an age range of twelve to sixteen years. The distribution was spread widely, with the highest concentration around kindergarten to second grade. For a breakdown of the ages and grades at which children are sent to school, see appendix F.

Question 5: Who in the family actually runs the home school? The findings relative to this item indicate that most home schools (54.4 percent) are operated by mothers, while 38.3 percent reported a joint operation run by both parents, and only 1.3 percent reported the father as being the sole operator of the school. The remaining 6.0 percent checked the "other reasons" category.

Question 6: Is/was your home school large or small? The purpose of this question was to find out whether the home schools serve single families or extend to serve children of other families. Only 6.0 percent of the respondents reported large home schools of five or more students. The remaining majority of 94.0 percent reported small operations of four or fewer students.

Question 7: The type of instructional materials used in home schools. This question was aimed at identifying the source and general nature of instructional materials used by parents operating home schools. The responses reported in table 13 seem to suggest that the majority (43.6 percent) of the parents prepare their own instructional materials. Others (38.9 percent) use commercial materials developed specifically for home schools, and fewer respondents (32.9 percent) utilize materials developed for conventional schools. The large number of parents developing their own materials or using specially designed materials seems to

underscore the perceived importance of the readings on the character development of children.

TABLE 13  
SOURCES OF INSTRUCTIONAL MATERIALS

Source	Frequency	Percentage*
1. I prepare most of the materials myself.	65	43.6
2. I use materials developed for conventional schools.	49	32.9
3. I utilize commercial materials prepared especially for home schools.	58	38.9
4. I don't use any materials.	16	10.7
5. Other (please specify).**	44	29.5

\*Percentages do not add up to 100 percent, because respondents were allowed to check more than one item.

\*\*For a list of the "other" categories, see appendix F.

Question 8: Is your home school approved by the state or local authorities? The purpose of this question was to investigate the general acceptance of home schools by public authorities. Of the respondents, 61.6 percent reported that they operate with the approval of authorities. When asked about the nature of the approval, half of these respondents indicated they had formal approval from authorities; the other half had informal approval. The remaining 38.4 percent reported to be operating without such approval or knowledge.

Question 9: Attitude of public school authorities toward home school operators. This question was aimed at understanding the nature of attitudes that parents perceived were held by the public school officials in their districts. Nearly half (48.9 percent) of the respondents described the attitude of authorities as "indifferent" toward home schools; 25.2 percent described the attitude of public officials as "opposed" to home schools; 13.7 percent thought public officials were "helpful;" and 7.6 percent characterized them as "supportive." Only 4.6 percent considered the attitude of public school officials as "interfering."

Question 10: Best age of children to enter a conventional school. This question was designed to identify the age parents consider most adequate for children to enroll in a conventional school. The responses ranged from one to ninety-nine, with a mean of

eleven years and a mode of eight years.

Question 11: Up to what age do you anticipate teaching your children at home? The responses ranged from six to twenty-two years, with a mean of fifteen and a mode of eighteen years old. This indicates that the majority of parents would prefer to teach their children at home for several years past the elementary level. Responses to question 30 amplify this finding.

Question 12: Rating of home schools on selected polar adjectives. The objective of this question was to assess the overall characteristics of home schools. A semantic differential scale was utilized because it is the most useful type of scale for assessing the structure of home school images. Respondents were asked to rate each attitude object on a five-point rating scale rounded at each end by polar-opposite adjectives.

Figure 1 shows the mean rating of each attitude object and a perceptual map of those ratings. The data in the chart seem to indicate that home schools on the average are rather informal, with balanced orientation between children and subject matter, semi-structured, extremely effective, relatively flexible, quite regular, and very interesting. The high ratings of "effectiveness" and "interesting" might well be the result of self-presentation expected to surface among respondents with strong convictions about such a controversial issue as home schools.

	1	2	3	4	5	
formal	—	—	—	X	—	informal
subject-centered	—	—	X	—	—	child-centered
structured	—	—	X	—	—	unstructured
effective	X	—	—	—	—	ineffective
rigid	—	—	—	X	—	flexible
regular	—	X	—	—	—	irregular
strict	—	—	X	—	—	casual
interesting	X	—	—	—	—	dull

Fig. 1. Rating of home schools on selected polar adjectives.

Questions 13-14: How many hours of instruction and self-study? The number of hours of daily instruction reported ranged from one to nine hours, with a mode of 3.0 hours. As to the number of hours a day children study, in addition to formal instruction, the respondents reported a range of one to nine hours, with a mean of 2.69 hours and a mode of 2.0 hours.

Question 13b: Subject areas stressed. This question indicated a wide spread of responses. The nature of the subjects included natural sciences, social sciences, philosophy, humanities, religion, and a wide array of other general or specialized subject areas. Table 14 lists the major subject matters reported in order of their frequency of occurrence.

TABLE 14  
SUBJECTS STRESSED IN HOME SCHOOLS

Subject	Count
Math	91
Reading	88
Science	33
Penmanship	30
English	27
Bible	24
History	24
Art	16
Language arts	16
Phonetics	16
Spelling	15
Those interesting to child	15
Music	11
Religion	10
Nature	8
Geography	7
Health	7
Character building	6
Life	6
Social studies	5
Work (practical skills)	5
Writing	5
Communication	4
Biology	3
Physical education	3
Community education	2
Literature	2
Outdoor activities	2
Sewing	2
Typing	2
Algebra	1
Alphabet	1
Courtesy	1
Crafts	1
Dancing	1
Economics	1
Philosophy	1
Sacred history	1
Swimming	1
Values	1
World events	1

Question 15a: Achievement tests used. This question was included to investigate the respondents' interest in achievement and national norms. Table 15 shows the breakdown of frequencies and percentages for the use of standardized achievement tests in home schools.

The majority (59.7 percent) reported non-use of achievement tests. The Stanford achievement test and the Iowa test tied, with 17.3 percent as the most frequently used achievement tests. Other tests were reported under the "other" category. These were the Slosson and Quick test, G.E.D., and Woodcock/Johnson.

TABLE 15  
ACHIEVEMENT TESTS

	Number of Responses	Percentage Cell
1. None	89	59.7
2. Iowa	26	17.3
3. Stanford Achievement	26	17.3
4. California	10	6.7
5. Other (state)	7	4.7
6. Metropolitan	2	1.3

This analysis completes the discussion on the general nature of the home school.

Essentials for Success In  
Home School Operations

This section covers the analysis of the response data of question 16, which was designed to identify the nature of the respondents' attributes of their probable success in home schools. Table 16 presents the frequencies and percentages, in order of importance.

TABLE 16  
ESSENTIALS FOR SUCCESS

Reason	Frequency	Percentage
1. I love my children.	134	91.4
2. I am very determined.	122	83.0
3. It is a family enterprise.	109	74.7
4. Groups who have been involved in home schools have been an inspiration to me.	87	59.2
5. My friends are supporting me.	46	31.3
6. We could afford the additional expense.	38	26.0
7. We have had excellent legal advice.	28	19.0
8. We have had good support from local school authorities	17	11.6

The data in the table indicate that "I love my children" was the most frequently cited reason of success in home schools. The least important was the kind of

support received from local school authorities. Overall, these figures would seem to indicate that determination, love for the children, and family togetherness are the basic essentials of success in a home school venture. (For a listing of the "others" category, see appendix F.)

The Psychographic Profile  
Of Home School Operators

This segment of the research focuses on the psychographic, or lifestyle, profile of home school operators. The six questions (17, 18, 27, 28, and 29) asked in this area covered the respondents' activities, interests, and opinions.

In question 17, the respondents were asked about their agreement or disagreement with each of 17 opinion statements. They were to indicate whether they strongly agreed, agreed, were neutral, disagreed, or strongly disagreed with each statement. The responses for each item are summarized below, and are presented in the order of their appearance on the questionnaire:

Question 17a: My political views are liberal.  
 This item was included to help determine the respondent's political perspective. Since the home school movement is by nature conservative, it was expected that the majority of the home school operators would disagree with the statement. Table 17 shows the distribution of respondents along the agreement-disagreement scale. Almost a third (28.8 percent) of the respondents agreed; 43.1 percent disagreed with the statement; while the remaining 28.1 percent were neutral. These findings are indicative of a broad spectrum of political views.

TABLE 17

## MY POLITICAL VIEWS ARE LIBERAL

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Strongly agree	22	15.8	15.8
2. Agree	18	12.9	28.8
3. Neutral	39	28.1	56.8
4. Disagree	18	12.9	69.8
5. Strongly disagree	42	30.2	100.0
Mean rating = 3.28			

Question 17b: There is too much government interference in public education in this country. This item helps establish the respondents' attitude toward government control and intervention in the administration of public school education. A strong majority of 81.8 percent reported agreement with the statement; 12.6 percent were neutral; and only 5.6 percent disagreed. The mean rating of 1.66 shows government intervention as a bothersome reality to home school operators.

TABLE 18  
GOVERNMENT INTERFERENCE IN PUBLIC SCHOOLS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	84	58.7	58.7
2. Agree	33	23.1	81.8
3. Neutral	18	12.6	94.4
4. Disagree	6	4.2	98.6
5. Strongly disagree	2	1.4	100.0
Mean rating = 1.66			

Question 17c: Women should not work outside the home if they have small children, unless absolutely necessary. The respondents' attitudes toward the role of women, careers, and motherhood were the focus of this particular item. The findings reported in table 19 show that home school operators are willing to devote more time to the education of their children, and thereby possibly limiting their own career developments. The majority of the respondents (76.7 percent) reported agreement with the statement, while only 8.9 percent disagreed.

TABLE 19

## WOMEN WITH SMALL CHILDREN WORKING OUTSIDE THE HOME

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	86	58.9	58.9
2. Agree	26	17.8	76.7
3. Neutral	21	14.4	91.1
4. Disagree	4	2.7	93.8
5. Strongly disagree	9	6.2	100.0
Mean rating = 1.79			

Question 17d: Our home is a social center for children in the community. This is one of a few items designed to measure the degree of 'the parents' or children's social involvement. Responses to this item were spread around, with 39.2 percent agreeing, 39.2 percent neutral, and 21.8 percent disagreeing. The apparent conclusion of the findings in table 20 are that these families are not necessarily very sociable, but at the same time there is no definitive support for an assertion that they are less socially involved than most parents.

TABLE 20  
HOME AS A SOCIAL CENTER

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	18	12.6	12.6
2. Agree	38	26.6	39.2
3. Neutral	56	39.2	78.3
4. Disagree	26	18.2	96.5
5. Strongly disagree	5	3.5	100.0
Mean rating = 2.73			

Question 17e: When making educational decisions, needs of the children should come first. Like 17c, this item was to measure the extent of child-centeredness or orientation of the respondents. Once more the responses were indicative of a strong child orientation in these families. Only 3.4 percent disagreed, none strongly; but 89.0 percent agreed with the statement that the needs of the children were their first concern. The statement received a relatively low mean rating of 1.55, reinforcing its position as a salient consideration in the respondents' minds.

TABLE 21

## CHILDREN'S NEEDS COME FIRST IN EDUCATIONAL DECISION

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	86	58.9	58.9
2. Agree	44	30.1	89.0
3. Neutral	11	7.5	96.6
4. Disagree	5	3.4	100.0
5. Strongly disagree	--	----	-----
Mean rating = 1.55			

Question 17f: There is not much I can do about most of the important problems that we face today. The purpose of this statement was to measure the degree of powerlessness experienced by the home school operators. The responses in table 22 show the respondents have a low level of powerlessness. In fact, 78.1 percent of the respondents disagreed with the statement, which is indicative of a very decisive group who are in control of themselves and the situation. Only 11.2 percent agreed with the statement; 9.8 percent were neutral.

TABLE 22  
ATTITUDE TOWARD IMPORTANT PROBLEMS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	8	5.6	5.6
2. Agree	8	5.6	11.2
3. Neutral	14	9.8	21.0
4. Disagree	61	42.7	63.6
5. Strongly disagree	32	36.4	100.0
Mean rating = 3.95			

Question 17g: School busing is the most viable answer to racial segregation. Where do the respondents stand on social issues? This was one item designed to measure the attitude of home school operators toward the controversial issue of school busing. Table 23 reveals the groups' rejection of busing as the answer to racial problems in public education. Only 4.1 percent agreed with the statement, while 81.3 percent disagreed. This finding further upholds the conservative nature of the group under study.

TABLE 23  
SCHOOL BUSING AND SEGREGATION

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	2	1.4	1.4
2. Agree	4	2.8	4.1
3. Neutral	21	14.5	18.6
4. Disagree	25	17.2	35.9
5. Strongly disagree	93	64.1	100.0
Mean rating = 4.39			

Question 17h: There is too much violence in public schools. The purpose of this item was to check on the validity of violence or rivalry in public schools as a relevant reason for operating one's own home school. In question 4h, 86.2 percent indicated that rivalry in regular schools is a determining element in their decision to operate a home school. In the present case a significant majority (93.9 percent) agreed with the statement that too much violence exists in public schools. Only one respondent (0.7 percent) disagreed with the statement.

TABLE 24  
VIOLENCE IN PUBLIC SCHOOLS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	93	63.3	63.3
2. Agree	45	30.6	93.9
3. Neutral	8	5.4	99.3
4. Disagree	--	----	----
5. Strongly disagree	1	0.7	100.0
Mean rating = 1.44			

Question 17i: To a large extent, emotions influence my decisions. This item was included to check on the level of emotional balance and rationality of the respondents. More than half of the respondents (57.8 percent) disagreed with the statement; 22.4 percent were neutral; and only 19.7 percent agreed. These figures indicate that at least half of the home school operators had probably "reasoned" their decision to operate a home school.

TABLE 25  
INFLUENCE OF EMOTIONS ON DECISIONS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	4	2.7	2.7
2. Agree	25	17.9	19.7
3. Neutral	33	22.4	42.2
4. Disagree	56	38.1	80.3
5. Strongly disagree	29	19.7	100.0
Mean rating = 3.55			

Question 17j: To be independent and just be yourself won't get you very far in the world today. The purpose of this item was to identify the degree of self-estrangement and the level of social alientation of the respondents. The responses in table 26 show the respondents as determined, in control, and successfully independent. Only 11.9 percent reported agreement with the statement that independence is detrimental to survival, while 78.0 percent disagreed with the statement. These figures are complementary to those reported for 17f, where 79.1 percent rejected helplessness and claimed control over the situation.

TABLE 26  
INDEPENDENCE NEEDED TO SURVIVE

	Number of Responses	Percentages Cell	Percentages Cumulative
1. Strongly agree	3	2.1	2.1
2. Agree	14	9.8	11.9
3. Neutral	16	11.2	23.1
4. Disagree	48	33.6	56.6
5. Strongly disagree	62	43.4	100.0
Mean rating = 4.06			

Question 17k: Children are the most important persons in an ideal parent's life. This was another item designed to measure the extent of child-centeredness or orientation in the family of the respondent. While the responses reported for items 17c and 17e were noticeably important to the respondents, those reported for this item were not as pointed. Just under half (49.3 percent) agreed with the statement, while 22.9 percent were neutral and 26.8 percent disagreed. One explanation for these results might be the semantics of the item, which may seem to suggest that children are more important than parents, grandparents, or others.

TABLE 27

## CHILDREN MOST IMPORTANT TO PARENTS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	38	26.4	26.4
2. Agree	33	22.9	49.3
3. Neutral	33	22.9	72.2
4. Disagree	34	23.6	95.8
5. Strongly disagree	6	4.2	100.0
Mean rating = 2.56			

Question 171: Our family income is high enough to satisfy nearly all our important desires and needs.

In question 4, respondents were asked to rate the relevance of high costs of education as a reason for operating a home school. The current item was designed to give an understanding of the financial condition of these parents and their ability to provide for the needs of their family. More than half (58.1 percent) indicated that their income was high enough to satisfy all important needs of their family; 20.9 percent were neutral; and 21.0 percent disagreed with the statement.

TABLE 28

## FAMILY INCOME SUFFICIENT

	Number of Responses	Cell Percentages	Cumulative Percentages
1. Strongly agree	27	18.2	18.2
2. Agree	59	39.9	58.1
3. Neutral	31	20.9	79.1
4. Disagree	17	11.5	90.5
5. Strongly disagree	14	9.5	100.0
Mean rating = 2.54			

Question 17m: My children are receiving better preparation for life than most children in my country. This item was to test the validity of the response to question 12, as related to the effectiveness of home schools. A large majority (93.2 percent) agreed with the statement that their children were being better prepared for life than most other children in the country. Only 6.8 percent were neutral, and not a single respondent disagreed. These findings strongly affirm the responses reported for question 12, where the home schools were depicted as very effective.

TABLE 29  
CHILDREN'S PREPARATION FOR LIFE

	Number of Responses	Percentages Cell	Percentages Cumulative
1. Strongly agree	89	60.5	60.5
2. Agree	48	32.7	93.2
3. Neutral	10	6.8	100.0
4. Disagree	--	----	----
5. Strongly disagree	--	----	----
Mean rating = 1.46			

Question 17n: My children are sick less often than their friends. Like 17m, this item is directed at measuring the influence of home school on the life of the children. Also, implicitly, respondents may have interpreted the item as a measure of their parenting capabilities. Table 30 shows 85.4 percent in agreement with the statement, 12.5 percent neutral, and a low 2.1 percent in disagreement. While it may be difficult to infer causality in the case, one may conclude on the basis of the reported perception of the parents that children attending home schools are healthier than their peers who attend public or parochial schools.

TABLE 30  
CHILDREN'S ILLNESSES

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	76	52.8	52.8
2. Agree	47	35.6	85.4
3. Neutral	18	12.6	91.9
4. Disagree	3	2.1	100.0
5. Strongly disagree	--	----	----
Mean rating = 1.63			

Question 17o: In order to be a good parent, you need to belong to one or more clubs or fraternal organizations. The purpose of this item was to evaluate the degree of the respondents' social compulsiveness or interdependence. Table 31 clearly indicates again the strong and independent nature of home school operators--91.1 percent disagreed with the statement, while 6.8 percent were neutral and only 2.0 percent agreed with it. These findings add support to the characterization of home school operators as secure, independent couples with a strong conviction to provide their children with quality education.

TABLE 31  
PARENTING AND SOCIALIZATION

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	--	----	----
2. Agree	3	2.0	2.0
3. Neutral	10	6.8	8.8
4. Disagree	45	30.6	39.5
5. Strongly disagree	89	60.5	100.0
Mean rating = 4.49			

Question 17p: In order to make it in the world today, you are almost forced to do something which is not right. This item was designed to measure the attitude of conformity and situational ethics. A high 81.1 percent disagreed with the assertion that one has to go against his or her convictions to make it in today's world. This relatively high percentage depicts the respondents as law-abiding citizens who do not oppose accepted practices just for the sake of being different. Instead, they are independent enough to follow their conviction to provide quality education for their children. Only 11.2 percent reported agreement with the statement.

TABLE 32  
CONFORMITY AND SITUATIONAL ETHICS

	Number of Responses	Percentages	
		Cell	Cumulative
1. Strongly agree	6	4.2	4.2
2. Agree	10	7.0	11.2
3. Neutral	11	7.7	18.9
4. Disagree	25	17.5	36.4
5. Strongly disagree	91	63.6	100.0
Mean rating = 4.29			

Question 17q: My children are better behaved than other children in my community. Like 17m and n, this item was to measure the parents' perceived influence of home school education on the moral development and behavior of children as compared to others. Table 33 shows 80.1 percent in agreement with this statement, 19.2 percent neutral, while only one respondent (0.7 percent) disagreed with the statement. Evidently, the parents believe that home schools are aiding the mental development, the physical well-being, and the moral development of their children.

TABLE 33  
CHILDREN'S BEHAVIOR

	Number of Responses	Percentages Cell	Percentages Cumulative
1. Strongly agree	53	36.3	36.3
2. Agree	64	43.8	80.1
3. Neutral	28	19.2	99.3
4. Disagree	1	0.7	100.0
5. Strongly disagree	--	----	----
Mean rating = 1.84			

Question 18 was developed to measure the respondents' activities such as community involvement, religious orientation, recreation and travel, and parenting. Respondents were presented with seven activity statements which they were to complete by checking one of the following adverbs: frequently, occasionally, seldom, or never.

