

A Homeschooler's History of Homeschooling, Part II

Influences

*~ Unschooling ~ Raymond and Dorothy Moore ~
"Secular Humanism" Perceived as a Threat
Bill Gothard*

by Cheryl Lindsey Seelhoff

Summary of Part I

In Part I of this History of Homeschooling I offered a brief history of education and educational movements in general, tracing the development of the Western system of education to Christianity and the interest of Christians in "apologetics," meaning making an intellectual defense of the faith. To this end the Roman Catholic church and later the Reformers and Counter-Reformers established "universities," representing a "unity" of education in Medieval Europe, principally to educate clergy and monks. As time passed, universities were created which were not affiliated with churches. The university tradition continued in the United States in the colonial period, where colonists established church sponsored schools and universities. Until the early 1900s in this country, only children from wealthy families could be educated in the tuition schools and by far the majority of children were taught in the home. Thomas Jefferson, John Adams, and other American leaders who were influenced by the European Enlightenment and who were concerned that the nation's electorate be educated and informed, soon began to push for the creation of more and more state-sponsored educational facilities. These were opposed by Christians and churches from the beginning because Christian parents were most interested in raising their children in the faith and advancing the faith and they believed the goals of the Jeffersonians were at odds with their own goals. Nevertheless, public lands began to be set aside for educational facilities, and the interest in public education grew.

By the turn of the 20th century, state funded public education had become mandatory for children in the United States. The church schools which still existed began to be pressured by civil authorities to conform to public school standards, resulting in parents filing lawsuits which eventually made their way to the United States Supreme Court. In general, the Supreme Court affirmed by their decisions in these cases the rights of parents to decide how their children would be educated.

In the last article I traced the roots of the unschooling movement to A. S. Neill, born in 1883 in Scotland, who taught that children should not be compelled or forced to be "educated." Neil and the Progressive Education movement of the early '20s and '30s created a climate of educational reform, and in time, writers, educators, philosophers and thinkers began to explore the idea of new forms of education. Among these educators were John Holt, founder of *Growing Without Schooling* and the unschooling movement, Dr. Raymond and Dorothy Moore, who emphasized readiness for academics, productive work and community service, Dr. Paul Lindstrom, who founded Christian Liberty Academy, and Dr. Rousas J. Rushdoony. Dr. Lindstrom and Dr. Rushdoony were Christian Reconstructionists who emphasized traditional, formal education in church schools or at home, phonics instruction for reading, and a distinctively "Christian" curriculum. All of these men served as advocates for homeschoolers beginning in the 1940s and through the late 70s and early 80s, counseling homeschoolers,

writing books, making television and radio appearances, speaking in legislatures and testifying in courts. By 1982, homeschooling was legal in 40 states. In the remaining 10 states it was legal if overseen by a certified teacher.

In the early 1980s, several visible Christian organizations and leaders mounted a campaign to fight what they called "secular humanism" in the schools, and this campaign touched Christian homeschoolers and Christian homeschooling leaders as well, who in increasing numbers began to object to what was then defined as "secular humanist" philosophies in textbooks and educational materials and in children's television, movies, and toys. While homeschoolers were an extremely diverse group representing virtually every faith and background, nevertheless, in the early years homeschooling families had worked side by side united by their shared concerns for their children and for homeschooling and with little regard for their differing philosophies and religious beliefs.