Table 34 summarizes the frequencies and percentages for each of the response variables. In harmony with the responses to questions 9, 12, and 17m, 82.6 percent of the parents indicated that their children frequently engage in practical work projects, and 83.8 percent affirmed their successful parenting and teaching by indicating that their children help with chores at home. The average socializer image of the parents established earlier in such items as 17d, j, and o was reaffirmed in such responses as "I do volunteer work frequently" (44.9 percent), and "I attend social gatherings occasionally" (43.9 percent).

The conservative nature of the respondents was reaffirmed with 63.7 percent indicating they attend religious services frequently. Only 18.5 percent said they never attend religious services.

Most respondents were displeased with television. Some 60.1 percent seldom or never watch television, and only 10.7 percent watch television frequently.

In the area of recreation and travel, 75.7

percent indicated that their family takes long trips frequently or occasionally. Only 3.4 percent never take any trips.

TABLE 34  
PSYCHOGRAPHIC VARIABLES

	Fre- quently		Occa- sionally		Seldom		Never	
	#	%	#	%	#	%	#	%*
1. Our children engage in practical work projects gardening, crafts, etc.)	13	82.6	25	16.8	1	0.7	--	----
2. I do volunteer work (church, community, etc.)	66	44.9	47	32.0	22	15.0	12	8.2
3. I attend religious services.	93	63.7	15	10.3	11	7.5	27	18.5
4. Our family watches TV.	16	10.7	42	28.2	57	38.3	34	22.8
5. I attend social gatherings.	28	18.9	65	43.9	49	33.1	6	4.1
6. My children help with chores at home.	124	83.8	23	15.5	1	0.7	--	----
7. Our family takes long trips.	32	21.6	80	54.1	31	20.9	5	3.4

\*represents the number of responses/frequency percentage

Questions 27-30 were developed to qualify respondents on their preparedness for teaching. Question 27 sought to check on the respondents' familiarity with eight specific or general sources of educational materials. Table 35 lists the percentages of respondents who indicated they owned or had a subscription to each of the information sources.

Encyclopedias and National Geographic were the two most familiar sources, with 68.0 percent and 61.3 percent respectively, while 70.0 percent checked the "other" category. A list of these entries is found in table 49.

TABLE 35  
REFERENCE MATERIALS AND MAGAZINES

	Number of Responses	Percentages
Other	105	70.0
Encyclopedia	102	68.0
<u>National Geographic</u>	92	61.3
News magazines	72	48.0
Cassette programs	59	39.3
<u>Mother Earth News</u>	58	38.7
<u>Reader's Digest</u>	51	34.0
Nature slides	28	18.7
Educational films	25	16.7

In question 28, the respondents were to indicate the major source of ideological influence on their decision to operate a home school. John Holt was the name mentioned most often, followed by Raymond Moore. Both individuals have contributed significantly to the debate on the need for and preservation of home school education.

Question 29 sought to reveal the institutional nature of home schools. Respondents were asked to indicate whether they belong to any home school organization. More than half the parents (55.2 percent) reported not to belong to any home school organizations, while the remaining 44.8 percent indicated they were part of an organized, overt movement.

Reasons for this isolation may be that the parents do not know that organized home school associations exist, or perhaps they are suspicious of these organizations. Other parents may just be operating under the threat of government intervention and penalty; thus they prefer going at it on their own.

In summary, the psychographic nature of the respondents seems to fit the following pattern: these parents are conservative, determined, independent, rationally convinced of the legitimacy of home schools, average socializers, religiously-inclined, very children-centered, and very well pleased with their performance as home school operators.

The Demographic Profile of  
Home School Operators

Question 19a: Area of Residence. This question asked where the respondents resided. Four responses were available: rural area, small town, suburban area, or urban area. It was found that 73.0 percent of the respondents lived in rural areas or small towns, and only 14.9 percent lived in an urban area. This is what could be expected, that most home schools would be found in a more country-like setting. This type of environment would make the operation of a home school more convenient and perhaps also more suitable for the children.

TABLE 36  
AREA OF RESIDENCE

	Number of Responses	Percentages	
		Cell	Cumulative
1. Rural	70	47.3	47.3
2. Small town	38	25.7	73.0
3. Suburban	18	12.2	85.2
4. Urban	22	14.8	100.0

Question 19b: Type of Dwelling. This question was aimed at identifying what type of residence would be typical for home school operators. There were three response options, and an "other" category with a note for respondents to specify what were the types of residence they lived in. Table 37 shows that 83.9 percent live in a single-family house, while 8.9 percent live in "other" types of dwellings.

TABLE 37  
TYPE OF DWELLING

	Number of Responses	Percentages Cell	Cumulative
1. Single-family house	104	83.9	83.9
2. Other	11	8.9	92.8
3. Apartment	8	6.5	99.3
4. Townhouse/ condominium	1	0.7	100.0

Respondents reporting living in "other" types of dwellings constitute a small group. Of these, seven respondents lived on farms, two lived in duplexes, one in a house trailer, and one in a cabin.

Question 20: Religious Identification. This question asked with what religion or denomination, if any, the respondent identified with. The responses to this question were somewhat of a surprise. It had been expected that the majority of the respondents would be from among the more conservative mainstream Christian faiths. But as Table 38 shows, 64.8 percent did not belong to this group. (See table 46 for a complete listing.) And 15.9 percent did not claim any religious affiliation. The table also shows that the respondents who identified with the Catholic church represented 7.6 percent, while 5.5 percent identified with the Baptist, and 2.8 percent with the Methodist faith.

TABLE 38  
RELIGIOUS BACKGROUND

	Number of Responses	Percentages	
		Cell	Cumulative
1. Other	94	64.8	64.8
2. None	23	15.9	80.7
3. Catholic	11	7.6	88.3
4. Baptist	8	5.5	93.8
5. Methodist	4	2.8	96.6
6. Lutheran	2	1.4	98.0
7. Presbyterian	2	1.4	99.4
8. Jewish	1	0.7	100.0

Question 21: Sex. This question was to establish the sex of the respondents. As expected, there were more women (81.1 percent) responding to the questionnaire than men (18.9 percent).

Question 22: Current Marital Status. This question was for the purpose of identifying the marital status of the respondents. The majority (91.2 percent) were married, while 6.7 percent were divorced, 2.0 percent were single, and none were widowed. These figures show that the "family enterprise" nature of a two-parent home offers the most common base for a home school.

Question 23a, b: Occupation. This question was included to indicate the occupational status of the respondents. Table 39 shows that the operators of home schools were prominently mothers/housewives (40.0 percent), and that 24 percent were professional workers. Table 40 indicates that most of the spouses were professional people (26.6 percent), and that 18.6 percent were skilled workers. This would indicate that home school operators in general have a well organized and identified home management/work situation.

TABLE 39

## OCCUPATIONS OF INDIVIDUALS ANSWERING QUESTIONNAIRE

Occupation	Number of Responses	Percentages	
		Cell	Cumulative
Mother/housewife	60	40.0	40.0
Professional	36	24.0	64.0
Medical	13	8.7	72.7
Media	11	7.3	80.0
Sales and service	9	6.0	86.0
Labor, skilled worker	8	5.3	91.3
Self-employed	6	4.0	95.3
Management	4	2.7	98.0
Religion	2	1.3	99.3
Other	1	0.7	100.0

TABLE 40

## OCCUPATION OF SPOUSE OF INDIVIDUAL ANSWERING QUESTIONNAIRE

Occupations	Number of Responses	Percentages	
		Cell	Cumulative
Professional	40	31.7	31.7
Labor, skilled worker	28	22.2	53.9
Mother/housewife	15	11.9	65.8
Sales and service	12	9.5	75.3
Media	9	7.1	82.4
Management	6	4.8	87.2
Religion	5	4.0	91.2
Self-employed	4	3.2	94.4
Other	3	2.4	96.8
Medical	3	2.4	99.2
Student	1	0.8	100.0

Question 24: Educational Background. This question was asked for the respondents' educational achievements. Table 42 shows that the respondents are generally well educated. All have at least a high school education, and 75.0 percent have had one to three years of college, with 44.0 percent having graduated from college. Half of the college graduates (22.7 percent of the respondents) had gone on to graduate work.

TABLE 41  
EDUCATIONAL BACKGROUND

	Number of Responses	Percentages	
		Cell	Cumulative
1. 1-3 years of college	53	35.3	35.3
2. 4 or more years of college	35	23.3	58.6
3. Graduate school	34	22.7	81.3
4. High school	28	18.7	100.0
5. Grade school	--	----	100.0

Question 25: People in Household. This question was to establish household size of the respondents. This was divided into two parts--adults over 18 years of age, and children under 18 years of age.

TABLE 42  
PEOPLE IN HOUSEHOLD

Number in Household	Number of Responses	Percentages Cell	Percentages Cumulative
<u>Adults over 18 years of age</u>			
One	11	7.4	7.4
Two	119	79.9	87.3
Three	10	6.7	94.0
Four	7	4.7	98.7
Five	1	0.7	99.4
Six	1	0.7	100.0
Mean rating = 2.13		Mode rating = 2	Range of 1-6
<u>Children under 18 years of age</u>			
One	17	12.6	12.6
Two	48	35.6	48.2
Three	37	27.4	75.6
Four	18	13.3	88.9
Five	9	6.7	95.6
More than five	6	4.4	100.0
Mean rating = 2.80		Mode rating = 2	Range of 1-9

Question 26: Total Household Income. This question asked for the respondents' household income for 1980. Respondents were to check one of nine categories provided. Response was quite high on this item, considering the sensitivity of the topic. Table 43 indicates that 22.1 percent had income of less than \$9,999 in 1980. Over 40 percent of the respondents (41.4 percent) reported an income of between \$15,000 and \$29,999, and 18.6 percent made over \$30,000 in 1980. The median income level range was between \$15,000 and \$19,000. Thus it seems that most of the home school operators would be of the middle class, insofar as income is concerned.

TABLE 43  
TOTAL HOUSEHOLD INCOME

Household Income	Number of Responses	Percentage Cell	Percentage Cumulative
Less than \$5,000	10	7.1	7.1
\$ 5,000 to \$ 9,000	21	15.0	22.1
\$10,000 to \$14,999	25	17.9	40.0
\$15,000 to \$19,999	20	14.3	54.3
\$20,000 to \$24,999	21	15.0	69.3
\$25,000 to \$29,999	17	12.1	81.4
\$30,000 to \$34,999	11	7.9	89.3
\$35,000 to \$49,000	6	4.3	93.6
\$50,000 and over	9	6.4	100.0

This item concludes the section on the demographical profile questions.

Question 30: Comments on the home school experience. This question was included in the questionnaire to provide the respondents with an opportunity to express themselves in regard to their experiences in operating a home school. About two thirds of the respondents took advantage of this opportunity, and samples of these responses are included in appendix F.

There were thirty-five short notes written directly on the questionnaire, and sixty-one longer notes or letters written on separate sheets and included with the returned questionnaire. Many of the respondents also included news clippings and other materials relevant to their experiences.

The tone of the response was, with few exceptions, very friendly and cooperative. Many of the respondents expressed their support for the study, and some volunteered to help with further information, if necessary. The overall impression was that the respondents were outgoing, open, and concerned.

## CHAPTER V

### SUMMARIES, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the research study with conclusions and recommendations drawn from the findings. The study dealt with the selected characteristics of home schools and the parents who initiated them.

#### Nature of Study

This was a descriptive, analytical research aimed at investigating the general nature of home schools and identifying characteristics common to parents who choose to operate home schools for their children. More specifically, the objective of the research was to provide information that would aid in answering the following research questions:

1. Why do some parents choose to operate home schools?
2. What is the general nature of home schools (i.e., how long do they convene, what are the subjects taught, how rigid are the programs, etc.)?
3. What are the essentials of success in home school education as perceived by operators of such schools?
4. What are the major psychographic (lifestyle) characteristics of home school operators?

5. What are the major demographic characteristics of home school operators?

These objectives emerged from an extensive search of the related literature, covering most aspects of home school education, with emphasis on the following areas:

1. The historical and philosophical aspects of home school education
2. The legal implications of home school education
3. Current trends and controversy in home school education.

#### Review of Related Literature

The review of literature was divided into three sections. The first reviewed the historical and philosophical foundations of the home school concept in education. The influence of the home school as the core of education in Jewish, Latin and European history, and the point of departure from which all other educational activities proceed, was traced.

The philosophical backgrounds of four main streams of present educational thought were presented: Jewish, Catholic, Protestant, and humanistic. The implications of each of these philosophical attitudes was related to the home school. The home-centered nature of the Jewish tradition makes the home the primary teaching/learning matrix. Educational activity in the Jewish tradition reaches out from the home as a base of reference.

The Catholic tradition is church-centered, seeing

itself as the mediating channel of salvation which determines policy, creed, thought patterns, and methods. The home, while vital, becomes part of the church function of salvation mediation.

The Protestant "protest" orientation tends to restore the home to the center of education, thus providing the possibility of a wide variety of approaches to education. The emphasis of education from the Protestant viewpoint is to educate the child to become an independent individual who will assume a personal responsibility for the development of a relationship to God in the context of the "priesthood of every believer."

Humanism alters the focus from a God-centered, church-centered relationship to a man-centered line of thought. The goal is to develop the intrinsic potential within each child, regardless of background or home setting. Since the ability of mankind as a whole depends on each person's development, to the humanist it is society's task to ensure adequate education. This emphasis produces an educational thrust which tends away from the home and toward group or societal responsibility and authority. Since the needs of all must be met, education must avoid the specific family traditions and emphasize the general cross-cultural curriculum. Schools then become the instrument of the state for preparing citizens for participation in common growth, safety, and prosperity. The humanistic philosophies, with their

lessened emphasis on home-centeredness, have grown to be the dominating influence in public schools.

The historic trends and influence of these philosophies were traced in American education. The rising tide of dissatisfaction with the performance of public schools was noted and the major areas of criticism in the contemporary social and educational scene documented. One key criticism is the way the growing bureaucracy of education with its standardization of teaching methods, content, and materials has set aside strong home traditions. The accusation is made that public schools are operationally indifferent to parents' concerns and anger over what they consider to be inadequate teaching. This brings into question the issue of the final educational product. Consequently, educational accountability has become a hotly-debated issue, and naturally leads into a search for alternative methods of education.

A second section dealt with the legal implications affecting home schools. Compulsory attendance is a very prominent issue. The original purpose of compulsory attendance was to protect the right of the child to minimal education, in order to accelerate the assimilation of immigrants into the American society, but the problem initially confronted is no longer crucial in modern America. In addition to this, arbitrary applications of the attendance laws have produced a

well-entrenched educational tradition which, in spite of court challenges, seems unlikely to change within the foreseeable future.

Court cases challenging the attendance laws were noted. An encouraging trend is the growing recognition of the parent's prime responsibility and authority in the education of his or her children. From recent litigations warnings have been issued to parents who are considering home schools to make sure their rationale and procedures for operating a home school can be supported in the courts if a conflict arises with public school officials.

Then, too, problems of teacher certification face the home school parent. The regulations vary from state to state, as does the degree of pressure that operators of home schools can anticipate from authorities. The review of literature reveals that even though some states, like Illinois and Florida, are quite lenient in matters of regulations as long as the child is given adequate education, other states, like North Carolina, Michigan, Ohio, and Washington demand certification of all non-public school teachers.

The right of parents to educate their children at home on grounds of religious conviction, together with alternative education programs currently in use, were examined in light of legal implications. The home schools for handicapped children are generally given

strong state support, and often operate in conjunction with correspondence schools, which are accepted alternative modes of education by state educational officials.

The third section of the literature review dealt with the current debate on the educational scene, especially the growing demand for an adequate alternative to the public school system. An interesting side study pointed up the role of correspondence schools, which have been a significant development since the turn of the century. These schools have offered the home school parent a useful ally in accrediting their home school activities. In addition to this, a growing reservoir of home school resources is becoming available.

#### Research Design, Population, And Instrumentation

Due to the lack of definitive, empirical research on the nature of existing home schools, a descriptive survey instrument was developed for gathering data essential to achieve the research objectives. The research design utilized in this study was descriptive in nature. The major purpose of the research was to help develop a profile of home schools and home school operators.

A sample of 312 families was selected from a pool of approximately three thousand names of families on file at the Hewitt Research Foundation. The names included in

the sample were qualified on the basis of correspondence or notations that may have indicated that these families were either conducting a home school currently, or have conducted one in the past. The 312 names represented a census of parents who were very likely to be operating a home school.

Data for the study were obtained through a mailed survey questionnaire. This instrument was pretested before the final version was mailed out. By the predetermined cut-off date, 221 questionnaires were returned, of which 150 were used in the final analysis. Data from the returned questionnaires were coded, then entered into the computer at Andrews University for analysis. Because of the descriptive nature of the research, the analysis and reporting were limited to measures of central tendency such as frequency distributions, percentages, means, modes, or medians.

### Research Findings

The major findings of the research are presented in this section as they relate to each of the five research questions developed to guide the research process.

1. Reasons for conducting home schools. Why do parents choose to conduct their own home schools for their children, given the availability of public and private schools? The respondents' ratings of twelve possible reasons yield the following as most relevant for

the respondents' decisions to operate their own schools.

The reasons are listed in order of their importance:

- a. concern for the moral health of their children
- b. concern over the character development of their children
- c. the prevalence of excess rivalry and ridicule in conventional schools
- d. the overall poor quality of education in public schools
- e. desire to enjoy the children at home in their early years.

These five reasons were rated as relevant by the majority of the respondents. Also, the "other" reasons provided by the respondents seem to amplify the importance of these as reasons for operating their own schools.

The respondents seem to suggest that the environment of public or even parochial schools is a threat to the moral health of children and a hindrance to their character development.

Concern over the poor quality of public education is not surprising, given the ongoing debate over this issue by educators, legislators, and parents.

Throughout the questionnaire these respondents revealed, in more than one way, their child-centeredness and their interest in parenting in at least the early years of their children's lives. This phenomenon was evident in the expressed desire to enjoy the children at home in their early years.

Of little relevance to the respondents were such reasons as:

- a. the unavailability of transportation, or distance from the nearest school
- b. the physical condition of the children (i.e., handicapped children)
- c. the difficulty that children may have in getting along with teachers or other students in regular schools
- d. the cost of education in conventional schools.

2. The general nature of home schools. This section dealt with the overall profile of a typical home school. The summary statements listed below are based on the participants' responses and show the typical home school as having the following characteristics:

- a. a family enterprise operated for the most part by both parents
- b. small in size (average of two children)
- c. prevalent in small towns and rural areas
- d. informal, child-centered, relatively flexible in program
- e. effective and interesting to the children (as perceived by the parents)
- f. does not, for the most part, utilize standardized achievement tests
- g. children's achievement rated above average for those who reported using standardized achievement tests.
- h. convenes for an average of 3.7 hours per day
- i. children study on their own an average of 2.7 hours per day
- j. is approved by local authorities

- k. instructional materials, for the most part, prepared by the parents, with some parents utilizing materials prepared especially for home school use.
- l. covers a wide range of conventional course offerings
- m. is operated for more than two years

These characteristics highlight the major "perceived" characteristics of home schools and their differential advantages over conventional schools. The fact that parents utilize "homemade" materials or select from instructional materials developed specifically for home schools appears to underscore the perceived importance of instructional materials in providing a "desirable" learning situation.

The extremely high ratings given to the effectiveness and the interest-holding capabilities of home schools correspond well to the indictments of public schools given earlier by the respondents.

For "other" reasons for conducting a home school, respondents listed such concepts as "public schools destroy the child's desire to learn," or "public schools inhibit creativity and self-development."

3. Essentials for success in home school education. This section sought to identify the major factors to which parents may attribute their success in operating a home school. Respondents were asked to check any of eight reasons that were listed, or write in their own reasons for succeeding in a home school operation.