Sometime in the mid-'80s, things began to change. Increasing numbers of conservative Christian homeschooling leaders began to encourage Christian families to separate themselves from homeschoolers who did not share their faith. These families tended to teach their children in traditional ways using standardized curricula and a structured approach to education, and they were increasingly critical of educational philosophies and approaches which were different from their own, like unschooling and the Moores' "better-late-than-early" philosophy. Their usual objections had to do with the necessity for order and discipline in the home and their views about humanity's sinful condition. They feared that tailoring their educational approach to the desires or interests of the child might be "humanistic" and child-centered (and hence wrong), and they believed that a primary obligation of parents was to teach children to obey and submit to "godly authority". Some of these Christian leaders and parents were also concerned about "biblical separation" and sheltering their children, meaning keeping their children from spending too much time with children who were not being raised as they were being raised. This led to increasing calls for exclusivity within homeschooling support groups, which in growing numbers began to require that at least leaders, and sometimes members, sign statements of faith specific to conservative, evangelical Christianity. In the late 1980s, the first national homeschooling conference featuring only conservative Christian speakers and exhibitors was held. Nonchristians and other-than-conservative/evangelical Christians were not invited. State homeschooling groups faced increasing pressure to adopt statements of faith. Publishers and conference organizers began to exclude from advertising, publishing, speaking or participating, those whose beliefs set them apart, not only nonchristians, but Roman Catholics, Eastern Orthodox, Seventh Day Adventists, Mormons, and others who were self-professed Christians but who would not have described themselves as evangelical or conservative. By 1990, where I ended the first part of this history of homeschooling, the homeschooling movement was already deeply divided.(1)

Division

Those outside the conservative evangelical homeschooling fold reacted in dissimilar ways. Some were angry, especially those who had given liberally of their time and talents only to be summarily and even casually dismissed because of their differing religious views. Some were indignant and concerned for homeschooled children. They had spent years researching and working with homeschooling families and their educational philosophies had emerged from these years of work. They believed that early education, in particular, was harmful to children, that structured, rigid homeschooling schedules were counterproductive and even damaging, and they feared for children whose parents seemed to be ignoring credible research and a growing mass of evidence that children can and do learn all they need to learn without being subjected to highly structured educational programs. Some felt deeply betrayed and personally hurt. Some scratched their heads and wondered about these odd Christians who did such inathomable things, then went about living their lives without much concern. It did not occur to most of these people, I don't think, that exclusivity could harm the homeschooling movement.

Differences

One significant difference between statement-of-faith homeschoolers and other homeschoolers was that the statement of faith folks were highly organized in ways in which the others were not. They were united in causes and goals which went beyond just homeschooling and which included political activism of various kinds, prolife work, antipornography activism, conservative politics, views about toys, holidays, television programs, reading material, music, entertainment, dress. They often attended national Christian conferences and events together which were not specifically homeschooling related. By contrast, other homeschoolers often had only their interest in homeschooling in common with one another. This shared interest could not create nearly the emotional intensity or sense of community which was being experienced in those years by conservative Christianity homeschoolers. It is often believed that the homeschooling movement in the early years was composed mostly of conservative Christians, but I don't believe that can be proven. I do believe that conservative Christian homeschoolers, because of their shared religious beliefs and because they were highly organized, committed, and often outspoken, had a powerful, visible, public presence and a zeal common to religious and political action groups and almost unheard of outside of such groups. Shared religious beliefs, in particular, are powerful motivators and create emotional intensity in relationships. This is something that homeschoolers outside of these circles did

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In order to understand the influences which shaped the homeschooling movement, in this installment of this article, I would like to begin to discuss the beliefs and teachings of several homeschooling leaders in the early 1990s. Apart from an understanding of these teachings, it is difficult to understand the direction the movement took and the divisions which came to characterize it in later years.

The Unschooling Movement

In the early years, unschooling simply meant not going to school. It did not have the connotations it does now, in some circles, of deliberate, committed, avoidance or outright rejection of curriculum, textbooks, testing, all classroom experiences, all structured learning, although John Holt, who coined the term "unschooling", was always critical of these things. It did not take on a particular structure or form. For Holt, unschooling was characterized mostly by what it was not, and even that was pretty amorphous, but for sure unschooling was not regimented, standardized, one-size-fits-all learning imposed upon children via an authority figure of some kind. Holt led and taught both children and parents mostly by his own example. He was an astute and brilliant and patient observer of children, a natural teacher, a natural learner. Most of his books, essays, newsletters, were compilations of stories, anecdotes, presentations of what he had learned simply by watching children, working with them. Holt modeled creativity and independent thinking, telling story after story of approaching learning and teaching in various, often unorthodox, ways with various children based on what seemed to interest the child. He had a concern for personal freedom and autonomy and his concern extended to children, who he believed should be allowed a wide berth, plenty of free time, lots of choices. He also believed children deserved respect and that it was wrong to patronize them. In Holt's writings you did not find stories about typical homeschooling families or days, you did not find reviews of curriculum or textbooks, there were no explanations of various educational theories, no scope and sequence charts. He often wrote about the interconnectedness and in-

terrelatedness of all of life and learning, the futility and absurdity of attempting to break life down into "subjects", and about whatever he was learning at the time, what he was enjoying, what he was finding difficult, how his own learning helped him to understand how other people, including children, learn. He wrote often about what he believed to be the innate goodness and honesty of small children. He genuinely loved and appreciated them. Holt's beliefs were a real problem for homeschoolers who believed that children were innately sinful and foolish and who saw parent-child relationships in terms of authority and obedience. (2)

John Holt and GWS never operated any official homeschooling program. You could not officially "join" their organization, although you could subscribe to their publication, *Growing Without Schooling*, you could attend their conferences, and you could purchase many interesting items from their catalog.

Dr. Raymond and Dorothy Moore

Out of their years of work and research as professional educators as well as their own experience of homeschooling their own children (beginning in 1944), the Moores developed an educational philosophy which they call "The Moore Formula". The formula is as follows: "(1) Study from a few minutes to several hours a day, depending on the child's maturity. (2) Manual work at least as much as study. (3) Home and/or community service an hour or so a day. Focus on kids' interests and needs; be an example in consistency, curiosity and patience. Live with them! Worry less about tests; we'll help you there. With the Moore formula, if you are loving and can read, write, count and speak clearly, you are a master teacher." The Moores stress "warm, loving, educationally responsive parents and other adults; scant association outside the family, and a great deal of creative freedom under parental guidance to explore their ideas, drilling as necessary. " They also urge parents not to subject their children to formal, scheduled study before age 8 to 10 or 12, whether they can read or not. They urge the skeptical to read their books, *Better Late Than Early* and/or *School Can Wait*, and state that after having analyzed over 8,000 studies of children's

Christianity/Bible

(As viewed by anti-"secular humanists")

1. God exists. God created all things. The world exists by God's design.
2. God created man - he did not evolve from lower animals. Science bears out creation theories of life.
3. God made man to have dominion over earth and to fellowship with God. Christ is man's salvation to save him.
4. Accepts the Bible as God's Word.
5. Man is a sinner by nature, since sin entered.
6. Depends upon God, by faith and God's Word, in solving life's problems.
7. Man is a servant. Self-denial in seeking to serve God and his fellow man.
8. A compassionate world-view seeking God first and then all men in body, soul and spirit.
9. Views life with dignity and eternal value and opposes murder, abortion, killing of the old (euthanasia) or suffering and suicide.
10. The state should not inhibit religious expression or belief in the government or schools. The church should not control the state, nor vice-versa. But "the separation of **church and state**" is a foreign idea to God and U.S. History. It is found **nowhere in Scripture** or any U.S. Constitution or official documents. It is found in the Soviet Union Constitution.
11. Believes that pure morals will preserve the health, life and freedom of man. Sexual immorality, sex out of marriage, homosexuality, drugs and alcohol all are harmful to man and his neighbors and wrong in God's sight.
12. Is a Christ centered - others first philosophy.
13. Deals with life objectivity, which is constant and provides mankind with something to measure by through God's Word - the Bible.
14. Deals with a study of Bible truth which is never old or never changing called a study of theology - or teachings of God.
15. Deals with Christian "ethics", **which** deal with human conduct and determination of what is "right and wrong". God's Word, the Bible, is the only unchanging moral standard to measure by.
16. Christian Ethic
 - a. The rights of babies to live (not child genocide)
 - b. Heterosexuality (man and woman, and family)
 - c. Morality, chastity, Biblical view of sex for normal lives
 - d. Christian virtues and health.
 - e. Laws to protect public health, society's youth.
 - f. Christian faith and creation.
 - g. Parental responsibility in raising their children—not the state.