The findings reported in this section show the following five factors as essential elements for success, as perceived by the respondents. These factors or reasons are listed in order of their perceived importance:

- a. because of love for the children
- b. because of strong determination
- c. because the home school is a joint (husband and wife) or family enterprise
- d. because of inspiration from others who are involved in home school operations
- e. because of capability to afford additional expenses

These reasons for success echo the purpose for operating home schools in the first place, a relationship which was cited earlier.

4. The psychographic profile of home school operators. Several items were designed to capture the lifestyle profile of the respondents. These items covered major activities, interests, and opinions. The following list summarizes the major characteristics of the respondents in each of the three areas:

a. activities

Parents operating home schools are, for the most part,

- (1.) church goers (attend church services regularly)
- (2.) average socializers (occasionally attend social gatherings)
- (3.) occasional travellers (take long trips occasionally)

- (4.) actively involved in community affairs
- (5.) make most decisions based on rational rather than emotional bases.

b. opinions

Parents operating home schools for the most part think

- (1.) there is too much violence in public schools
- (2.) their children are better prepared for life than children going to conventional schools
- (3.) their children are healthier than most other children in the community
- (4.) their children are better behaved than most other children
- (5.) women should not work outside the home if they have small children
- (6.) there is too much government interference in public education
- (7.) needs of the children should come first when making family educational decisions
- (8.) busing is not the answer to segregation
- (9.) with determination, people can change the circumstances around them.

c. interests

The major orientations and concerns of the respondents were characterized as follows:

- (1.) political--conservative in view
- (2.) religious--but not greatly involved in church life
- (3.) community involvement--limited, pre-occupied at home
- (4.) parenting--a strong involvement

(5.) television--generally disdained

(6.) travel--a high priority.

5. The demographic profile of home school operators. Several items on the questionnaire were developed to capture the demographic characteristics of home school operators. Data from these items show the respondents to have the following characteristics:

- a. they live in rural areas and small towns
- b. they come from diverse religious backgrounds, some of which are very non-traditional
- c. they have small households--typical family is made up of two adults and two children
- d. typical profession of females is mother/housewife/homemaker
- e. males are for the most part professionals or skilled workers
- f. parents typically have between one and three years of college
- g. median income of these households ranges between \$15,000 to \$20,000
- h. most parents have access to learning resources (e.g. encyclopedias, magazines, cassette programs, etc.)

These findings tend to portray the operators of home schools as middle-class Americans who have the academic background and the resources to qualify them in their endeavor. The prevalence of home school operations in small towns and rural areas deserves further investigation. An explanation for this phenomenon may be the tendency of supporters of home schools to move away from the cities and back to nature.

### Conclusions

The findings reported in this study have significant import for religious educators, since a large number of respondents (70 percent) expressed great concern over the low moral quality of public schools. The reasons cited for operating a home school could provide answers to the whys of home school education. A strong conviction of the inadequacy of conventional education and love for the children motivate the decision to operate home schools.

The matter of parents' perception about excessive government control and standardization in public schools presents a challenge to administrators and teachers in private and parochial schools, reminding them not to become preoccupied with techniques and procedures to the point that they overlook one of the major objectives of education--character education and moral development of children. With Christian private schools facing financial perils, home schools may become more prominent as the government takes a more relaxed attitude toward such an alternative. Therefore, religious education needs to provide programs and approaches which place emphasis on the quality of the final product in order to justify possible financial strains imposed upon parents.

The characterization of home school operators as determined individuals who have thought through their decision would indicate to educators that this movement

is very likely to be around for awhile, and that it may grow as more reports of successful home school operations become known. The parents have a strong interest in their children's welfare and are very determined to serve them well. The importance of the joint participation and the financial affordability establishes some constraints on single parents or parents who may share the same convictions as the respondents in this study but cannot afford the additional expenses.

The curriculum of home schools was not significantly different from that of conventional schools, a fact that suggests again that it is not the courses, but the way those courses are taught, that has a negative impact on the children's moral health as perceived by the participants in this study.

Another point of special interest to religious educators pertains to the nature and quality of instructional materials. The notes and letters written in response to question 30 on the questionnaire reveal that the proliferation of fiction, the orientation to evolution, sex, and humanism in school textbooks, instructional materials and libraries are matters of great concern to some parents. Educators in religious schools should review the nature of textbooks and other materials to make sure they measure up to the highest moral standards.

The low ratings given items 4e, f, g, and i in

the questionnaire indicate that parents who operate their own schools based their decision on their convictions about moral and philosophical issues, not on economic, physical, or geographical reasons.

The findings of this study suggest that all the characteristics combine to portray a home school operator to be a determined, conservative parent who resents the role of government in public education, one who will not yield his or her family autonomy. Instead, such parents go on to develop their own alternative to conventional education, and they will do it alone, if necessary.

### Recommendations

The findings and conclusions of this study infer recommendations for society at large in its response to the growing phenomenon of home schools. Definite segments of society influence or are influenced by the home school movement--parents, private and parochial schools, the public school establishment, teacher training institutions, and the legal profession.

Recommendations to each societal segment follow:

1. Parents now engaged in operating home schools should become aware of and utilize effectively the wide range of resources increasingly available to them. They can make better use of the home school associations and the services to parents they provide. Home school parents will need to pay special attention to the growing body of legal information and court decisions which affect the establishment and protection of home school programs.
2. Parents contemplating the establishment of a

home school must make a thorough survey of existing resources and information before beginning their home school. Careful planning, using available resources in legal, organizational, curriculum construction, and learning materials is essential to success, as is maintaining good relationships with the public school system.

3. All parents involved in home schools should seek more effective methods of unified action, both in sharing knowledge, experience and resources, and in group action coordinated to bring maximum class action power and yet ensure the unique independence of the home school units.
4. Private and parochial schools need to review their stance toward home schools and the students who receive significant portions of their education in them. Criteria for admission of such students could be devised which will give encouragement for high-quality home education, but will screen out ill-prepared students.
5. Public school administrators at local and intermediate school district levels ought to review their attitudes and procedures toward home schools established within their jurisdiction. More positive attitudes can be sought, and attempts made to assure quality home education by professional guidance and resource support, rather than attempts to hinder the home school education by open or covert opposition.
6. State boards of education should restudy the home school as a valid alternative method of education. Criteria and legislation will have to be devised which will make home schools possible while ensuring basic standards of educational achievement. Since the financial reality of loss of state per-pupil subsidies constitutes a source of fear and opposition to home schools among local school administrators, it is recommended that provisions be made for home schools to be given experimental school status, with home school students being made a part of the local school pupil count. This would encourage local schools to play a more encouraging role toward home schools. Certification requirements must be reexamined

to make provisions for the exigencies of home schools, within the spirit and intent of present protective legislation.

7. State legislatures and boards of education can neglect no longer the reevaluation of their compulsory attendance laws in light of the basic purposes of such laws in contemporary society. Since child labor, ethnic melting, and the exclusion of large numbers from youth on the labor force no longer hold the same demands as when attendance laws were first enacted, new thought should be given to their application, especially in regard to home schools and their needs.
8. Teacher training institutions, both public and private, could make provision in their curriculum for a specific emphasis on home schools and their implications. Furthermore, parents involved in home school activities deserve continuing education services in classes or workshops, which such institutions might well provide. Not only at the college level is this indicated, but also the curriculum in the high school might include parenting education, with emphasis on parental responsibility in providing adequate education for the children.
9. Home school associations need to continue to grow in the services they provide parents involved in home schools. Encouragement should be given to commercial school materials firms to prepare materials for the home school market and existing educational material screened for use by home schools. The associations can provide these resources in a clearing-house service without adversely affecting the essential independence of the home school.
10. The legal profession, especially Christian lawyers who have occasion to represent home schools in legal actions, have a responsibility to provide three types of information: a) up-to-date information on current legal implications of home school activities; b) legal information concerning home schools and their problems for judges, legislators, and educational leaders; and c) information of a general nature for parents and others interested in home schools.

### Recommendations for Further Research

Overall, the findings of this study seem to indicate that the home school movement deserves further research and more attention than it has so far received. As a descriptive study on the characteristics of home schools, this research would perhaps serve as a beginning for further research of the home school movement. The findings summarized earlier in this chapter could serve as a basis for hypotheses which could be developed and tested.

A significant area of interest for further investigation could be the phenomenon of the prevalence of home school operations in small towns and rural areas.

Longitudinal, cooperative studies could provide a more adequate evaluation of home schools. Such studies could evaluate the performance of children who have attended home schools, parochial schools, and public schools on several selected criteria. Until such objective research is conducted, educators, researchers, and public authorities must continue to rely on hearsay or claims of the parents, who may overrate their performance while criticizing public school education.

**APPENDIX A**  
**FOUR PHILOSOPHICAL BASES**  
**FOR HOME SCHOOL EDUCATION**

## APPENDIX A

### FOUR PHILOSOPHICAL BASES FOR HOME SCHOOL EDUCATION

The review of literature concerning the historical and philosophical roots of home schools showed the clear influence of the four groups mentioned in the text of this study. Three of these groups formed significant streams of influence historically, and still exert formative pressure in contemporary education. These groups are the Jewish, Catholic, and Protestant religious and educational thought. Most individuals are aware of the historic and current role these three schools of thought play in the private school movement. But less attention has been given to their direct and implicit attitudes toward the home, and hence toward home schools.

The fourth stream of educational thought is humanism, which exerts a powerful influence on secular educational practices today. These philosophies and their impact must be considered for a rounded picture of the total conceptual setting in which the home school movement functions. The clearest source for a balanced overview is the anthology referred to in the text of this study (Philip H. Phenix, 1961).

Jewish view of family and education. Rabbi Eugene Borowitz, National Director of Education for the Union of American Hebrew Congregations during the 1960s, points out in Philosophies of Education (Phenix, 1961), that the Jewish view of man is based on the belief that man was created by God in His image and possesses something within himself corresponding to God (pp. 87-93). Life, growth, and hence education, is a movement of man toward understanding God. Learning, then, is a religious duty. It is initiated in the home and continues throughout life (pp. 87, 88). The home provides both the setting and the starting point for this lifelong process.

At one time, Jewish education was regarded as a personal and familial responsibility, which every parent carried out for his children. This tradition still persists. Yet, as society became more complex and as the requirements of education grew, as long ago as two thousand years ago, somewhere about the time of Jesus, Jewish education changed from solely a private and familial concern to one in which the community took responsibility. After all, parents are not the only ones who want children to grow up in a certain way; the community also has stake in their education. So the community provided schools and what were in effect scholarships, it fostered academies for higher learning, and it saw to it that even for the simple man there were special halls where he might go to study. This notion of community responsibility for education has been carried out down to the present day. (p. 88)

Note the clear trend of emphasis. Education operates first in the family and home, and then moves out into the community. The community institutions of education only supplement the home education; they do not

take its place. Borowitz sums this up in a pointed statement that education "begins with the family but stretches out into the community" (p. 88). The metaphor is an effective one. The family continues to be the anchor point for all further educational activity.

Catholic view of family and education. Built on the Jewish base, the Roman Catholic view of education constitutes a distinct change of emphasis. Like the Jewish stance, the Catholic views man as a creation of God and begins its educational concepts there. In the book edited by Phenix (1961), Father Robert J. Henle, S.J., former Dean of the Graduate School at St. Louis University, offers a distinct picture of Catholic concepts of education from that point onward (pp. 77-83). The emphasis on man's need of salvation from sin is central. This need was answered in two ways: First by the person and work of Jesus Christ, who provided the salvation; and second by the church instituted by Christ to apply and maintain that salvation on earth.

The role of the church is a key concept.

. . . Christ founded an institution, a Church that was to last to the end of time, not merely as an organization, but as a means of carrying His authority and His message to all times, all places, and all peoples, and that He would be with the organization, guaranteeing through its teaching the purity of its original doctrine. (p. 77)

Since man is created by God and, through grace, is given opportunity to be restored into fellowship with God as a spiritual being, education is not only designed

to help him live in society, but prepares him for a higher level of life (p. 78). The way to this higher life is guarded by, guided by, and mediated through the church. From these facts it becomes clear that the family is a biological and social unit by which children are brought into the world and nurtured to the point of independent participation in the life realization made possible through the church. The family, while essential and sacred, becomes subordinate to the total purpose of God, administered through the church. Home education, then, logically functions only in the overall church context, according to the standards, methods, and curriculum appointed by the church.

Protestant view of family and education. The Protestant view is historically linked with both the Jewish and Catholic traditions. But the nature of Protestantism alters both viewpoints and applications in a marked way. On the surface, the Protestant viewpoints seem so varied and contradictory as to be almost intellectual anarchism. In Philosophies of Education, Merrimon Cuninggim, Director of the Danforth Foundation of St. Louis, presents the basic Protestant approach. He points out that the diversity of Protestant viewpoints is itself characteristic of the central tenets of Protestantism. "Protestants," he says, "don't agree on any one thing, education or anything else, because they do know where they stand." (p. 67) (italics in original)

Cuninggim goes on to say that this seeming contradiction becomes more clearly understood when the origins of Protestantism are considered. As the name indicates, the movement was a "protest." This basic protest stance, according to Cuninggim, has produced a great diversity among Protestants as the right to protest continued to characterize Protestant activity, including education. The initial protest involved a violent revolt against the basic Catholic viewpoint just described. While agreeing with the Jewish view of man as created by God in His own image, and with the Catholic stance about man's need of salvation from sin provided by Jesus Christ, the Protestant then moves to entirely different views of man and society. Cuninggim focuses on two key issues:

There are some other principles, too, in a Protestant view of education, on which there has been considerable Protestant consensus through the years. Some of the old watchwords remind us of them. For example, "the priesthood of all believers," which means that each man has direct access to God and must serve as his neighbor's priest, or "the authority of the Bible," from which follows the need to read and understand the Bible. (p. 67)

Crane Brinton, author of Ideas and Men: The Story of Western Thought (1950), suggests that man, then, has direct access to God and finds his source of knowledge and values in the "Word of God," which he studies for himself. This alters the whole viewpoint about man, family, and society, as well as the role of the church. Society represents a master system influenced by, if not

actually designed and run by, powers and ideas diametrically opposed to God and His plan for man. This built a tension and conflict for each man between his religious interpretation of life and God's purposes, and the necessity of living in a world essentially at war with that life and purpose (p. 326).

In A Cultural History of Western Education (1955), R. Freeman Butts states that this tension thrust the focus of life back into the family and determined the viewpoint of the church. Obviously, the family is of prime importance in the Protestant viewpoint. It not only functions as a biological unit for bringing a child into the world, but it also acts as the prime nurturing environment by which the child is trained in his knowledge of God and his relationship to Him. The family and the parent-child relationship become a bulwark against the influences of the world until the child is trained and mature enough to face society for himself. The first function of education is to improve the child's capacity to know God through His Word. This requires not only education, but the best education available (pp. 67, 68).

Albert Keim, editor of Compulsory Education and the Amish (1975), and Richard W. Schwarz, author of Light Bearers to the Remnant (1979), both observe that--as is predictable from the preceding facts--the Protestant movement has a long established interest in private

schools. It would be equally reasonable to project that the rising discontent with formal education would cause segments of the Protestant community to take active leadership in the development of home school programs (Keim, p. 107; Schwarz, pp. 120, 329).

Humanistic view of family and education.

Humanism represents the second major segment of thought, emphasis, and fundamental philosophy to emerge from the revolution of thought and lifestyle which marked the end of the Middle Ages. The first direction was covered above in discussing the Catholic and Protestant viewpoints. This area of thought and educational approach was distinctly religious, and is still represented in contemporary education in private school systems. Humanism, however, represents the secular, man-centered stream of thought and education. Yet it is by no means a neat or simple category. Brinton (1950) sums up both the range of humanism and its key problems in two descriptions:

Let us, then, accept humanism as a kind of cover-all under which may be grouped all men whose world-view is neither primarily theological nor primarily rationalistic. In this use humanism is not at all necessarily to be taken as a sort of halfway house between the supernatural of religion and the natural of science, though in many cases humanism was just such a halfway house. . . .

The human being, the full, complex human being, is for the humanist a standard. . . . Man may be the measure of all things, but he is not a neat standard meter or yardstick. (pp. 262, 265)

Through the rise of classical humanism, naturalism, pragmatism, secular existentialism, and logical positivism, this more secular trend of human thought has increasingly influenced both education and society. Today, it practically dominates the formal school systems of the Western world.

It is perhaps in naturalism that the approach of humanism to man, and hence to family and society, can best be identified. The chief characteristic of those trends of human thinking called humanism is the use of man as the center of worth, value, and measure of human achievement. Naturalism is no exception.

Butts (1955) states:

With regard to the conceptions of human nature, there was considerable restiveness. The doctrine of original sin and the emphasis upon the inherent evil of human nature were beginning to be called into question. The spirit of naturalism began to say that human nature had qualities for potential goodness within itself. (p. 178)

Donald J. Butler, author of Four Philosophies and Their Practice in Education and Religion (1951), states that this approach to man marked a significant departure from traditional religious viewpoints of man, and produced striking alternatives in attitudes and operations of education. Man was to be understood, not in terms of his relationship to a sovereign God or a mediating church, but in terms of each person's intrinsic potential. To develop this potential was the chief end of human endeavor, both as individuals and as a group. Every

value is relative to man and his intrinsic potential (p. 93).

Butler goes on to say:

It would seem that for naturalism social values are synthetic values which result from agreements in which individual men bind themselves together. They are secondary goods, not so much preferred as individual goods, which result indirectly as a consequence of the desire to avoid the greater evils which accompany anarchy. (p. 93)

To a significant extent this view dominates the general humanistic approach to individual and social group roles. The individual man is the center, and social units exist as various combinations by which men bind themselves together to promote human development. For this reason, such organizations or group structures are neither "good" nor "bad" in and of themselves. They are simply effective or ineffective. The emphasis is focused on the unfolding of the "natural" abilities of the child as his inherited potential unfolds in the environment in which he finds himself.

Butler states:

Though his parents must move him about, supply him objects and replace them when they fall, the parents do not create this activity or supply the inner workings of it which are so rich in developmental power. This is the child's own educative activity. (p. 97)

In such a wide-ranging field of thought as humanism, and in the widely varied social practices it has sponsored, there is a danger of oversimplification. Any statement made about it can be rebutted by citation

of another humanistic viewpoint. It is, however, safe to state that the naturalistic, humanistic viewpoint implies that the family is a convenient social unit for producing and nurturing children. Yet it is not the only possible nurturing structure, and human cultures and social variation have produced a wide range of nurturing settings, of which the Western concept of family is but one.

In fact, the inability of many people quite capable of biological parenting to properly supply an adequate setting for individual development makes it necessary for society as a whole to take steps to provide for "equal" opportunities for each child. Educational systems, therefore, must take over the responsibility of meeting the challenge of providing such opportunity.

An illustration of this challenge is provided in a passage taken from The Unique Functions of Education in American Democracy (1937), published by the Educational Policies Commission:

In classrooms day by day, thousands of teachers come into contact with children of all sorts and conditions, races and nationalities, religious and ethical backgrounds. From homes of every kind--those broken by disputes of parents, wracked by the uncertainties and distresses of poverty and unemployment, no less than those tranquil in management and supplied by the means of material well being. From homes poor in spirit, devoid of art, without books, without interest in things above the routine of living and the babble of gossip, thin in culture, perhaps tinged in crime, beset by distempers of mind, no less than from the homes that represent the best in American life. (p. 83)

The humanist feels that the needs of such varied student backgrounds can only be met by a society and educational system divorced from religious ideologies or absolute, rigid moral value systems, and only when dealing with the individual on the basis of shaping his life to his own potential within the necessities of the social system agreed on among men today. The traditional family is a convenient, but not necessarily essential, social unit by which certain phases of this development is sponsored and supervised.