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senses, brain, cognition, socialization, etc., they are "certain that no replicable evidence exists for rushing children into formal study at home or school before 8 or 10." Once parents feel their children are ready for more formal study, the Moores urge the use of the Moore Formula and only minimal amounts of time per day spent in formal drilling or practice of the basics. They encourage real tools, real books, natural activities like gardening, cooking, working on cars, sewing, cottage industry and encouragement of a child's natural interests. The Moores are Seventh Day Adventists and devout Christians. While their beliefs are evident in some of their books (particularly *Home Built Health*, for example), they are gentle people, and most of what they write has appeal no matter what the reader's own religious beliefs (or lack of religious beliefs.) (3)

Dr. Moore and Mrs. Moore, a reading expert, have their own homeschooling program which they supervise and which sells curricula and resource books for homeschooling families. They provide oversight, counsel, record keeping, and testing at the family's request.

Parents enrolling in their program are asked the following:

- ☞ Who is the principle teacher?
- ☞ Is this your first year to homeschool?
- ☞ Describe your home setting (rural, urban)?
- ☞ Is your family on a good daily routine?
- ☞ Is your student able to work independently?

The student is asked:

- ☞ Would you describe yourself as compliant or strong willed?
- ☞ Are you learning new responsibilities in your home every year?...What are you [working on this year]?
- ☞ Tell us how you feel about homeschooling in general.
- ☞ Do you eat a wholesome diet including plenty of fruits, vegetables and whole grains?
- ☞ What are your favorite hobbies?
- ☞ List subjects in which you excel and those which are troublesome.

Seventh to 12th grade students are then asked to write an advertisement describing the opening of a new store, a European tour, or to write a newspaper article on an inter-

view with a great scientist or historian. There are also math, science, and history and geography questions for the purpose of deciding grade level placement. It will be helpful to keep the description of the Moores' program in mind as you finish reading this article.

Fears of Secular Humanism

I believe that fear of "secular humanism" and "secular humanists" has profoundly affected the homeschooling movement. This fear emerged in 1982 and 1983 particularly (4) and found expression through the writings and teachings of many influential homeschooling leaders and teachers. Although conservative Christians are usually familiar with these ideas, those outside of conservative Christianity have often never heard of them, which creates a situation in which some homeschoolers are ever on the lookout for secular humanists and secular humanist teachings, ideas, toys, materials, and people so as to avoid them, while those around them have never even heard the term and do not understand what is happening. Those who have spent any time in homeschooling circles will recognize many of the ideas and concepts, listed in the sidebars on this page which often emerge in homeschooling workshops, evaluations of curriculum, homeschooling programs, internet discussions, and debates.

The Teachings of Bill Gothard

Another person who has profoundly and deeply influenced the homeschooling movement is Bill Gothard, both through his Institute in Basic Life Principles and his Advanced Training Institute, which is his homeschooling program.

Bill Gothard began his ministry as a Wheaton College graduate in the 1960s during the hippie days when parents were concerned for their young people. The message Gothard presented can be summed up in three words: "Authority and submission." He presented his first seminar in 1966 to 1,000 people in Chicago, repeated the seminar again the next year, and held his first out-of-town seminar in Seattle, Washington in 1968 for 42 people. At this time his organization was called, "The Institute in Basic Youth Conflicts".