Thus we see four conceptual forces in education influencing both public educators and private citizens as they approach the home school as an alternate method of education. Certain agreements exist among them, including the consensus that all children must receive adequate educational opportunity, and that some specific, responsible provision must be made for that education to take place. Differences exist regarding the goals, methods, and the focus of educational authority among these four groups. These differences produce areas of tension that home school supporters must recognize and consider in founding, conducting, and promoting home schools.

APPENDIX B

ELLEN G. WHITE'S INFLUENCE ON THE  
SEVENTH-DAY ADVENTIST EDUCATIONAL PHILOSOPHY

## APPENDIX B

### ELLEN G. WHITE'S INFLUENCE ON THE SEVENTH-DAY ADVENTIST EDUCATIONAL PHILOSOPHY

The purpose of this appendix is to provide two things: an overview of the home-oriented educational approach recommended by Ellen G. White, and a view of the contemporary reaction of the Seventh-day Adventist church to that approach. For that reason, the text of a portion of the official denominational philosophy is provided.

In an effort to describe Christian education, Spalding refers to a statement by Ellen White in her book Education (1903):

Our ideas of education take too narrow and too low a range. There needs to be a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of higher service in the world to come. (p. 13)

The author of Adventist Education at the Crossroads, Raymond S. Moore (1976), reminds the Christian educator that:

God's standard is higher than human thoughts can reach. The balanced work-study program is a pioneering adventure in this day and age. As

long as we keep the pioneering spirit, looking ever upward, it will never get "old." In fact, experience shows that with reasonable guidance and leadership, the success cycle becomes more and more full blown. The program will fail only when vision is lost and expediency is substituted for principle. (p. 189)

The balanced education proposed by Ellen White was in her opinion not to be limited to the educational institutions. Her writings contain practical guidelines for applying the concept to all areas of education. In her opinion, the home should be the center of all educational activities. The following is a brief overview of this concept in her writings:

1. The original plan of education was intended by God in the Garden of Eden. This system of education centered in the family and it was the type of education that prevailed in the days of the patriarchs. Centering in the home and the family, and surrounded by nature, it provided a natural setting where young people could be prepared for life and service. (1952, p. 181)
2. The parents were to look upon the family circle as a training school where children would be prepared for the duties of home, society, and church. (1952, p. 182)
3. Boarding school homes should be modeled, to the greatest extent possible, after the home situation. (1948, Vol. 6, p. 168)
4. Home school should be the first industrial experience for every child. (1903, p. 217)
5. A well-ordered Christian home is the best place for children to learn discipline after the Lord's order. It is a sacred duty of parents to teach their children to help bear the burdens of the home, and the parents are to teach the children pleasantly, binding the hearts together with love. (1913, pp. 158-159)

6. Christian parents should model after Christ, and their homes should be a school where parents teach their children with the same gentleness and kindness as Jesus did. Christ has also set a pattern for the father. As He spoke with authority, so the father will speak with authority. But in all his associations with the children, he should not use unkind words or discourteous expressions. Mothers and fathers should treat their children as intelligent beings and treat them like they themselves would like to be treated. (1898, p. 515)
7. Christian private schools should be family schools, where every student can receive special help from his teachers, as the members of a family would receive help in the home. Love, tenderness and sympathy should be encouraged in building relationships between students and teachers. (1948, p. 152)
8. The children and youth are to benefit from the association with older people. They should learn to bring sunshine into the hearts and lives of the aged. In this way, children can learn to minister to members of their own family. (1905, p. 204)
9. Parents who instruct their children will broaden their own field of knowledge and understanding of the truth. The parents and children will have mutual benefits from growing together in personal association. (1913, p. 159)
10. As parents and children associate together in the home, it is important that the children develop an attitude of willing submission to the parents. It is not good for the child when parents become subject to the children. (1948, Vol 1, p 216)
11. It is beneficial for children to follow the advice of their parents, since they have had more experience, and parents should feel an obligation to help their children choose their associates, thereby, protecting them from undesirable influences. (1948, Vol 1, pp. 391-392)

This philosophy represents a strong statement of otherwise little-emphasized concern in the creed of

public schools away from home-oriented values. Such concern was to emerge almost a hundred years later in an active cry for reform during the '60s and '70s.

Seventh-day Adventist Position In  
Regard to Home School Education

The following is a short document entitled Early Childhood Education Philosophy and Guidelines which was published by the General Conference of Seventh-day Adventists, North American Division Office of Education for the 1977 Annual Council. (NAD K-12 Education Code No. 5310) It is useful for determining how Adventist educators look at the concept of home schools:

5310 Early Childhood Education--  
Philosophy and Guidelines

The Seventh-day Adventist Church recognizes that God, the Creator and Sustainer of the earth and the entire universe, is the Source of knowledge and wisdom. It believes that knowledge of this personal God can never be derived by human reason alone, but that God has communicated His nature, purposes, and plans through divine revelation.

The Old and New Testaments, constituting the Holy Bible, were given by inspiration of God. They are the authoritative revelation of His will to men and are received as such by the Seventh-day Adventist Church. The church also accepts the divine guidance given it through the prophetic gift in the life and ministry of Ellen G. White. From these sources it obtains the guiding principles of its philosophy of education.

As such, Seventh-day Adventists desire to see the early education of the child as a continual growth process and as a balanced program of physical, intellectual, spiritual, emotional, and social development from birth through the years of formal schooling. This concept is predicated upon principles such as:

1. That the parents have the primary responsibility in the upbringing of the child. Deuteronomy 6:4-9, Child Guidance, pp. 169-174.
2. That the parents have the responsibility and privilege of conscientiously providing an optimal learning environment in the home. This environment, the Seventh-day Adventist Church defines, as informal home education given from birth to the beginning of formal schooling. The child's entrance to formal schooling depends upon his physical and emotional readiness. See guidelines as given in the Bible and the writings of Ellen G. White. Deuteronomy 6:4-9, Education, p. 208.
3. That the parents have the right to select the type of formal schooling for their child. Testimonies for the Church, vol. 3, pp. 131-160.
4. That formal education in the church school is an extension of the education in the Christian home. "In the home school our boys and girls are being prepared to attend a church school when they reach the proper age to associate more intimately with other children." Ellen G. White, Ms 54-03.
5. That the church school is a part of the Seventh-day Adventist educational system which is an integral part of the Seventh-day Adventist Church. Education, pp. 15-16.

#### Definition of Terms Used

Child Development: An interdisciplinary approach to the study of children involving their spiritual, mental, emotional, social and physical growth.

Church School: A denominationally-sponsored school operated primarily for Seventh-day Adventists.

Continuous Progress: A continuous progression of learning skills as applied to a program of achievement levels.

Early Childhood Education: A balanced program of physical, intellectual, spiritual, emotional, and

social development from birth to the beginning of formal schooling.

Formal Schooling: Education given within a structured pattern generally within a school system.

Home Education: Informal education in the home given by parents from birth to the beginning of formal education. This period, in the view of the Seventh-day Adventist Church and the religious beliefs of parents, may continue beyond some compulsory minimum school attendance laws.

Home School: A conference approved formal school program operated in a home situation.

Kindergarten: Early childhood education as conducted in a formal school system, usually one or two years immediately preceding grade one.

Pre-School Education: Early childhood education, as conducted in church-sponsored child development centers, nursery schools and/or daycare centers.

School Age Entrance:

- a. The age at which children are permitted to enroll in school.
- b. The age at which a given child first enrolls in school.
- c. Sometimes used to designate the age at which pupils are compelled by law to enter school.

Self-Supporting School: A school independent from the Seventh-day Adventist educational system but operated by members from the Seventh-day Adventist Church offering an educational program which derives its subsidized financial support entirely from private sources. Many of these schools are closely cooperating with the program of the Church through union and local conferences and are members of the A S I.

Guidelines for Education

1. Home Education (Especially where it extends beyond the compulsory school attendance age law.)

The Seventh-day Adventist Church for over one hundred years has been an advocate for early childhood education--education that begins even before a child is born. A fundamental concept is that parents are to be the early teachers and that the home is to be the first classroom. The church has counseled parents for many years against placing children in a structured school program during the early years. The counsel to Christian parents is that they have the responsibility to be the only teachers of the child until he has developed physically and emotionally to the place where he can cope with the pressures of a structured school program. Certain guidelines as to what this age might be, have been given in the writings of Ellen G. White.

The church, however, has not mandated a specific age below which children should remain at home for several reasons:

- a. There is a great physical and emotional difference among children.
- b. There are instances where both parents must be employed and therefore cannot remain at home.
- c. Some parents are neither willing nor able to give this type of early childhood education.

The Seventh-day Adventist Church, through the North American Division Committee on Administration, recognizes and affirms the principles of education as set forth in the Bible and the writings of Ellen G. White. It operates its school system where children of legal school age may attend, while at the same time it respects the conscientious conviction of Seventh-day Adventist parents who seek for their children an accommodation with state compulsory education minimum-age laws. The home, the local church, and the conference office of education cooperate in making this accommodation possible. Note the following guidelines for parents wishing to continue home education beyond a state's compulsory education minimum-age laws:

- a. The Parent
  - 1) Maintains a Seventh-day Adventist home setting.

- 2) Remains full-time in the home.
  - 3) Teaches those practical skills and fundamental character traits to the child which should characterize this stage of Seventh-day Adventist home education.
  - 4) Completes a correspondence course (available through Home Study Institute) based on Child Guidance and The Adventist Home by Ellen G. White. This is to be done prior to the time the child reaches legal school entrance age.
  - 5) Notifies the local church pastor of intention to continue the home education program with his child six months before beginning such a program.
  - 6) Obtains early childhood education materials as recommended by the Conference Office of Education.
  - 7) Makes arrangements with the Conference Board of Education for the use of its placement and testing service, as well as an evaluation based on the continuous progress concept. This will facilitate the child's entrance into a church school program.
- b. The Local Church Pastor or His Designee.
- 1) Reports to the Conference Superintendent of Education the existence of a continuing home education program(s) six months before parents need to conform to state law.
  - 2) Give list of available materials, provided by superintendent, to parent(s).
  - 3) Arrange with the educational secretary of the church, a certified teacher, or a qualified local elder to keep a register of all children involved in home education programs. The following information is to be included:
    - a) Name(s) and address(es) of parents and children.

- b) Verification of the mother's full-time status in the home.
  - c) Mother's educational qualifications with statement as to whether she is certified or not.
  - d) Statement on the religious atmosphere of the home.
  - e) Statement on how the mother is carrying out her responsibilities as mother-teacher.
- 4) Observes the child(ren) in Sabbath School and records social progress as related to such items as:
    - a) Participation in group activities.
    - b) Following directions.
    - c) Relationship to peers.
  - 5) Reports periodically to Conference Superintendent of Education.
  - 6) Notifies the Superintendent of Education immediately in case state educational authorities attempt to enforce compulsory school attendance laws. No negotiations with state educational authorities will be carried on by the local church.

c. The Conference Superintendent of Education

- 1) Maintains a file on continuing home education programs within his conference.
- 2) Confers as he deems necessary with the local church pastors involved with home education programs but is not required to supervise the homes involved.
- 3) Provides to pastor a list of educational materials available for parent(s).
- 4) Arbitrates on behalf of parents should state educational authorities attempt to enforce compulsory school attendance laws. Should legal action seem necessary, he will consult with the

Religious Liberty Secretary of the Conference and they will jointly recommend action to the Conference Committee.

## 2. Home School

Guidelines for conference approval for a home school:

Parents to whom an approved Seventh-day Adventist Church School is not reasonably accessible and who are prepared to operate a home school according to the following guidelines may apply to the Conference Office of Education for approved home school status, well in advance of the beginning of the school year. Approval does not imply financial assistance from the conference system of education. The application should include the following:

- a. An indication of willingness to follow guidance and to accept the supervision of the Conference Office of Education.
- b. Proof of meeting appropriate denominational certification standards.
- c. Locale and available facilities.
- d. Textbooks and educational materials to be used.
- e. Plans for a current daily register.
- f. The school calendar.
- g. The schedule to be followed.
- h. The curriculum to be used.
- i. The anticipated enrollment.
- j. Grade placement of students.
- k. An indication of financial responsibility for the maintenance of the school.

Guidelines for the personnel of the Conference Office of Education:

- a. Supervise the operation of the school.

- b. Keep records.
  - c. Include the school in the reporting system on the same basis as the church schools.
  - d. Plan for periodic evaluations.
  - e. Check on textbooks, curriculum, educational materials, etc.
  - f. Approve the calendar and schedule.
  - g. Make sure that the philosophy and objectives of the school set the standards of the Seventh-day Adventist Church.
  - h. Include the school within the testing program.
  - i. With the exception of finances, follow the recommendations of the Code of Education with respect to church schools.
3. Church School

See the Union Conference Code of Education for detailed information. (AC 77:21-26)

APPENDIX C

FOCAL POINTS OF CONTEMPORARY CRITICISM  
OF THE PUBLIC SCHOOL SYSTEM

## APPENDIX C

### FOCAL POINTS OF CONTEMPORARY CRITICISM OF THE PUBLIC SCHOOL SYSTEM

The rising tide of significant criticism of the role and effectiveness of the public school system in the United States is playing an increasing role in the move to restructure educational approaches in America. Some of the leaders of this movement of critics are presented below.

Virgil Blum (1958) raised serious doubt as to the fairness of the mega-educational system on human rights:

Americans are being more and more forced to conform in thought and belief. Sometimes this is accomplished through social pressure; sometimes through the instrumentality of state pressure as when children and students who will not conform to state educational policy are deprived of all state educational benefits. Conformity to the philosophical and theological orientation of state educational institutions is the prerequisite condition for sharing in educational funds. Economic pressure is used to straight-jacket the thinking and belief of our children.

These burdens and penalties imposed on dissenters and nonconformists tend, by design or otherwise, to exterminate the dissenters. School children and youth are coerced to conform to the policies imposed by the controlling majority. (p. 59)

Blum's statement was but the detailed application of a trend that John Dewey, in The School and Society (1900), was questioning and describing as early as 1900.

Some few years ago I was looking about the school supply stores in the city, trying to find desks and chairs which seemed thoroughly suitable from all points of view--artistic, hygienic, and educational--to the needs of the children. We had a great deal of difficulty in finding what we needed, and finally one dealer, more intelligent than the rest, made this remark: "I am afraid we have not what you want. You want something at which the children may work; these are for listening." That tells the story of traditional education. (pp. 31-32)

Lucas (1972) finds that other criticisms were leveled also: The educational establishment is not capable of initiating social change needed to preserve social and national values, because it must treat students as a means to established social ends (p. 43). The cumulative effect of overemphasis on intellectual training, as opposed to practical vocation orientation of the wide range of youth in the educational establishment, according to John Keats, author of The Sheepskin Psychosis (1963), has created an educated, inept individual who is formed to a predetermined mold and fitted into a slot in society. This kills personal initiative and undermines the national ability to cope with the growing crisis in all aspects of life (pp. 184-185). William Clayton Bower, in Moral and Spiritual Values in Education (1952), suggests that a loss of individualism is created by mass formal education. Students are forced into predetermined molds and become the victims of governmental and social control rather than trained to be self-controlled, active, responsible people (p. 59). These problems represent

only a sampling of the restive charges hurled against the educational establishment as people began to rethink their attitudes about education.

Certain problem areas became identified:

1. How can we improve preparation for the school experiences? Where can that preparation best be accomplished? What is the best age for school experiences to begin? (Moore, 1981, pp. 45-189)
2. Does the public education system really prepare the students for life or are there other elements of such preparation which must be supplied by other agencies, including the home? (Bower, 1952, pp. 33-34)
3. How can the loss of personal initiative and self-sufficiency be prevented? (Blum, 1958, p. 59)
4. How can we stop the gradual movement away from local control of education and toward state and national control of the educational process? (Bower, 1952, p. 59)
5. Are the mass of public school personnel truly capable of giving the education the public school system claims to give? Is the present standard of teacher certification able to give the parents a guarantee of quality education for their child? (Rowland, 1975, pp. 8-14; Erickson, 1969, p. 168; Wade, Moore, Bummstead, 1980, p. 66)
6. How can we offset the "babysitting syndrome" in which the schools have become social custodians of the students rather than effective educational settings with predictive progress? (Ryan, We're All in This Together, 1972, p. 54)
7. To what extent has the administrative branch of education come to dominate the purposes and output of education rather than what is actually going on in the classroom? (Marshner, 1978, p. 159)
8. Is the use of public school systems as vehicles of social change desirable? However laudable the objective, does busing for the

promotion of integration really fulfill the prime purpose of education? (Lucas, 1972, p. 43)

9. Why has not the national school movement and the formal education establishment provided alternative resources for parents desiring more effective results and differing objectives than represented in the public school programs? (Friedenburg, Coming of Age in America, 1963, pp. 253-254)

Growing concern was voiced by both parents and religious groups about the unspoken ignoring of human rights--their rights--in the educational establishment. Comments such as those of Ralph Scott in his book, Rebuilding American Education (1979), became the basis of objections in a growing number of homes, communities, and religious organizations.

The United Nations Universal Declaration of Human Rights is quite explicit concerning parental rights: "Parents have a prior right to choose the kind of education that shall be given to their children." [Article 26, Section 3, United Nations Universal Declaration of Human Rights]. The Bible repeatedly refers to the right and duty of parents to "train the child up in the way that he must go." The American legal system is based on the Judeo-Christian religion and culture, which has always respected the prior right of the family over the secular state. The U.S. Supreme Court, in the Oregon Case, 1925, affirmed the primacy of the parental right in a landmark decision: "The fundamental theory of liberty under which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creation of the state; those who nurture him and direct his destiny have the right, coupled with the high duty to recognize and prepare him for additional obligations." (pp. 196-197)

Both Virgil Blum and William Bower observed that the overwhelming trend of secularism in the public school

system raised the question of church and state relationships, this time not from the viewpoint of keeping religion out of the public schools, but from the need to prevent the secularism of public education from being forced on the home (Bower, 1952, pp. 33-34; Blum, 1958, p. 16).

The content of curriculum, and especially curriculum methods, needed to meet the growing crisis of literacy and educational progress, according to Good (1956), began to change subtly. In a swing away from complex teaching machines and high technology materials for learning, teachers began to return to the most simple methods of teaching reading and mathematics (p. 35).

This inevitably caused parents to feel that if this was the best way to teach, certainly they could do the job just as effectively and maintain the nurturing atmosphere for family and religious standards they desired to hand on down to their children.

It would be unfair to the many loyal and dedicated public educators to overlook the fact that many responsible and highly committed professional people are aware of the problems facing public education in America today. One outstanding example of this awareness is the acknowledgement found in the introduction to the Manual on Certification Requirements for School Personnel in the United States, 1967 Edition, where the author, T. M. Stinnett, reflects on the growing criticism of the

American educational establishment. The charge was that the system was at the time resisting any effort to make inroads into areas preserved for professionalism. Stinnett refers to a statement made by Conant and his basic criticism as it is expressed in the following statement:

I think it must be said that in almost every state the establishment is overly defensive; it views any proposal for change as a threat and assumes that any critic intends to enlarge its difficulties and responsibilities . . . . In short, there is too much resentment of outside criticism . . . . In some instances I found the establishment's rigidity frightening. (Cited from The Education of American Teachers, p. 40.)

Stinnett (1967) openly admits that this type of criticism is in order, but observes that the criticism is perhaps too conservative, with overemphasis on the past and insufficient concern about the future.

That this country (and others) is in a surging tide of educational revolution is too apparent to be questioned. The overworked word innovation has become the magic passport to respectability in education. Grantsmanship is the new statesmanship, the new measure of educational quality. All too often the institution or the individual is now measured by the yardstick of grants--federal or private foundation. All of this, of course, is aimed at bringing about much needed new approaches in concepts and processes in education. Many pretensions of innovation will be only breast-beating, attention-attracting gestures. But change is in the air, and pressures for still greater change will continue. (p. 2)

It is worthy of notice that members of the teaching profession are experimenting with solutions to problems typical of public education. One such example is Howard S. Rowland, who in his book No More School

(1975), describes an experiment with a home-based free school. Rowland had spent ten years as a teacher in a public high school classroom when he took his children out of the public school system. The family went to Spain for a year. His rationale of defense for this move was reported as follows:

I wanted my children to explore fully things that puzzled or intrigued them. I wanted them to see, to make, to do what they wanted with their time. I wanted them to discover and experience at their own speed without teacher, peer group, textbook, or system to get in their way, to hold them up or push them on. . . . I wanted them to realize the pleasures of being alone, of musing and idling, of accepting oneself. I wanted them to respect the need for privacy. I wanted them to question the absolutes, to see life, not in terms of good and bad or right and wrong. . . . I wanted them to be disciplined so that they could decide to climb a mountain, dig out a cave, or study the stars; then plan well for the project and have the will and strength to complete the task. I wanted them to be always observant, open to new influences, enthusiastic, curious. I wanted them to be at ease and familiar with people of all ages, adults and children. I wanted them to have deeply and permanently embedded a sense of family; of loyalty, pride, shared responsibility; and most important, of total acceptance of each other without judgment. . . .

As a teacher I had come to realize that formal education as practiced in the United States is unable to do its assigned job. But it wasn't until my own children started attending our local schools that I fully comprehended the extent of damage taking place. (p. 9)

After completing the experiment, the Rowlands enrolled their children back into the public school system. Rowland did not repudiate the system--it was convenient for the family to return to their place in society. Commenting on this situation he says:

. . . when we returned, we had a sense of success. And though the children fell back into the routines of school, Bea returned to her free-lance writing and housewifery, and I resumed my job as a high school teacher, each of our lives had been separately and profoundly affected by the ten months at La Herradura. The rich fabric of family life remained, the vibrant tones and spirit of those careless days still animated the thoughts and actions of the children's lives. (p. xi)

It appears that parents who are observant of their children's needs can do much to enhance the public school experience in order to help the children become capable of handling possible problems.

The influence of the parents is one of the strongest and most persistent factors determining the child's success in school. This concept has been reviewed by Straman (1978) in her dissertation on parental attitudes affecting a child's ability to get along in school:

. . . feelings about education are early communicated to our children, making it difficult for them to approach school with the enthusiasm that is developmentally timely. Quite early adults (especially men) convey to children (especially boys) that school is to be spoken of disparagingly, that it is something of a penal institution, that it is less an opportunity than a forced drudgery, and that real life ends at the schoolhouse door. (p. 28)

Statistics might indicate that the American family unit is dissolving, due to the rapid increase in divorces and the custodial care programs adopted by public school systems. But Mary Jo Bane states in Here to Stay (1976) that ". . . demographic materials suggest that the decline of the family's role in caring for children is

more myth than fact. None of the statistical data suggests that parental watchfulness over children has decreased over the span of three generations . . . ." She goes on to say that the biggest differences between today's children and the children of our grandparents is that there are fewer of them. Proportionately, the children of today account for a smaller segment of society. This, in turn, leads to the fact that society of the coming decade will have smaller families than previously (p. 19).

With fewer children to look after, some families will have more time to spend with their children and to be concerned about them. This awareness of significance of parenthood has been reviewed by Connaught C. Marshner in her book Blackboard Tyranny (1978). Parents who are considering alternatives in education for their children constitute a significant segment of the population, a group of who are aware of the rights of parenthood.

Children are not taken lightly; for these parents, children are a personal experience and an inescapable responsibility in time and eternity. In vivid contradistinction to the prevailing trends of society in general, these parents welcome their responsibilities, seek them out, exercise them, and defend them. (p. 171)

This kind of attitude and commitment among parents is aimed at producing children with desirable personality traits. Some development holds great promise for the future, according to Virgil Blum, in Freedom of Choice in Education (1958):

If American society is to be characterized by intellectual, cultural, moral, and religious qualities, these qualities must distinguish the individuals of our society. The community cannot rise above the merits of its constituent members. (p. 9)

There is a need for the American public to become more aware of their present limitations and their potential role in education. Generally, fathers and mothers are allowed to decide what the children will wear, what they eat, where they live, and what kind of medical treatment the children should receive. But parents are not free to choose basic education for their children without getting into conflict with the established school system (Erickson, 1969, p. 164).

Raymond and Dorothy Moore, authors of Better Late Than Early (1977), suggest that it might be better for the public education system to look into what can be done to educate parents, or parents-to-be, so that they might be better equipped to take care of their children.

Certainly, the public should have concern for children, but we definitely feel that more effort and money should be directed toward helping parents in the home, rather than bringing children to school. Otherwise the potential damage to our concept of family and society may be too great. (p. 61)

If parents were encouraged to grow with their children, they would, according to Herbert R. Kohl (1978), be able to give the children better support than they would get from any other source. (p. 125) And if children were encouraged to teach one another, they would thereby learn in the process, because the child who

teaches "not only has to struggle to make the material meaningful to the learner, but also has the opportunity of observing another in the process of learning." (Gartner, Dohler & Reissman, Children Teach Children, 1971, p. 62)

#### Personal Experiences Recounted

The New York Times Magazine carried an article by Patricia Heidenry (October 19, 1975) entitled "Home is Where the School Is." In recounting her experiences she says:

My desire to educate the children at home is based essentially on my belief that it is almost immoral for the children to spend a large portion of their youth in one building with more than a thousand other children and teachers in an environment that is lifeless and not life-giving. I use the word "immoral" to emphasize how strongly I feel about the time that is wasted by children in school," (p. 80)

Patricia Jouřry gives a rather unusual account of her experience in home teaching in her book ... and the Children Played (1975). She says that she did not find this experiment very difficult; that they did not try to educate the children, but gave them freedom to be themselves. The children educated each other. "Nobody's pushed them, nobody could have stopped them. There is only one way you can stop kids from wanting to learn and that is to send them to school." (p. 9) And in commenting on the facilities necessary for a home school and the provisions for the children, she has this to say:

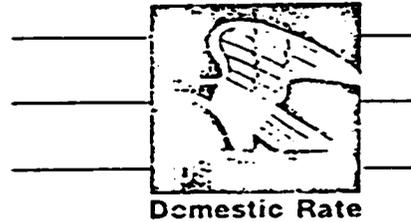
Our children are unusual, of course, and so are yours. No child is usual until it has been through the school system . . . .

You don't need miles of hills. Nature is fully present in a grassy yard, in flower pots and parks. The sky stretches over children's heads wherever they are, if they're allowed to look.

But don't start worrying about the details. Just make the first move. Believe me, something will turn up. (p. 174)

**APPENDIX D**  
**CORRESPONDENCE**

Home School Survey  
Box 221  
Berrien Springs, MI 49103



Mr. John Doe  
Home School, Inc.  
Free Enterprise Road  
New Frontier, MI 00000

May 15, 1981

Dear Parent:

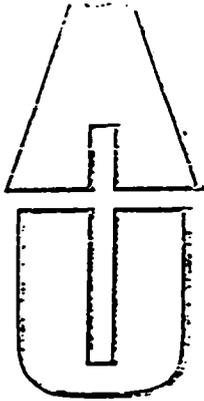
You have been selected to participate in a survey we are conducting on "home schools" in the United States.

In the next few days, you will receive a questionnaire from us, and a pre-addressed, stamped envelope. We would greatly appreciate your cooperation and quick response. All responses will remain anonymous.

Sincerely,

A handwritten signature in cursive script, appearing to read "Gunnar A. Gustavsen".

Gunnar A. Gustavsen  
Doctoral candidate  
Andrews University



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

May 22, 1981

Dear Parent:

As a candidate for the Doctors degree in Education at Andrews University, I have selected to write my dissertation on "home schools" in America. I would greatly appreciate your cooperation in filling out the enclosed questionnaire. For your convenience, I have enclosed a pre-addressed, stamped envelope.

Because of financial restraints, the selected sample size is relatively small. Therefore, your response is essential for the adequate completion of the study.

All the responses will remain anonymous, and only summarized data will be reported in my paper.

Please direct any questions about this study to Dr. George H. Akers\*, Professor of Education and Chairman of my doctoral committee.

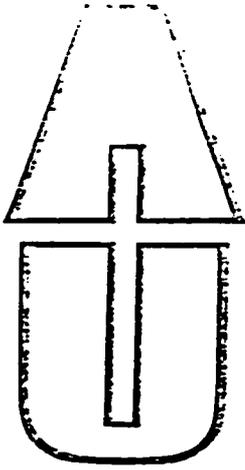
Thank you for your cooperation and prompt reply.

Sincerely,

Gunnar A. Gustavsen  
Doctoral candidate

\*I certify that this is a bona fide doctoral dissertation research project conducted under my supervision.

G. H. Akers, Coordinator  
Programs in Religious Education  
School of Graduate Studies  
Andrews University  
Berrien Springs, MI 49104



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

May 29, 1981

Attorney David Gibbs  
6929 W. 130th St., Rm. 600  
Cleveland, OH 44130

Dear Attorney Gibbs:

The James White Library at Andrews University has copies of your six tapes covering the seminar for Baptist ministers which you conducted at Chattanooga, Tennessee. These tapes are frequently being reviewed by Christian workers representing our school systems all over the world, and they have been a great inspiration to many of us. The tapes are especially valuable to me because I am in the process of writing my doctoral dissertation on the home school movement.

Even though the legal implications of the home school are somewhat different from those of the more formal, independent Christian schools, we feel that your involvement with the independent Christian school movement has provided much valuable information to persons who are interested in operating their own schools, and can help us, too.

I need to cover the legal aspects of home schools in my dissertation. I would, therefore, appreciate an opportunity to have a 30-minute interview with you by phone, with your permission to tape the phone conversation for later documentation in my paper. A copy of the interview will be sent to you for your approval prior to inclusion in my final paper.

If this is agreeable to you, please call collect so that we may set up a time which is convenient for you. Kindly let us know if there is a charge for your services.

God has used you mightily in advising Christian educators, and we, too, feel we desperately need your valuable assistance.

I am on a tight time schedule, and I would appreciate hearing from you just as soon as possible. If you can accommodate me in this request, please call me collect any time. My home phone is (616) 429-8439; my office phone is (616) 429-1355; or you may

May 29, 1981

Page 2

Attorney David Gibbs

call Dr. George Akers' office (he is my dissertation advisor) at  
(616) 471-3476.

May the Lord continue to bless you in your most important work.

Sincerely yours,



Gunnar A. Gustavsen  
Doctoral candidate

GG/dm

P.S. You might be interested to know that I have 300 Christian families who are responding to my home school survey. I thought you might want to be in touch with this significant development.

Gunnar A. Gustavsen  
 Doctoral candidate  
 Andrews University,  
 Berian Springs, Mich. 49104  
 Re: Home School Survey- #30 Comment  
 Mr. Gustavsen:

Ordinarily I would not bother to respond to such questionnaires as you have sent to me. The reason is that I see it serving of no value to my interest.

However because I know you are in some way associated with Dr. Moore ( and I do not really know this for fact, merely made the assumption in good faith because of an item in the home educator newsletter), I am making an exception. The main reason though is not even because of Dr. Moore, since I happen to know that he is heavily associated with the very questionalbe faction of home schoolers- namely the humanistic side of the picture.

I do not mean to imply that the same applies to him of course. Perhaps in his work it is not relevant, perhaps he does not even know what they are up to.

My main reason for responding is that I no longer care who you are, nor whom you represent. Not even on whose computer list my name finds itself. It will come sooner or later, whether it be because of your study or not. Christian home educators will pay the piper as soon as they are of no longer use to the cause of the social manipulators.

Nothing is as important to my wife and myself as our very precious gift from God- our child. We intend to meet our obligations and responsibilities to the best of our abilities, in light of our accountability to our Heavenly Father. This cannot be done if we turn her over to the socialistic, atheistic, humanistic temple of the golden idol-compulsory public education!

I must tell you, I was not too pleased with the wording on some of your questions. I realize space limits such things, and must therefore leave something to be desired. Especially with regard to definition, or interpretation of the question by individual readers. This is unfortunate- perhaps unavoidable, yet could lead to invalid conclusions. I have no idea what you were after when you asked some (or any, for that matter) of the questions.

For example question 17 j or better yet 17 p. I am not sure of the meaning of Your term "make it very far", but assume "in the world" in the key phrase. Again in 17p- "make it" and "not right" seem to me could have vastly different meanings for different people. Unless I am to conclude that we are talking in reference to a Biblical interpretation (and I must), and that such forms are only being sent to Biblical Christian (which I do not assume to be necessarily true).

And one more item while I am attempting to box your ears, is the fact that you were so thoughtful(?) as to notify me that the questionnaire was coming. You wasted your money( the HENewsletter had already told me), plus the really thought(ful-less) thing was that you sent it on a post card! EVERYBODY in the postal system reads postcards! Especially in the small town-rural offices. In fact many of those same people are on the local school boards!

Now again most of those local boards are combing the hill in order to find ANY warm bodies they can, so as to add it to the list of their charges and thus fatten their bounty via reward from the state aid to education formula. This is their duty according to the man made laws of the state.

So, I can't help but wonder just how many home schoolers you may have presented with unnecessary problems and burdens because of your open, flaunting post cards. As I have said, we are willing to give up our home & become fugitives if need be, in order to meet

our parental responsibilities, in return for the precious gift from our Heavenly Father. We can't afford the court battles, so we will just sell our home and run. Yet we don't really need all the hassle, nor a test of fire if it can be avoided.

I decided the potential damage had already been done however, so might as well fill out your questionnaire before you swamped my mailbox again with more of the same.

So now what can home educators hope to gain in return for all the possible inconvenience and hassle they may be subjected to? How will your doctoral dissertation further our cause, in exchange for our potential trouble? Are we but grinding our another Ph.D in Education, who having obtained information on our good faith, now use it to become the same officials of the system who pursue us with big brothers magic funding formulae?

While it is not always better late, than early, I suggest to you that a little reflection might be in order, and that NOW might just be a good time to get a letter off to the Home Educators Newsletter explaining just what you are needing the guinea pigs for. Even a little humble pie might be in good taste, as a conscience balm, in the event that Your research project causes persecution of some of the Home Educators who are but trying to serve their Lord.

I am sorry that I have had to be a little caustic in my rebuke, but make no apology for having said it. I am sure that you will take it in the constructive manner in which it was intended. I say this based on what I do not know about you, but rather what little I know about your associates.

If after all this anti-doctoral dissertation, you have any questions, with which I might be of any assistance, please let me hear from you. That is of course in unmarked return addressed envelopes (other than initials and box numbers please!). (Even your personal name is OK, but NO reference to Home School Survey).

Very truly yours,

6464 Niles Road  
 St. Joseph, MI 49085  
 June 2, 1981

Dear Friends:

It has been such an inspiration to read the responses to the questionnaires that I sent out. I am writing this letter to say thank you to everyone.

I realize that I might have offended some of you by the format of the questionnaire and by the questions themselves, and I am grateful for the comments and for the generous attitude which prevails. I also want to express my appreciation of all those "second mile" contributions in the form of newspaper clippings, inspirational materials, copies of newsletters, and the many, many personal and friendly comments.

It has come to my attention that I did not approach this survey in the most considerate way. I must confess that I was not aware of the difficulties that some of you are facing in trying to operate "under cover". By using the postcard and the return envelope with home school printed so plainly on the front, I might have caused problems by identifying you with an unpopular movement. This certainly was not my intention and I am truly sorry if this lack of foresight on my part has complicated matters for anyone.

As I read through the notes and letters, I feel that I am walking on "private property". But I have gratefully enjoyed your willingness to share with me your hopes and your dreams as well as your frustrations. I have been visiting with some great families where the parents truly love their children.

Perhaps I should tell you a little about myself and why I am interested in home learning situations. I was born in west Norway in 1925. My parents were good, honest working people, and I was taught early the dignity and usefulness of practical labor. My wife, who is a registered nurse, is also from Norway. We have been happily married for 29 years, and we have six children ages 13 through 28.

I graduated from college with a B.A. in Elementary Education and with certification to teach in Michigan. We have spent about seven years in Ethiopia as missionaries, and it was there that we were introduced to our personal responsibility in teaching our children. There were no school attendance laws in Ethiopia (the national level of literacy was about 8% at that time). We operated our own little school where two families brought their five children. That was the best experience we have ever had with elementary education.

We are planning to return to Norway as soon as possible after I complete my studies at Andrews University. Together with some friends, we are going to operate a health center and conduct a "Philosophy for Life" program for young people. We have been involved in such programs before and have found them very rewarding. Norway has flexible laws on education, even though the

June 2, 1981

page 2

child must be educated between the ages of 7 and 16. School attendance is not mandatory. Parents may teach at home, or send the child to some private school. Very few people, however, take advantage of these opportunities, and the problems facing young people in Norway are much the same as here.

When I see how much you are willing to do for your children, I am again reminded of the virtues of the free enterprise system of America. It is refreshing to be able to make contact with this spirit of independence. It has indeed been an inspiration to me.

I want to reassure you of my intent to keep your responses anonymous. As I promised, only summarized data will be presented in my paper.

With the exception of the few who have given me their names and addresses, I have no way of telling who has responded to my questionnaires, and, therefore, I am writing to all of you in order to express my appreciation for your cooperation.

If you would send me a postcard in a month or two, giving me your address, I will be happy to send you an abstract of my study.

Sincerely,



Gunnar A. Gustavsen

GG/dm

P.S. The response to the questionnaire has been good so far, but I hope to make this survey as representative as possible. Therefore, I would encourage you to fill out and return the questionnaire if you have not already done so. Hopefully this study will be of help to others who might consider teaching their children at home.

Gunnar A Gustavsen  
6464 Niles Road  
St. Joseph, MI 49085

Dear Mr. Gustavsen,

I received your letter today, and was prompted by a touch of guilt and shame to respond to your letter. I owe you an apology for being so hasty and judgemental, although I still do not think all that I said was not true. That is with regard to the almost impossible situation that many home educators are facing today.

I was wrong in my haste and assumption as to your possible motives for your survey, and for this I have deep regrets. I hope you can forgive me for being so judgemental, suspicious, and jumping to conclusions.

Perhaps such paranoia is but the dangers of the Home Educator's obligation and responsibility. Perhaps it is more than that- the subconscious analogism of hearing the cock crowing the third time, and hoping to be certain that we are able and ready to pay the price of our convictions; the fear that we may not be up to meeting such responsibility, as it has so failed men of much greater stature than we!

I see you are a man almost old enough to be my father, yet I had you pictured to be young enough to be my son. I saw a young aspiring "future educator" who most likely might be the next "educrat" of the bureaucracy, attempting to steal my child from me and our religious convictions and responsibilities.

I am afraid it is I too, who did not approach this survey in the most considerate way. I let my fear and anxiety take precedence over courtesy and common sense. For this I am sorry.

I see by your post script that some have not responded to your questionnaire, and would attribute this to perhaps much the same reasons as I have mentioned above. The main difference is that they seem to have at least exercised better judgement and courtesy!

I sometimes think that dealing with Home Educators might be somewhat akin to helping an injured animal- that is YOU know you are trying to help, and have only the best intentions, yet the animal only knows that he is tired of the constant nagging pain. So, as you approach to lend a hand, he perceives the pain or danger to increase and is desperately willing to bite!

I sometimes think how much easier it would be to ignore our God given responsibilities and obligations and just send our precious gift off to the public school (where she would learn all the socialist, atheist, humanist ways of Antichrist).

Then I think how hard we are actually making it on her, in the days to come, as Christians become fewer, in a world dominated by the vast majority- the one world, one religion -humanistic brotherhood. In reality we are creating our own little martyrs for tomorrow! But this will not be one sin against us that we will have to apologize for, on the day of Judgement!

Sincerely,

G. H. Akers, Coordinator  
School of Graduate Studies  
Andrews University  
Berrien Springs, Michigan 49104

Dear Dr. Akers:

I am in receipt of a questionnaire sent out by Gunnar A. Gustavsen regarding home schooling. Before filling it out, I would like some information.