His ministry became almost instantly

successful. "In 1969 there were 4,000; 1971, 12,000; 1972 over 128,000, including 13,000 [at one time] in the Seattle coliseum; in 1973 more than 200,000." (5) In 1976 alone, Gothard held 32 seminars at \$45 per attendee. It was not unusual for Gothard to pack out auditoriums with capacities of 8,000 to 20,000 people. (6) For the first 20 years of his ministry, his teachings received little public scrutiny, in part because the only way to get any of his books or materials, which were self-published, was by attending his seminars. They were not sold anywhere else in the country, including Christian bookstores. Only seminar attendees could obtain these materials, and each attendee could only buy one copy (IBLP officials kept records of who purchased what). Seminar attendees were also frequently discouraged from discussing Gothard's materials or the material presented in the seminars outside of the seminars. In addition, the materials themselves were in outline form, and seminar attendees filled in the blanks as they heard Gothard's teachings (which as a matter of policy were never taped). There was no body of published information attributable to Gothard alone; attended notes could be called into question, especially since sessions were never taped. As Ron Henzel states:

"...that meant that Christian book reviewers could not read [Gothard's teachings] and point out any problems with them. Thus no one would read any critical reviews of Gothard's work. It also meant that his books were generally unavailable to Bible professors, theologians, and those engaged in apologetics ministries...since Gothard was so widely praised...there seemed to be no reason to check up on him." (7)

The foundation of Gothard's teachings is submission to authority. He teaches that God has instituted "umbrellas" of authority for our "protection" and that if we move out from under those umbrellas, we place ourselves in danger. These umbrellas of authority include a husband's authority over his wife, father's authority over his children, pastor's authority over those in his congregation, employer's authority in his sphere of influence, and so on. Gothard teaches absolute obedience to these "authorities" in one's life. Although it is permissible to respectfully "entreat" an author-

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ity, the authority always has the last word and people are urged to "trust God" even if their "authority" makes a wrong or damaging decision. Authority of parents over their children continues as long as the parent lives. This means that grown children must continue to seek their parents' counsel in every major decision. For instance, those applying to participate in Gothard's homeschooling program must first secure the approval of all living grandparents.

Gothard offers annual seminars every year in major cities in nearly every state and "alumni" may attend free and are urged to attend. I have attended these seminars and can vouch for the fact that thousands pack the convention center. Churches bus their members hundreds of miles to participate. The seminars are held once a year, three hours every evening for a full week, and all day on Saturday. Children are not permitted to attend.

The following teachings which have emerged from Gothard's seminars offer insights into the kind of ministry in which Gothard is involved. Those who have homeschooled for some time will recognize the teachings. They have made the rounds of homeschool support groups in their season and with each new seminar, along with the newest teachings, they make the rounds once again.

Gothard taught that Cabbage Patch dolls were causing destructive behavior in children and the only solution was to destroy the dolls. Gothard taught that the birth certificates accompanying Cabbage Patch dolls were a violation of the first commandment prohibitions of idolatry and that furthermore, if children adopted the dolls, they might not want to raise their own children. (8)

At his Advanced Seminar in 1983, Gothard prescribed a number of sexual guidelines for married couples, including that they abstain from physical relations during and until seven days after the wife's menstrual period, 40 days after the birth of a son, 80 days after the birth of a daughter, and the evening prior to worship. (9)

In 1985 in his *Men's Manual* (10), Gothard teaches that to borrow money for

Secular Humanism (Humanist Manifesto I & II)

(as conceived by its opponents)

1. The "universe is self-existing and not created". Life was by chance.
2. Man is a part of nature and he emerged as a result of a continuous process (evolution)". Science proves evolution.
3. We can discover no divine purpose or providence for the human species . . . no deity will save us; we must save ourselves."
4. Rejects all scripture.
5. Man is basically good, in need only of education.
6. Man is autonomous - a law unto himself.
7. Man is worthy of self-exaltation and self-love and should focus on helping himself.
8. Upholds a socialistic one-world view. Self-gratification of mental, social and physical desires is "the good of life." Deplores any national loyalty or patriotism.
9. Taking the life of the unborn is the right of the mother. Suicide is everyone's right and option. Euthanasia is reasonable and necessary even though Hitler went too far.
10. The idea of the "separation of church and state" is central to eliminating all religious influence and establishing a "non-belief" of atheism. The absence of the Bible will establish that of no faith or non-belief (as non-theists or a-theists with "no belief in God")
11. Religion unduly represses free sexuality. Sex out of marriage with birth control is OK for children and adults. Homosexuality is a free choice as one desires.
12. An "ego" or "self-centered" philosophy.
13. Deals with life subjectively. All is relative and in constant change without absolute truth. (Subjectivity is less scientific and less measurable, provable or observable.)
14. Deals with a study of man's changing ideas, ideologies and opinions - called Philosophy - or the teachings of man, which are all relative and constantly changing.
15. There is no right or wrong. Every man must determine what is right for him. There is no God, therefore no absolutes, therefore no right or wrong.
16. Humanist Ethic
 - a. Abortion on demand.
 - b. Homosexuality as normal.
 - c. Sexual freedom and pornography.
 - d. Prostitution is OK, it's your own choice (regardless of VD -it's free choice).
 - e. Free use of drugs as desired.
 - f. Religious atheism and evolution.
 - g. Child rights over parent's.

In short, secular humanism is responsible for our nation's moral collapse and the near loss of two generations of youth."(4)

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any reason is a sin.

Gothard has repeatedly condemned a number of Christian musicians on the basis that the rock beat is evil and would undermine parental authority and lead to immorality and drug abuse. (11)

In 1996, Gothard stated that a core of midwives is "working against Satan's program...to destroy the godly seed" by helping pregnant women to "cleanse" their homes from evil influences, to include Cabbage Patch dolls and troll dolls. The rationale was that having these dolls in the house hindered the birthing process. (12)

Gothard's teachings should be considered in light of his emphasis on submission and obedience to authority and also keeping in mind that hundreds and thousands of people have attended his seminars, many of them repeatedly. Of those, there are many families which participate in Gothard's Advanced Training Institute homeschooling program. To understand how large this program is, its central headquarters are in Oak Brook, Illinois and its "Training Center" is in a 13-story, 300-room facility in Indianapolis with further training centers to be located in Dallas and Oklahoma City. Gothard's program is a rigorous, highly structured unit study approach. In order to become part of his program, applicants must complete a three-part application. One part is to be filled out by the applicants, one by the applicants' pastor, and one by an "evaluator" or third person.

Following are some of the questions applicants to Gothard's homeschooling program must answer or which must be answered by their pastor or evaluator:

- ☼ *Is anyone living in your home who is not part of your family?*
- ☼ *History of divorce/separation: Have you received written approval from the birth parent of your children to use the ATI curriculum?*
- ☼ *Does any family member harbor any continuing bitterness relating to the divorce?*

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- ☼ *If divorce takes place after enrollment, it destroys the entire foundation for using ATI.*
- ☼ *Therefore, divorce will result in disenrollment.*
- ☼ *Are you committed to the permanency of your marriage?*
- ☼ *Are both parents born-again believers?*
- ☼ *Are you as parents having daily quiet times with the Lord?*
- ☼ *Are damaging influences present in your home (rock music, alcohol, tobacco, video/computer games, sensual reading/viewing material, Occult/New Age material are mentioned).*
- ☼ *Do you have a television in your home? ...it is a requirement that ATI families limit their TV and video viewing to five hours a week.*
- ☼ *Has any family member ever been arrested?*

The family must then submit a pastor's recommendation which asks the following questions, among others:

- ☼ *To what degree is this family an example to others in the church?*
- ☼ *Is the father the spiritual leader of the family?*
- ☼ *Are all the children responsive to their parents' authority?*
- ☼ *Is the home organized so that it is conducive for home training?*

A third person, called an Evaluator, must also submit a "Family Evaluation." The family must be rated on a scale of 1 to 5 as to the following:

- ☼ *The home is neat and orderly.*
- ☼ *The home has been properly maintained.*
- ☼ *The husband is the spiritual leader of the home.*
- ☼ *The wife supports her husband's leadership.*
- ☼ *The family eats meals together.*
- ☼ *The family sets a yearly school calendar.*
- ☼ *The family uses a regular daily schedule.*
- ☼ *Is there a television in the home?*
- ☼ *Are video/computer games played?*
- ☼ *Are there rock or rap music (Christian or secular), alcohol, tobacco, sensual viewing/*

reading material, occult material in the home? (13)