1. Who is funding this project?
2. To whom will the results be released?
3. What is Mr. Gustavsen's background and what are his qualifications?
4. Has Mr. Gustavsen ever taught his own children and is he in favor--or not--of home schooling?
5. From where did you receive our names and address?
6. Will we receive a copy of the summarized data?
7. If so, will it be prior to publication?
8. Will our names and adress be kept on file?
9. Will they be passed on in any manner?

Thank You

(respondent's signature)

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

June 2, 1981

Mrs. \_\_\_\_\_  
Address

Dear Mrs. \_\_\_\_\_,

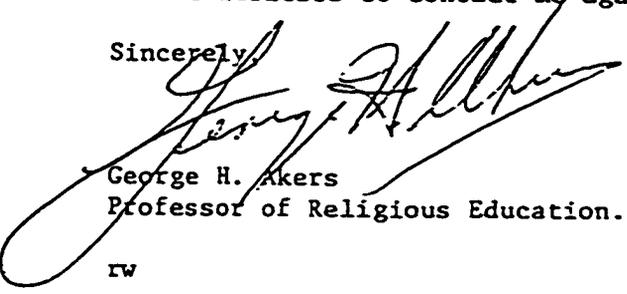
Thank you for your inquiry about Mr. Gustavsen's home-school survey. I am happy to respond to your questions.

1. Mr. Gustavsen is himself funding the survey, as is customary for doctoral students doing a dissertation research in connection with their degree program. I understand that a small token assistance has been extended by the Hewett Research Foundation (Dr. Raymond Moore, director), but it does not begin to cover all the expenses.
2. The results will become public information as in the case of all dissertations on file with University Microfilms of Ann Arbor, Michigan. Drs. Moore, I suspect, will report and analyze this survey in an up-coming book (they are continuously writing on the subject of special schooling, later school entrance, etc., you know).
3. Yes, Mr. & Mrs. Gustavsen conducted home school for their three children in Ethiopia a number of years ago when they were missionaries there. I gather he is generally favorable to the idea, although he reported to me that he figured his wife was not particularly cut out for the role, but they all came through the chapter satisfactorily.
4. Mr. Gustavsen has been a S.D.A. Minister in Norway, as well as a missionary in Ethiopia, and has been a private house-construction contractor here in this area supporting his family and taking three advanced degrees in education ( 2 Masters, 1 Doctorate). He is an experienced, mature educator and serious in his interest in alternative schooling. This research of course, is under the direction of our education faculty and will be guided in the traditions of rigorous research design tradition and methodologies.

5. All names and addresses used in this study come from Drs. Raymond and Dorothy Moore list of the Hewett Research Foundation, Berrien Springs, MI , which included names from three other sources. John Holt's "Going Without Schooling" newsletter, Mary Bergman and Paul Lindstrom.
- 6,7. A copy of the research abstract will be sent to all survey respondents, as promised in the letter to you. We anticipate no "publication" here, and the results will be immediate upon completion of the study, which I anticipate to be late summer, 1981.
8. We had no record of the survey respondents, although I suppose we could get the names from the Hewett Research Foundation again if they were needed for a follow-up study of some sort. We certainly have no intentions of keeping them on file here. As promised, this survey assures complete anonymity, and we intend to keep faith with our respondents.
9. You can be assured that your name and address will not be passed on to anyone.

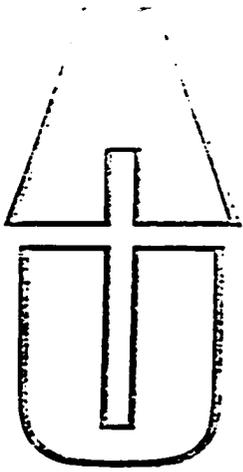
I appreciate your writing and if there are any further questions, please do not hesitate to contact me again.

Sincerely,



George H. Akers  
Professor of Religious Education.

rw



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

June 5, 1981

Ed Nagel  
National Association for Legal Support  
of Alternative Schools  
P.O. Box 2823  
Santa Fe, NM 87501

Dear Mr. Nagel:

In my search for materials on home schools, I talked with the Director of Clonlara School in Ann Arbor, Michigan, Pat Montgomery. She said you may have the information that I need.

Presently I am doing research on home schools in America for my doctoral dissertation at Andrews University and I need to cover the legal aspects of home schools as it pertains to parents who teach their own children.

Even though "home schools" face many of the same legal problems that independent Christian schools do, I feel that parents who teach their own children do not operate schools in the strictest sense of the word.

If at all possible, I would like to have your opinion on how the individual parent can escape direct confrontation with the law, and if you might have any bibliographies, abstracts or statistics which would give a brief overview of the legal implications of home schools.

I am on a tight schedule, so I would appreciate hearing from you just as soon as possible. If there are any expenses involved, please let me know and I will reimburse you.

Sincerely yours,

Gunnar A. Gustavsen

**APPENDIX E**  
**QUESTIONNAIRE/CODING SHEET**

HOME SCHOOL SURVEY

1. Do you presently operate a home school for your child/children?    yes \_\_\_\_\_ no \_\_\_\_\_
2. Have you operated a home school within the last ten years?            yes \_\_\_\_\_ no \_\_\_\_\_
- If yes to either of the above, how long have you operated your home school?
- Less than one year \_\_\_\_\_    One to two years \_\_\_\_\_    Three years or more \_\_\_\_\_

2b. Attitude of public school authorities can best be described as follows: (check one)

    supportive \_\_\_\_\_ helpful \_\_\_\_\_ indifferent \_\_\_\_\_ opposing \_\_\_\_\_ interfering \_\_\_\_\_

3. We are interested in your reasons for operating your own home school. Please indicate how relevant each of the following reasons is to you on a scale of 1 - 5.

<u>We Operate Our Own School Because:</u>	<u>Very Relevant</u>	<u>Somewhat Relevant</u>	<u>Neutral</u>	<u>Somewhat Irrelevant</u>	<u>Very Irrelevant</u>
a. Children are so much fun at this age. Therefore, I want to enjoy their stay at home	1	2	3	4	5
b. Public schools are a threat to the moral health of my children	1	2	3	4	5
c. Public schools teach evolution	1	2	3	4	5
d. Teachers in regular schools are more interested in their income than in kids.	1	2	3	4	5
e. Private and parochial schools are too expensive.	1	2	3	4	5
f. Busing is not available, and we live too far from any regular school.	1	2	3	4	5
g. Our children are handicapped.	1	2	3	4	5
h. There is too much rivalry and competition in regular schools	1	2	3	4	5
i. Public schools do not teach about God and creation.	1	2	3	4	5
j. My child/children did not get along with other kids in public or private schools.	1	2	3	4	5
k. Public schools are organized for the benefit of the administration and the quality of instruction is too low.	1	2	3	4	5
l. Public schools do not aid in desirable character development/	1	2	3	4	5
m. My children don't get along with teachers in the other schools.	1	2	3	4	5
n. Other Reasons _____					

4. Which of the following statements characterize the nature of the instructional materials you use? (Please check any that apply.)
- I prepare most of the materials myself.
- I use materials developed for conventional schools.
- I utilize commercial materials prepared especially for home schools.
- I don't use any materials.
- Other (please specify) \_\_\_\_\_
5. Is/was your home school \_\_\_\_\_ large (5 or more)?  
 \_\_\_\_\_ small (4 or less)?
6. Who in the family actually runs the home school?
- father
- mother
- both parents
- other person(s) (please specify) \_\_\_\_\_
7. Is your home school approved by the state or local authorities? yes \_\_\_\_\_ no \_\_\_\_\_
8. In your opinion, what do you consider to be the best age for children to enter a conventional public or private school.  
 \_\_\_\_\_
9. Up to what age do you anticipate teaching your child/children at home? \_\_\_\_\_
10. How would you rate your home school on the following characteristics?
- |                  |       |       |       |       |       |                |
|------------------|-------|-------|-------|-------|-------|----------------|
| Formal           | _____ | _____ | _____ | _____ | _____ | Informal       |
| Subject Centered | _____ | _____ | _____ | _____ | _____ | Child Centered |
| Structured       | _____ | _____ | _____ | _____ | _____ | Unstructured   |
| Effective        | _____ | _____ | _____ | _____ | _____ | Ineffective    |
| Flexible         | _____ | _____ | _____ | _____ | _____ | Rigid          |
| Regular          | _____ | _____ | _____ | _____ | _____ | Irregular      |
| Strict           | _____ | _____ | _____ | _____ | _____ | Casual         |
| Interesting      | _____ | _____ | _____ | _____ | _____ | Dull           |
11. How many hours a day do you instruct your child/children? \_\_\_\_\_
12. How many hours a day do your children study in addition to your regular teaching? \_\_\_\_\_
13. Which of the following achievement test, if any, do you use in your home school? (please check one)
- a. California \_\_\_\_\_ c. Stanford Application \_\_\_\_\_ e. Other \_\_\_\_\_
- b. Metropolitan \_\_\_\_\_ d. Iowa \_\_\_\_\_ f. None \_\_\_\_\_
14. Please check the appropriate category for each section in regard to your residence.
- A) rural area \_\_\_\_\_
- small town \_\_\_\_\_
- suburban area \_\_\_\_\_
- urban area \_\_\_\_\_
- B) apartment \_\_\_\_\_
- single family house \_\_\_\_\_
- townhouse/condominium \_\_\_\_\_
- Other (please specify) \_\_\_\_\_

15. We are interested in your opinions about the following statements. Please indicate whether you strongly agree (SA), agree (A), are neutral (N), disagree (D), or strongly disagree (SD), by circling the response that best describes the degree of your agreement with each statement below.

a. My political views are liberal	SA	A	N	D	SD
b. There is too much government interference in public education in this country	SA	A	N	D	SD
c. Women should not work outside of the home if they have small children.	SA	A	N	D	SD
d. Our home is a social center in the community	SA	A	N	D	SD
e. When making family decisions, consideration of the children should come first.	SA	A	N	D	SD
f. There is not much I can do about most of the important problems that we face today.	SA	A	N	D	SD
g. School busing is the most viable answer to racial segregation.	SA	A	N	D	SD
h. There is too much violence in public schools.	SA	A	N	D	SD
i. To a large extent, emotions influence my decisions	SA	A	N	D	SD
j. To be independent and just be yourself won't get you very far in the world today.	SA	A	N	D	SD
k. Children are the most important thing in an ideal parent's life.	SA	A	N	D	SD
l. Our family income is high enough to satisfy nearly all our important desires and needs.	SA	A	N	D	SD
m. My children are receiving better preparation for life than most children in my country.	SA	A	N	D	SD
n. My children are sick less often than their friends.	SA	A	N	D	SD
o. In order to be a good parent, you need to belong to one or more clubs or fraternal organizations.	SA	A	N	D	SD
p. In order to make it in the world today, you are almost forced to do something which is not right.	SA	A	N	D	SD

16. Please indicate how you would rate the following statements.

	<u>Frequently</u>	<u>Occasionally</u>	<u>Seldom</u>	<u>Never</u>
a. Our children engage in practical work projects	_____	_____	_____	_____
b. I do volunteer work	_____	_____	_____	_____
c. I attend religious services	_____	_____	_____	_____
d. Our family watches TV	_____	_____	_____	_____
e. I attend social gatherings	_____	_____	_____	_____

17. My children are better behaved than other children in my community.    yes \_\_\_\_\_ no \_\_\_\_\_
18. My children normally help with the chores at home.    yes \_\_\_\_\_ no \_\_\_\_\_
19. We take our vacations at a different place each year.    yes \_\_\_\_\_ no \_\_\_\_\_

20. With what religion or denomination, if any, do you identify?
- |                |                              |
|----------------|------------------------------|
| Baptist _____  | Methodist _____              |
| Catholic _____ | Presbyterian _____           |
| Jewish _____   | Other (please specify) _____ |
| Lutheran _____ | None _____                   |
21. Sex: male \_\_\_\_\_ female \_\_\_\_\_
22. Current marital status: single \_\_\_\_\_ married \_\_\_\_\_ widowed \_\_\_\_\_ Divorced \_\_\_\_\_
23. What is your occupation? \_\_\_\_\_  
If married, what is your spouse's occupation \_\_\_\_\_
24. What is the last level of school education you have completed?
- |                            |                                  |
|----------------------------|----------------------------------|
| Grade school _____         | 4 or more years of college _____ |
| High school _____          | graduate school _____            |
| 1-3 years of college _____ |                                  |
25. How many people are in your household?
- Adults over 18 years of age \_\_\_\_\_
- Children under 18 years \_\_\_\_\_
26. Approximately what was your household's total income in 1980?
- |                           |                           |                           |
|---------------------------|---------------------------|---------------------------|
| Less than \$ 5,000 _____  | \$5,000 - \$ 9,999 _____  | \$10,000 - \$14,999 _____ |
| \$15,000 - \$19,999 _____ | \$20,000 - \$24,999 _____ | \$25,000 - \$29,999 _____ |
| \$30,000 - \$34,999 _____ | \$35,000 - \$49,999 _____ | \$50,000 and over _____   |
27. Please check each of the following items which you own or subscribe to.
- |                            |                              |                         |
|----------------------------|------------------------------|-------------------------|
| a. Encyclopedia _____      | d. Nature slides _____       | Reader's Digest _____   |
| b. Cassette programs _____ | e. News Magazine _____       | Mother Earth News _____ |
| c. Educational films _____ | f. National Geographic _____ | Other _____             |
28. I/we have succeeded in the home school project because: (Please check all that apply)
- \_\_\_\_\_ it is a family enterprise.
  - \_\_\_\_\_ good support from local school authorities.
  - \_\_\_\_\_ I am very determined.
  - \_\_\_\_\_ I love my children.
  - \_\_\_\_\_ My friends are supporting me.
  - \_\_\_\_\_ We have had excellent legal advice.
  - \_\_\_\_\_ Inspiration and help of groups that are involved in home schools.
  - \_\_\_\_\_ We could afford the additional expense.
29. Is there any particular book, literature, thought leader or organization which/who has inspired you to start your home school? (Please indicate) \_\_\_\_\_
- 
30. Do you belong to any type of home school organization? yes \_\_\_\_\_ no \_\_\_\_\_

THANK YOU FOR YOUR COOPERATION

**Home School Survey  
Questionnaire Coding**

1.	2.	3.	4.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	<u>Question Number</u>	
5.	1.	0 = No Response 1 = Yes 2 = No
6.	2.	0 = No Response 1 = Yes 2 = No
7.	3. a	0 = No Response 1 = Less than one year 2 = One to two years 3 = Three years or more
8.	b	0 = No Response 1 = Yes 2 = No
9-20.	4. a-1	0 = No Response 1 = Very relevant 2 = Somewhat relevant 3 = Neutral 4 = Somewhat irrelevant 5 = Very irrelevant
21.	5.	0 = No Response 1 = Father 2 = Mother 3 = Both parents 4 = Other person(s) (please specify)
22.	6.	0 = No Response 1 = Large (5 or more) 2 = Small (4 or less)
23-27.	7. a-e	1 = Yes 2 = No
28.	8. a	0 = No Response 1 = Yes 2 = No

		<u>Question Number</u>	
29.	<input type="checkbox"/>		b
			0 = No Response 1 = Formally 2 = Informally
30.	<input type="checkbox"/>	9.	0 = No Response 1 = Supportive 2 = Helpful 3 = Indifferent 4 = Opposing 5 = Interfering
31.	<input type="checkbox"/>	32.	<input type="checkbox"/>
		10.	00= No Response All other numbers represent age
33.	<input type="checkbox"/>	34.	<input type="checkbox"/>
		11.	00= No Response All other numbers represent age
35.	<input type="checkbox"/>	12.	a
			0 = No Response 1 = Formal 2 = Somewhat formal 3 = Neutral 4 = Somewhat informal 5 = Informal
36.	<input type="checkbox"/>	12.	b
			0 = No Response 1 = Subject centered 2 = Somewhat subject 3 = Neutral 4 = Somewhat child centered 5 = Child centered
37.	<input type="checkbox"/>		c
			0 = No Response 1 = Structured 2 = Somewhat structured 3 = Neutral 4 = Somewhat unstructured 5 = Unstructured
38.	<input type="checkbox"/>		d
			0 = No Response 1 = Effective 2 = Somewhat effective 3 = Neutral 4 = Somewhat ineffective 5 = Ineffective
39.	<input type="checkbox"/>		e
			0 = No Response 1 = Rigid 2 = Somewhat rigid 3 = Neutral 4 = Somewhat flexible 5 = Flexible

Question  
Number

40.	<input type="checkbox"/>	f	0 = No Response 1 = Regular 2 = Somewhat regular 3 = Neutral 4 = Somewhat irregular 5 = Irregular
41.	<input type="checkbox"/>	g	0 = No Response 1 = Strict 2 = Somewhat strict 3 = Neutral 4 = Somewhat casual 5 = Casual
42.	<input type="checkbox"/>	h	0 = No Response 1 = Interesting 2 = Somewhat interesting 3 = Neutral 4 = Somewhat dull 5 = Dull
43.	<input type="checkbox"/>	13.	0 = No Response All other numbers represent hours
44.	<input type="checkbox"/>	14.	0 = No Response All other numbers represent hours
45-50.	<input type="checkbox"/>	15. a-f	1 = Yes 2 = No
51.	<input type="checkbox"/>	15B	0 = No Response 1 = Above average 2 = Average 3 = Below average
52-59.	<input type="checkbox"/>	16. a-h	1 = Yes 2 = No
60-76.	<input type="checkbox"/>	17. a-q	0 = No Response 1 = Strongly agree 2 = Agree 3 = Neutral 4 = Disagree 5 = Strongly disagree

1.	2.	3.	4.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		Question Number	
5-11.	<input type="checkbox"/>	18. a-g	0 = No Response 1 = Frequently 2 = Occasionally 3 = Seldom 4 = Never
12.	<input type="checkbox"/>	19. A	0 = No response 1 = Rural area 2 = Small Town 3 = Suburban area 4 = Urban area
13.	<input type="checkbox"/>	19. B	0 = No Response 1 = Apartment 2 = Single family house 3 = Townhouse/condominium 4 = Other (please specify)
14.	<input type="checkbox"/>	20.	0 = No Response 1 = Baptist 2 = Catholic 3 = Jewish 4 = Lutheran 5 = Methodist 6 = Presbyterian 7 = Other (please specify) 8 = None
15.	<input type="checkbox"/>	21.	0 = No Response 1 = Male 2 = Female
16.	<input type="checkbox"/>	22.	0 = No Response 1 = Single 2 = Married 3 = Widowed 4 = Divorced
17.	<input type="checkbox"/>	24.	0 = No Response 1 = Grade school 2 = High school 3 = 1-3 years of college 4 = 4 or more years of college 5 = Graduate school
18.	<input type="checkbox"/>	25. a	0 = No Response All other numbers represent numbers of people in household
19.	<input type="checkbox"/>	b	0 = No Response All other numbers represent numbers of people in household

Question  
Number20. 

26.

0 = No Response

1 = Less than \$ 5,000

2 = \$ 5,000 to \$ 9,999

3 = \$10,000 to \$14,999

4 = \$15,000 to \$19,999

5 = \$20,000 to \$24,999

6 = \$25,000 to \$29,999

7 = \$30,000 to \$34,999

8 = \$35,000 to \$49,999

9 = \$50,000 and over

21-29. 

27. a - j

1 = Yes

2 = No

30. 

29.

0 = No Response

1 = Yes

2 = No

**APPENDIX F**  
**GENERAL**

TABLE 44

OTHER REASONS FOR OPERATING  
HOME SCHOOLS

Reason	Count
Public school inhibits creativity and self-development, destroys child's desire to learn and is dull and uninteresting for child	20
Parents can provide a Christian education	10
Brings family closer	8
Overall benefit to child	7
To get quality education for children	7
To teach more than textbook material	5
Children are the responsibility of parents, not the state	5
Too much competition in public schools	4
Humanistic philosophy in public schools	4
Public schools are too far away	3
Child didn't want to attend public school	3
Better results in learning at home	3
To guard against peer pressure	3
Public school hours too long	3
Child needed to mature more (physically and emotionally) before entering school	3
Parents don't believe in testing and grading system in public schools, and are against impressions left by these systems	2
Didn't want child educated by "the system"	2
Parents didn't want <u>formal</u> training for children before a certain age	2
Child mentally gifted and needed challenge	2
Public school too rigid	2
Disapproves of busing to and from public schools	2
Child's health not sufficient to attend public school	2
To achieve proper attitude development	2
So parents, not school, could instill proper values and morals	2
Not enough personal attention in public schools	2
Parents disapprove of content of textbooks	1
Parents feel public school is more like "day care" than a learning experience	1
Satisfies parents' lifestyle	1
Child fears failure in public school	1

TABLE 45

OTHER REASONS FOR SUCCESS WITH  
HOME SCHOOL PROGRAMS

Reason	Count
children preferred being at home to learn	11
educational beliefs	10
it's the "natural" way to learn	10
inspirational help (divine power)	8
children succeed best at home	8
lack of feelings of being held back or pressured	5
other people	5
children are the parents' responsibility	5
home schools eliminate "irrelevant" and "destructive" elements of public schools	4
family relationships good	4
child an eager learner	4
because it was God's will	4
followed E. G. White's writings	3
right for their family	3
had teaching background	3
Christian education stressed	2
the law allowed teaching at home	2
books (other than Bible and Spirit of Prophecy)	2
isolation from peers (with exceptions)	2
methods of teaching at home	2
topics of interest stressed with children	2
positive attitude of family	2
child well prepared to be taught at home	1
children were able to be more active in learning process	1
parents feel compelled to teach at home	1

TABLE 46

## LISTING OF OTHER RELIGIONS

Religion	Count
Seventh-day Adventist	26
Mormon	17
Christian (nondenominational)	8
Protestant (nondenominational)	4
Unitarian	4
Quaker	4
Jehovah's Witness	3
Interdenominational	2
Spiritual Meditation	2
Atheist	2
Apostolic Pentecostal	2
Identity	2
Church of Christ	2
Dutch Reformed	1
Christian Lord's Church	1
Episcopalian	1
Wesleyan	1
Society of Friends	1
Independent Bible	1
Charismatic	1
Southern Methodist (independent)	1
Independent Believer	1
New Age Spiritual Consciousness	1
Christian Scientist	1
Inner Awareness	1

TABLE 47  
SEX OF RESPONDENTS

male	female
18.9%	81.1%

TABLE 48  
MARITAL STATUS OF RESPONDENTS

married	divorced	single	widowed
91.3%	6.7%	2.0%	0.0%

TABLE 49

## OTHER SUBSCRIPTIONS AND RESOURCES USED

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<u>Ranger Rick</u>	<u>Resurgence</u>
<u>Crickett</u>	<u>Green Revolution</u>
<u>Organic Gardening</u>	<u>Natural Farmer</u>
<u>World</u>	<u>Education Newsletter</u>
<u>Growing Without</u>	<u>Collaboration</u>
<u>Schooling</u>	Spirit of Prophecy
<u>Sesame Street Magazine</u>	History of Societies
<u>Mother Jones</u>	Schools
<u>Contact</u>	<u>Watchtower</u>
<u>National Geographic</u>	<u>Awake</u>
<u>World</u>	<u>Boys' Life</u>
math aids	<u>Signs</u>
tape recorder	<u>Liberty</u>
movie camera	<u>Smithsonian</u>
"Apple" computer	Freeman Institute
globe	Towers Club
atlas	<u>The Duck Book</u>
newspapers	<u>Omni</u>
radio	<u>Progressive</u>
<u>Ironclast</u>	<u>"32"</u>
<u>New Shelter</u>	<u>Early American</u>
<u>Solar Age</u>	<u>Life</u>
Ms.	<u>Popular Science</u>
<u>Rasons</u>	<u>Psychology Today</u>
<u>Contest Newsletter</u>	Children's Book Club
French comic books	<u>Discover</u>
<u>Attenzione</u>	<u>Sunset</u>
<u>Humpty Dumpty</u>	Bibie
<u>Consumer's Digest</u>	<u>Farm Magazine</u>
<u>The Writer</u>	<u>Gifted Children's Newsletter</u>
<u>Writer's Digest</u>	<u>The Electric Company Magazine</u>
<u>Mothering</u>	<u>Prevention</u>
<u>Country Journal</u>	<u>Seven Days</u>
<u>Survival Newsletter</u>	<u>Architectural Digest</u>
<u>Parabola</u>	<u>Video</u>

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TABLE 50

## PARTICULAR INFLUENCE TO BEGIN A HOME SCHOOL

Influence	Count
John Holt	34
<u>No More Public Schools</u> , by Bennett	31
<u>Growing Without Schooling</u> , John Holt	21
Raymond and Dorothy Moore	17
Spirit of Prophecy Books	14
Bible	13
Mary Bergman	13
Friends	6
<u>Better Late Than Early</u> , by the Moores	5
<u>Summerhill</u> , by A. S. Neill	5
God	4
Ivan Illich	4
<u>School Can Wait</u> , by the Moores	4
Rev. Paul Lindstrom	2
National Association for Legal Support of Alternative Schools	2
Barbara Morris Reports	2
National Educators	2
Herb Kohl (author)	2
<u>Death at an Early Age</u> , by Jonathan Kozul	2
National Foundation for Gifted and Creative Children--Marie Friedel	2
Maria Montessori	2
<u>Your Child's Self-Esteem</u> , by Briggs	1
James Dobson	
<u>Home Grown Kids</u> , by Raymond Moore	1
<u>Instead of Education</u> , by John Holt	1
Christian Resource Center--Connecticut	1
<u>Why Johnny Can't Read</u> , by Rudolph Flesch	1
<u>Sword of the Lord</u> , by John R. Rice	1
<u>Newsweek</u>	1
S.I.E.C.U.S. Circle	1
Roosas Rushdoony	1
John and Carmen Scharfenberg	1
Ed Nagle	1
Seventh-day Adventist mission program	1
<u>Little Men</u> , by Louisa M. Alcott	1
<u>... and the Children Played</u> , by Pat Joudry	1
Robert Brinsmead	1
<u>A Theology of Christian Education</u> , by L. Richards	1
<u>Follow the Reindeer</u> (about Laplanders)	1
<u>Thoughts on Education</u> , by Vinoba Bhave	1
Tolstoy	1

TABLE 50--Continued

Influence	Count
S. Ashton-Warmer	1
George Dennison	1
F. Perls	1
Constitution	1
John Birch Society	1
Article by home school teacher Julie Sullivan in <u>East/West Journal</u>	1
Charles Silberman	1
Wildwood Rural Schools	1
Nancy Plent	1
<u>Foundation of Human Understanding,</u> by Roy Masters	1
<u>How Children Learn,</u> by John Holt	1
LaLeche League	1
Dr. Herbert Shelton	1
Paul Goodman	1
Seventh-day Adventist Church	1

Names and Addresses of Home School  
Organizations Used by Respondents

Christian Liberty Academy 203 E. McDonald Rd. Prospect Heights, IL 60070	Bethany Homestead Christian Research Center Carol Christopher, Director RFD 1, Box 220 Thompson, CT 06277
National Association of Home Educators Mary Bergman Star Route Smithson, MO 65350	Alternatives in Education Rt. 3, Box 305 Chloe, WV 25235
Growing Without Schooling 308 Boylston Boston, MA	Home Study Institute 6940 Carroll Ave. Takoma Park, MD 20012
Cache Valley Private Schools Association Joel Norton, President 166 N. 800 East Hyrum, UT 84319	Family Education Associates Rt. 2, Box 106-C Brigham City, UT 84302
New Jersey Home Schoolers (also New Jersey Chapter of Growing Without Schooling) 2 Smith Street Farmingdale, NJ 07727	Home-Based Education Program (no address given)
Home Education Resource Center 337 Downs St. Ridgewood, NJ 07450	Clonlara School 1289 Jewett Montgomery, AL 48104
National Association for Legal Support of Alternate Schools P. O. Box 2823 Sante Fe, NM 87501	Seminole County Independent Private School System, Inc. Rt. 1, Box 975 Oveido, FL 32765
Creative Christian Education 492 Toyon Angwin, CA 94508	Home Education Association John Jones Rt. 4, Box 327 Rigby, ID

TABLE 51

## ATTITUDES TOWARD HOME SCHOOLING

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Attitude	Count
Very satisfied	22
Very enthusiastic	16
Rewarding	15
Feel responsibility toward children	14
Defensive--fear that the survey by a university student (part of the establishment) might be used against home schools	11
Proud of children	6
Struggle--worried about opposition from public schools and for making teaching at home difficult	6
Fun	5
Hassled, but determined	4
Didn't work for their children	2
Ready for a change from home teaching	1

---

Sample of Letters, Paragraphs, and Notes Received  
In Response to Question 30 on the Questionnaire

Our son has previously had no interest in letters or numbers, even though he willingly and quickly learned all he could absorb up to age three. Then he became resistive. No matter who or how it was presented. At four years of age we started YMCA programs and he coped in group activities poorly. We limited length of group activity, but continued programs for his age group. At age 5 he became more able to cope, but we were dissatisfied with the school situation here and we decided to wait another year and work with him slowly at home. We saw such improvement, both in the home and in group situations, in that year, that we felt one more year at home would give him a solid start. It has required much repeating of the same thing in as many ways as possible to open his mind and stimulate him to want to learn. The main openers being to use his personal areas of interests. We are seeing results again, and recently took him for a tour of a private school we checked out earlier and felt it would be a good next step. If he was starting public school, we would continue school at home, officially, but we see the private school as a good step for him and him ready for it.

P.S. May we add, if we felt it necessary for our son's sake, we would return to home education. It has been rewarding for all of us involved.

- - - - -

Dear Sir:

Thank you for your letter. Learning that you are my mother's age made me feel "safer" about your survey. We would like to receive an abstract on your study.

- - - - -

After 5 years of home school I must admit to being "burned out." I'm very glad we did it and I support others who do it; but, for us, the time has come for a change.

- - - - -

My daughter attended a Summerhill type school except that classes weren't set up unless requested. I found they didn't pick up on her requests very quickly and began thinking I could do better at home--but had no idea it was possible. Also my son was ready to start school and I didn't feel I could afford both tuitions.

Then I heard John Holt on the radio about home schooling, contacted him and got started. I feel the children are doing extremely well academically and are more independent and creative. When they see a need for learning something or have an interest in learning something, they really work at it. Plus being a 1 to 1 situation (usually; sometimes 1 to 2) I can gear the teaching to their needs--as to methods, time, etc.

- - - - -

I cannot tell you in strong enough terms, how tremendously effective the home schooling program has been for us. My son . . . is highly motivated. He is always seeking new insights and is especially anxious to improve his writing skills. He is a gifted musician, artist and creative writer. He loves music and good literature.

- - - - -

Last summer my husband and I became interested in the home school movement. We were becoming disenchanted with the local schools when we met several people who had taught their children at home. Their enthusiasm encouraged us to think seriously about the idea. The reading of several books on the subject helped to increase our confidence. During the latter part of the summer, we experimented with some structured home schooling before making the decision not to enroll our children in the local public school. Looking back on our first year, we feel that our home school has been a success. . . .

- - - - -

Home school has helped to strengthen our family and to bring us closer together. There seems to be less friction between family members despite the fact that we are together most of the time. Nothing has given us more pleasure this past year than this time we have had together as a family learning through home school.

- - - - -

Home schooling is working well for us. Our family is happy with our "family-centered" way of life. The children are progressing in knowledge and experiences with very little formal instruction. School is too restrictive for young eager minds--here they are free to pursue their own interests.

- - - - -

The hardest thing for us to all deal with is isolation from other kids--they're all in school and around kids all the time (even though not necessarily getting along well). We have to create situations and initiate contact for V. with other kids. Social situations don't just automatically present themselves. We do succeed at this, but it's not all worked out perfectly. Some kids avoid her because our lives are so different. I have trouble with feeling different, too.

- - - - -

I think of natural and artificial situations for learning or socializing. V's best learning happens when we don't "instruct" her, but when we're doing what needs to be done or what we're very interested in with her. That's our most quality instruction time, really. In things that probably wouldn't show up on an achievement test: pruning apple trees, working out disagreements, appreciating nature, playing volley-ball, working on building our own house all ourselves, gardening, taking 40-mile bike rides.

- - - - -

God's word holds us, as parents, responsible for the education of our children. As Christians we feel the need to fulfill this responsibility.

- - - - -

It seems that home schools are the answer, that people must be prepared to face problems. You will be classified as fanatics, your children will experience some rejection (by both teachers and peers), if and when they do go to school. It is not an easy road, but there are many rewards that offset the problems.

- - - - -

After 3 National Teacher Exams (cost \$60+), \$120--state credential fees, 2 more tests in June (\$42) and \$90 to pay to credentials, I should be free for 4 more years from harassment about home-schooling and do occasional county home-teaching of injured district students. Over the anger and objections of the local district authorities, the county office hired me to teach homebound students up to 5 hours per week to maintain the students' academic work! Yet the same county would not accept my home school as a valid entity. Next September

I may be forced to test this denial (if repeated) in court.

- - - - -

. . . The schools made my child hate learning.  
(As they do to many others.)

- - - - -

. . . I believe the public school system has deteriorated at such an alarming rate because of the many distractions that are offered at these so-called learning institutions. Education is the least important priority so hence the decline possibly in morals and learning skills.

- - - - -

I think the best thing about our home school is that the pressure is off.

Mr. Gunnar A. Gustavsen  
 Andrews University  
 Berrien Springs, Michigan

Dear Sir:

I have, at your request, completed and herewith return your "Home School Survey", enclosed. Because every survey is limited in its scope, and because the methodology of yours in particular raises some questions that interest me and my wife, I have also written this letter.

First, I assume that you have gathered the names of potential respondents from such sources as John Holt's mailing list, the Santa Fe Community School, etc.; from such sources you will obtain, however, only those families who are willing that their home schooling situations be known. I suspect that there is a large "underground" perhaps three or four times the size of the sample you will be able to obtain for survey purposes, of families who choose out of fear or similar motives to keep their situations low profile. Thus, to some unknown extent, your sample will be self-selected and your results—perhaps—somewhat skewed thereby.

In the survey itself, I observe that there are built-in difficulties related to the necessarily limited number of items inquired about and inherent ambiguities in the items. For example, you do not attempt [wisely, I'd assume] to define a "school", much less a "home school". Thus, your respondents will range from those who maintain home instruction even more rigidly structured than in the traditional schools to those whose informality borders upon chaos. The survey will not offer a great deal of help in making distinctions along that spectrum of structured/unstructured environments.

Since it appears likely that most but far from all parents maintaining home schools are of "conservative" political bent, you could hardly have avoided inquiry [17a.] regarding political views, but the question poses great difficulty for some, including in particular my wife and me: Where on the conservative/liberal spectrum should you place those who, like us, believe that the state has no business interfering in the education of children, that laissez faire capitalism is the only viable economic system for a free country, that there should be no laws pertaining to bigotry in non-governmental institutions, and that there are absolute moral standards inherent in the nature of human beings, while simultaneously holding that military conscription is an evil that can never be justified, that there should be no civil laws pertaining to abortion, that ingestion of drugs is a matter of no concern to government, and that racial bigotry is a moral evil? Are we "conservative" or "liberal"? I suggest that it is of great importance in any study of home schooling to recognize that those engaged in it are likely not to fit very well into conventional pigeonholes.

In the course of my professional practise, I frequently find myself defending those parents who are under attack by government for not sending their kids to a conventional school, and I have observed that there seems to be but one philosophical constant: As one of my clients waggishly put it, "There should be a warning over the schoolhouse door: 'Caution—schooling can be dangerous to your child's mental health'." On all other issues, such parents can be found on all sides.

Of particular interest to me was the inquiry [4c] pertaining to the evolution vs. creationism controversy which is particularly heated right now. My wife and I both find the evidence pertaining to evolution compelling, subscribe to the position that all biological entities have evolved and are evolving, and have presented this view to our children; we of course recognize that this is a minority view in our area of the country and is contrary to the religious opinions of a great many people. It might thus be supposed that, with regard to this particular issue, we would have no objection to the public schools which, supposedly, teach evolution. In fact, however, the public schools have no more competency in this regard than in any other, and what they teach passing as "evolution" my eight-year old son would laugh at. Among our many objections to the schools is not that they teach evolution to the exclusion of religious theories of the creation of man, but, rather, that they are not competently teaching evolution nor any other aspect of biological science. We recognize that parents whose religious/philosophical opinions differ from ours have the right to instruct their own children as they see fit—which is one of the reasons why education is not a proper governmental activity—but they should not concern themselves that their children will be learning evolution in the public schools. Alas, their children will not be learning much of anything!

Question 4b is a good one, since I expect you will find that a very strong motivation for home instruction is the belief that public schools are detrimental to proper moral development. I would point out, however, that the public schools, like all other public institutions, tend to reflect the moral climate of society generally and, had it been possible within the confines of your study to inquire more deeply, you would find a significant proportion of your respondents to be of the opinion that the moral dangers of attending public schools can also be found, to a greater or lesser degree, in other institutions, including those sometimes thought to be beneficial to moral development. Put it this way: Would my kids' moral development be endangered more by attending public school than by being elected to the House of Representatives?

My wife and I resolved to help our kids learn in an environment centering about the home well before there were any kids in our home. Although both of us would, by conventional standards, be considered extremely well educated [post-university degrees in both cases], we were somewhat apprehensive, having been exposed to and perhaps somewhat taken in by the notion that helping children to learn require some arcane expertise imparted solely by those academic institutions that graduate "teachers". Experience has taught us the absurdity of this notion. Our kids seem to have progressed at an amazing rate, an impression more objectively confirmed by psychological examination. Our elder son's "intelligence" [whatever that is] cannot be determined, since none of the existing tests extends sufficiently high, but his achievement of "skills" and knowledge is measurable: he is in every conventional category many years advanced over the control groups used to standardize the tests. In short, our worries were groundless. The boys are progressing quite well.

Yet I have a nagging question of at least some interest: Are our kids making this remarkable progress in learning because of something brilliant being done by their parents-- or are the generality of kids lagging because of something stupid being done by the public schools? I am unable to find that we are doing anything that any reasonably intelligent and interested parent would not do; I am thus forced to conclude that the operative difference is a deficiency or a positive infirmity in the public school rather than some unobservable miraculous virtue inherent in home schooling. Since we are more concerned with helping our children to learn than in determining the troubles in the public schools, I can offer little insight into what those troubles are save generalities based on our own experience only: One of your survey's sub-items pertains [18d] to television, the bugaboo and whipping boy for the public schools. We, too, were concerned that the tube might warp our kids' minds; events have shown this concern to be unfounded. Our kids are today permitted to watch as much TV as they choose. I would estimate that they watch from 4 to 6 hours per week, depending upon what is being broadcast. Because they have a choice of so many other activities, intellectual, physical, social, they have developed good taste. If junk is being broadcast, they turn the set off; if the fare is mediocre, they engage in something they enjoy more; if the TV is showing My Fair Lady, wild horses couldn't keep them away from it. It is perfectly true, no doubt, that public school kids would often rather watch some junk on the TV than do their "lessons", but this is no excuse for the attitudes of the public school administrators that they thus cannot "compete" with TV. Rather, it is an objective proof of the fact that school lessons are less interesting to children-- who are the most incisive critics-- than is, say, "The Gong Show"! Why blame the kids for choosing what interests them more? Don't you and I do the same thing? In our home, the parents see to it that there is an intellectual smorgasbord of stimulating activities to choose from. Consequently, TV occupies its own little niche, a very useful and stimulating one.

Similarly, school administrators complain that one of the reasons the schools are in turmoil is "the discipline problem"-- they can't make the kids behave appropriately to a learning environment. But the unruliness of the students is not a cause of the lack of learning; it is a symptom. When our boys are engaged in learning something that intrigues and stimulates them, artillery would not disturb their concentration and enjoyment; conversely, when their parents attempt to foist upon them some activity which in our infinite wisdom they "ought" to be learning, our kids too become unruly. Is that the kids' fault or ours? If you are finding this letter dull, would my forcing you to read it make it any better or you any wiser? While I admit that there may be a small minority of kids who would be a pain in the neck because nothing might appeal to them more than annoying others, such a small minority can be dealt with by exclusion or possibly even punishment for violating the rights of others. But the vast majority of "discipline problems" are no more than the manifestation of the kids' judgment that they are bored stiff by the intellectual claptrap thrust at them-- and they are in the right. If my sons were attending school and did not raise hell when the instructor presented them with the adventures of Dick and Jane and their dog Spot, I'd wonder if there were not something wrong with my boys!

Observe how, for the vast majority of kids, entering school is a wonderful adventure fraught with the anticipation of great enjoyment and adventure; observe the same kids after a few years of actual attendance. The vast majority hate the place. Those in charge of the schools might have us believe that this turnabout is somehow the fault of the kids themselves, but that excuse is wearing thin. How can it be that exposure to an institution that is supposed to help satisfy the thirst for learning makes the vast majority who have actually experienced it hate the very thought of school? If hospitals spread disease, if police stations were refuges for criminals, if the churches inculcated atheism, what would we do with these social institutions?

Yet it should not be supposed that the public schools are failing to perform those actual (as distinguished from supposed) functions the public demands of them. The schools exist, actually, to perform three fundamental purposes: (1) They provide employment for thousands of persons who might otherwise be unemployed; (2) They keep older kids from competing in the labor market for entry-level jobs; and (3) For six months a year or more, they relieve parents from the jobs that the parents ought to be doing. With regard to these three functions, the schools perform very well indeed! It is somewhat unfair for us to complain that the schools do not succeed very well in helping our children to learn, when in fact such a task has a rather low priority in the minds of millions. If my position seems somewhat extreme, consider the following question: Why do parents face with dread the summer vacation while the students welcome it as a blessed release? And why are the "child labor" laws enforced no less vigorously between May and September than during the rest of the year? Yea, why is the budget for football equipment six times the budget for the library? Insofar as the schools are concerned, I submit that the majority of the public is getting exactly what it really wants.

One of your questions [13] inquires about the actual amount of time spent in "instruction", a very pertinent inquiry since so many statutes provide that home schooling shall expose the child to at least the same amount of instruction, as measured by time, as he would receive in the public schools. I have found that as my sons have matured, ever less time for formal "instruction" is appropriate. Although we will on occasion have conversations or projects stretching over many hours (since there are no "periods" or "bells", we can afford such luxury), there are also and increasingly occasions when the boys disappear for many hours, either in our home or outside, returning to inform us about (generally more than anyone would want to know!) the breeding habits of *tyranosaurus rex* or the problem of communicating with aliens who find *Voyager II* or why it would be better if we used a binary system for counting, ad infinitum. In short, experience has taught us two fundamental rules for helping kids to learn: One, always be available in case your help is requested; and, two, keep out of the kids' way. I frankly cannot tell you which rule is more important, but as time passes I lean toward the latter and so do the kids.

In question 16, I fear that you omit as a possible reason for success in home schooling the fact that kids themselves seem to respond so well to it. My elder boy [8½] is now sufficiently mature and aware of the world around him that he is able to compare his situation to that of his friends who attend schools of the more conventional kind. We have proposed to him the possibility of his attending school. He gave the matter considerable thought and has informed his parents, quite adamantly, that he is opposed to the idea. His reasons are remarkably cogent, e.g., "Why should I stop learning something I'm interested in just because a bell rings? Why should somebody else who doesn't know me very well decide for me what I am to learn— if I want to learn about astronomy, I don't want a teacher telling me that I have to study something else instead."

Finally, I'd point out that the responses to question 4d may be somewhat unfair: True, there are many incompetents in the education racket who, in a more rational society might possibly get jobs sweeping the streets and have trouble holding them. These incompetents can be said to be "more interested in income than in children." Yet there are also many, perhaps even a majority in some areas, who are frustrated and heartbroken because they find that they cannot in a conventional school practise their profession. My compassion for them dwarfs my contempt for the boobs.

I wish you well in your research, and had better stop now before this letter grows longer than your thesis! If I can help further, please let me know.

Best regards,

(Signature)

*Letter written to the editors  
of "Growing Without Schooling."*

Dear John and Donna,

Finally, I'm getting around to writing! To answer your question, Donna, things have worked out great. Thank goodness, we are OUT!

The last day of school before Christmas vacation, I helped Darris clean out his desk completely and brought everything home so that we would have materials with which to continue his studies. When school reconvened, we just didn't send him back. We wrote a letter to the District School Board requesting a meeting "to make the necessary arrangements to officially remove our son Darris from the public school system and educate him at home." We also sent letters to the school principal and 5th grade teacher informing them that Darris would be absent from school pending a meeting with the Board.

For our meeting with the Board, we prepared a written statement (enclosed) as to our reasons for removing Darris from public school. Some of our thoughts were borrowed from the Kendrick's letter (GWS #12) and we appreciated the fact that it had been published. Especially, since we decided only the night before the meeting that we wanted to present a written statement. Hence, we were pressed for time. After a grueling (though friendly) "inquisition", the Board granted us permission to educate Darris at home. It was difficult not to shout "Hallelujah!"

From reading the experiences of many GWS readers, we had expected the District to "wash their hands of us" regarding curriculum. We were pleasantly surprised and grateful that they were willing, even anxious, to have the Superintendent of Curriculum work with us. I met with him shortly after and, in effect, he simply approved of the way I was handling Darris' studies and told me to keep up the good work. They are allowing us to continue using Darris' books from school and have even supplied us with all of the corresponding Teacher's books.

The Board is requiring that Darris take Standardized Achievement Tests along with the other children in the District, at the beginning and end of the year. Since ours is almost a landmark case in Arizona, we feel this is a small price to pay in exchange for the approval. Our only stipulation was that he not be tested in the classroom, as was first proposed. The Curriculum Superintendent will supply us with the materials and we will test him at home. We will then receive a copy of the testing results. Actually,

was in school. On a weekly basis, he does his own laundry, including washing and changing the sheets on his bed. Nearly every day, he cooks something; today, he made Brownies "from scratch", with practically no help from me. He learns about spelling simply by knowing that I frequently look up words in the dictionary "just to be sure". (I involve him by asking if he knows the correct spelling.) Recently, he has become enthralled with sculpting clay and is really quite talented. What a change from the days when he was gone from home nine hours a day (we live in Desert Hills, a rural area north of Phoenix, so he was on the bus a total of 2½ hours).

We are all extremely happy with our new "freedom". However, as I said to the District Board: where Darris' education is concerned, we are definitely not "copping out" or taking the easy way out.....we're doing it the hard way. Let's face it: educating children takes time. But I'm sure most home schoolers would agree with me that it's well worth the effort. At times, I miss the hours of solitude I used to have, but am glad to exchange that luxury for a happy, contented, better educated child. Besides, Darris is a very interesting person and I enjoy his company.

At this point, we don't know whether or not this will be a permanent situation. As long as Darris continues to prefer home schooling, we will gladly provide it. However, we foresee the day when certain subjects will be beyond our teaching abilities and we may need to hire tutors to fill in the gaps.

We would be very happy to help other interested families in the Phoenix area. Since there was no one to turn to for help (Phoenix families listed in GWS had only pre-school children), it took hours of research, talking to people within the State and District Education Departments, and planning to accomplish our goal. To our knowledge, our approval was the first in Arizona where a certified teacher was not involved in the proposed home schooling.

We are very glad that we decided, in the beginning, to approach this venture honestly and aboveboard. Since we have official approval from the District School Board, we are free to talk about our home schooling situation with friends and acquaintances. We have been overwhelmed that, even though people are stunned at first, the large majority verbally applaud what we are doing. I sincerely sympathize with home schooling families who have to "hide".

I am so thankful to Mother Earth News for the Plowboy interview (Issue #66, Nov-Dec, 1980) which was my first source of information that there really was a solution to the dilemma we were facing. Thank you, John Holt, for your tremendous effort in helping all of us who simply want better for our children than the public schools offer.

You may feel free to use any of the "envelope full" in GWS.

Sincerely,



## TO THE BOARD OF EDUCATION

In response to the question as to why we are removing Darris from the public school system and educating him at home, we have decided to prepare this written statement in order to insure that our reasons are stated clearly and completely.

We, as his parents, have the most sincere and compelling motivations of love and concern for his mental health and emotional well-being, as well as his education and learning.

We have never felt comfortable about sending our child out of our home for nine hours a day to be influenced in his formative years by people whom we do not know personally, and whose morals and values may differ from ours. However, wanting him to receive a traditional education, we did as most parents do and sent him off to public school.

During the past five years, we have become increasingly concerned about the quality of his education. Report cards during the first, second and third grades consistently showed above average grades, and parent-teacher conferences always held a positive tone. However, Darris was becoming increasingly bored with the classroom situation. As a result, his grade level started to drop, far below his individual potential.

We do not necessarily mean to criticize the public school system. Some children thrive in the classroom situation. Our son is not one of them. In spite of the fact that his grade level continues to be average, he is increasingly bored, is not motivated, and does not respond well to learning in the classroom situation, even though he continues to be fascinated by books and other learning tools available to him at home. To us, his parents, the quality of his learning is not satisfactory and we are extremely concerned about his future education.

A startling example of this is what prompted us to make the final decision to remove Darris from the public school system and educate him at home. At the end of the first grading period this year, we discovered that, once again, his grade level, though average, was falling far below his potential. Consequently, we started monitoring his schoolwork on a daily basis, hoping to provide him with emotional support, individual attention, and loving motivation to help him improve.

We discovered that he was having tremendous problems in Math. This puzzled us since we had not remembered his grade reflecting any problems in this subject. We went back to the notes we had made from his report card. This is what the report card told us about Math: your child is working at grade level, putting forth satisfactory effort, and his individual achievement is above average. This evaluation of a child who took no less than three minutes to execute a simple multiplication problem. To us, his parents, his level of accomplishment in Math, as well as other subjects, was definitely not above average; to us, not even acceptable.

Several respected educators have expressed concern that Darris' socialization will be retarded if he is educated at home. It has been our observation that the social life in most schools results in negatives, not positives, in the overall development of children. The drug problem in our schools is alarming, the moral values of our young people astonishing, and the lack of respect for parents and others in authority is beyond our comprehension. These values and morals are not being taught in our home, but your children and ours are learning them through social interaction with their peers

Again, we want to emphasize that it is not our intention to criticize the public school system. This is not our concern. Our concern is that, as Darris' parents, it is our ultimate duty and responsibility to provide him with the best possible environment for his learning and education. We now firmly believe that this environment is a loving home in which the individual needs of our child can be recognized and provided for with greater proficiency. Through close, meaningful interaction, we are able to observe and know Darris well, and to supply him with the emotional support necessary to the development of a positive self-image. In such a setting, we can best instill our own spiritual and moral values and beliefs while, simultaneously, satisfying the State's interest in an educated citizenry.

It is not only our own rights as parents, but also those of our son, which we feel obligated to uphold. We appreciate your concern and, again, assure you that our deepest commitment is to Darris' welfare.

## HOME INSTRUCTION--AN ALTERNATIVE

As more and more parents take a critical look at the educational opportunities given to their children, increasing numbers of parents are choosing diverse alternatives to formal schooling. A small but growing number of families have gone so far as to remove their children from educational institutions altogether and raise and educate their children at home.

There are many reasons for this growing trend. Some parents feel schools are too structured. They fear the negative effects of unnatural institutionalization on the creative capacities of children and their emotional and social well-being. Other parents are reacting to the lack of standards and discipline which lead them to be concerned about both the quality of academic education and the social experiences of their children. Some parents are motivated by deep religious conviction. Some parents have apparently taken an over-all look at education and feel that they can better fulfill what they feel are the educational needs of their own children.

In line with their personal philosophies and goals, different parents want to raise and educate their children in different ways. Some believe that children can and should be self-educated without restraining discipline and curricula. They want to offer their children free and open education which is sensitive to the child's wants and interests. On the other side, some parents want to offer their children a more challenging and thorough education with structure and discipline. These parents plan and carry out more detailed individualized instruction for their children, emphasizing good development of basic skills and accumulation of knowledge. Often these parents are also trying to develop in their children moral standards, strong individual character, and high levels of personal conduct. Those who are primarily motivated by religious conviction center their learning around this area. And, many parents fall somewhere in between, trying to offer their own children the education they feel best fulfills the needs and desires the parents and children have.

Now that this trend is becoming more visible, it is interesting to note the high degree of success claimed by parents who have undertaken this responsibility. Perhaps it is not even so much what the parents are doing that leads to their success, but the fact that the children are growing and learning in a family environment which has a direct interest in and love for the children. There may be some instances where the children are not receiving a good upbringing. However, it is far more likely that if a family is willing to take the daring step of keeping their children out of school, that family has realized it must take upon itself the responsibility of seeing that the children receive a sound education and can take advantage of the opportunities they will have in life. Given the fundamental interest parents have in doing the best for their children, it is not surprising that so many families claim success. Undoubtedly they are experiencing success and are raising children who will be able to think well for themselves and grow up to be contributing members of our society.

There is still a reluctance for most people to accept this alternative form of education. But, perhaps it is now time for it to be accepted. Our school systems cannot fulfill all the individual needs of every child all the time. It should be a tribute to the strength and individualism that made America great that we can accept and encourage other endeavors in education that meet with success, even if they are outside the scope of previously accepted educational paths.

Home education is not new. For most of our country's history it was the primary educational system. Even in today's fast-moving world, home is where education starts. Apparently it can be carried out well in the home beyond the age where children usually enter school. Perhaps in many instances it should continue in the home. The courageous and dedicated parents who want to try to raise and educate their children to the best of their ability deserve the opportunity to try.

As a parent who firmly believes in home education, I hope that each of you will consider this alternative and perhaps even include it as a viable educational option in planning for your children's future. Like many home-educated youngsters, our children are receiving a sound Christian education, are intellectually challenged, and perform well above their peers academically. They are well-balanced emotionally and have no social problems. These rewards can come to any parents who are willing to raise and educate their own children.

In regard to the Center, one of the frustrations of this work is having resources here which I would like to share, but not having the financial means to copy and distribute requested materials. These expense must be met at least partly by donations, in addition to my family's commitment. Therefore, materials will be sent out as soon as finances make it possible. This should mean only a delay and I hope will not cause anyone undue inconvenience. Please write if there is any urgent need.

If you need personal assistance, please feel free to contact me. I would look forward to your responses to the materials the Center is offering. I would also appreciate any other letters about other home schooling experiences or other perspectives on this educational approach anyone may wish to share.

I pray that each of us will find strength and guidance as we endeavor to find the best means of fulfilling our God-given responsibility to our children.

(Signature)



## CLA BOOKS and TAPES

The Christian Law Association  
P.O. Box 30290  
Cleveland, Ohio 44130

### TAPES BY MR. GIBBS:

- |                          |   |         |
|--------------------------|---|---------|
| <input type="checkbox"/> | 1. Separation of Church and State ..... | \$ 4.00 |
| <input type="checkbox"/> | 2. Conviction vs. Preference .....      | 4.00    |
| <input type="checkbox"/> | 3. What is a Christian School? .....    | 4.00    |
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| <input type="checkbox"/> | 5. Ancillary Issues .....               | 4.00    |
| <input type="checkbox"/> | 6. Peace at any Price .....             | 4.00    |
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- |                          |  |      |
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### FREE UPON REQUEST

What is the Christian Law Association?

The Cry of Innocent Blood

The Teachers' Forum (Sent to supporting church schools on a  
monthly basis - send information on number of teachers)

### What Services Does HBEP Provide?

1. **Individually designed curriculum.** No traditional graded course of study is required by HBEP. Each student curriculum is designed by the parent, student, and HBEP director/teacher. Family needs, interests, and activities determine the course of study. Specific guidelines for the development of basic skills are available if families desire to chart academic tasks and follow a sequence in math, reading, and other communication skills. Families may follow as flexible or as rigid a course of study as fits their family style. Changes in the original approach may be made at any time during the course of enrollment.

No texts or specific school materials are required; however, these can be purchased (at Clonlara School cost) if desired. Students are encouraged to keep a daily journal, a record (words, drawing, etc.) of events in their lives. Once a curriculum is designed, the HBEP record form is set up and mailed each month to Clonlara.

2. **Consultation.** Initial contacts between enrolees and Clonlara's HBEP director/teacher provide opportunity for discussion of family lifestyle, academic needs, beginning home study and state laws concerning teaching children at home (these vary from State to State). HBEP is as close to families as their telephone, and close contact is also maintained by mail.

3. **Evaluation.** The monthly record sheet consists of subject areas each student will cover and the amount of time spent in each area. Standardized tests are not required by HBEP; however should a family desire it, HBEP staff can arrange these and other tests each school year.

Records can be sent to other schools in the event of transfer from the HBEP.

4. **National Network.** HBEP specializes in putting home school families in touch with others who are doing home schooling or who support it by writing or creating study materials. As part of the National Coalition of Alternative Community Schools, Clonlara has contact with home schools and their supporters all over the United States, facilitating the sharing of resources, and moral and social support.

*"People, if you're smart enough to build your own home, design your own solar system, make your own fuel, redesign your car, raise your own food...then you sure as hell are smart enough to teach your own children!"*

...John Holt  
The Mother Earth News,  
July/August 1980

### The Home-Based Education Program of Clonlara School

Clonlara is an independent alternative school founded in 1967. It is a full member of the National Coalition of Alternative Community Schools and is approved by the Michigan Department of Education. It was founded by Pat and Jim Montgomery, teachers and parents, as an alternative to traditional schools. The school has grown from its original eight students to ninety-two students ranging in age from 2½ to 14 years.

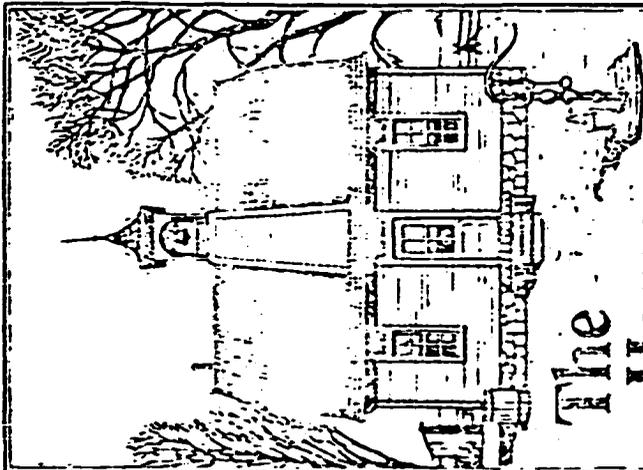
At Clonlara, we believe that we are all—staff, students, and parents—learners together. Democratic process in decision-making and conflict resolution are as much a part of our child rearing approach as academic work is. The community is our classroom.

Clonlara extends its philosophy and practices to parents and students who opt for home schooling. The same staff persons who put these principles into action each day at Clonlara are the consultants who guide the Home-Based Education Program here.

The following beliefs summarize our attitudes toward home schooling:

1. Parents, primarily, are responsible for the education of their children.
2. Parents are consumers in the school marketplace and have the right, therefore, to control the process of education.
3. Parents, students, and teachers, those closest to the process, are most qualified to determine curriculum.
4. Students have at least an equal say about how they will spend their time and what they will learn. Interests and abilities are the best guides for individualized learning.
5. The practices of grading, testing, and setting students in competition with other learners scarcely contribute to individual growth.
6. A student learns best by doing, by being around adults who love him/her, by having good models to imitate, and by being exposed to all aspects of his/her world.
7. The world is the classroom.

Home schools become satellite schools of Clonlara through Home-Based Education Program.



## The Home Based Education Program

Clonlara School  
1289 Jewett  
Ann Arbor, Michigan 48104  
(313)769-4515

Director/Teacher:  
Pat Montgomery, Ph.D.

Accredited by the National Coalition  
of Alternative Community Schools

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