Thousands of homeschooling families which are used to this level of involvement in their daily lives by church and homeschooling program officials entering local and state homeschooling support groups cannot help but have a tremendous impact on those homeschooling support groups. I believe there was an influx of ATI families into statement of faith groups particularly in the late '80s and early '90s, and that this influx continues to this day. I do not intend to criticize individual ATI participants; I have known several participants who were delightful people. At the same time, Mr. Gothard exercises a stunning level of control over those who participate in his program. Being familiar with such control and having been vigorously and repeatedly taught to obey and submit to authority creates a certain perspective. I think this perspective and the number of people who held it has greatly affected the homeschooling movement in ways many people who are not familiar with Gothard's program do not realize.

I would also point out how very different the requirements are for homeschooling families enrolling in Mr. Gothard's program as opposed to those enrolling in the Moores' program, and the obvious differences in the concerns of Mr. Gothard and the anti- "secular humanists" as compared with concerns of the Moores and those who read Growing Without Schooling and the teachings of John Holt and other unschoolers. Finally, while all were welcome into the Moores' program, for example, not all qualified for Gothard's ATI program. Entry into that program was rigidly controlled.

(Continued next month.)

Footnotes:

- (1) For part 1 of *A Homeschoolers' History of Homeschooling*, see GS Vol. 6, No. 9.
- (2) For more information, contact *Growing Without Schooling*, Holt Associates, Inc., 2380 Massachusetts Ave. Suite 104, Cambridge, MA 02140.
- (3) This information extracted from the Moores materials available from The Moore Foundation, Box 1, Camas, WA 98607, 360/835-5500, www.moorefoundation.com.
- (4) Dr. Robert L. Simonds, *As the Twig Is Bent: A Parents Manual, Citizens for Excellence in Education*, Costa Mesa, CA, 1983, pp. 4-5
- (5) Wilfred Bockelman, *Gothard—The Man and His Ministry: An Evaluation*, Quill Publications, 1976, p. 35, quoted in Ron Veinot and Ron Henzel, *Bill Gothard's Evangelical Talmud*, Midwest Christian Outreach, July/August 1997
- (6) *Ibid.*
- (7) Ron Veinot and Ron Henzel, *Bill Gothard's Evangelical Talmud*, Midwest Christian Outreach, July/August 1997
- (8) *Ibid.*
- (9) *Research in Principles of Life Advanced Seminar Textbook*, Oak Brook, IL, IBYC, 1986, p. 172
- (10) Bill Gothard, *Men's Manual*, Vol. 2, Oak Brook, IL, IBYC, 1985, 135-141
- (11) Bill Gothard, *Notice of Complaint Against the Unrecognized Enemy of the Church*, and *Ten Reasons Why the Rock Beat is Evil in Any Form*, Oak Brook, IL, IBYC, 1991
- (12) *Basic Care Newsletter*, Oak Brook, IL: Medical Training Institute, 1996.
- (13) *Advanced Training Institute International Information and Application Booklet*, Advanced Training Institute of America, Box One, Oak Brook, Illinois 60522-3001, 708/323-ATIA.

Homeschooling works well for military families, families who travel, and families contending with illness and challenging work schedules. Legal acceptance. Homeschooling is a way of meeting compulsory attendance laws in every state in the U.S. and in many countries.

Homeschooling Benefits: More Than Just Academics. There are obvious academic benefits of homeschooling, but potential homeschoolers may not have thought of the many other areas in which families can reap homeschooling benefits, including: benefits in mental health. benefits in social development. **A Brief History of Homeschooling.** The modern homeschool movement began in the 1970s when John Holt, an educational theorist and supporter of school reform, began arguing that formal schoolsâ€™ focus on rote learning created an oppressive classroom environment designed to make children compliant employees. Homeschoolers fought among themselves over how much oversight the laws should contain; while some homeschoolers were comfortable with standardized testing and submitting curriculum plans, others felt that such requirements were oppressive. However, as relations with local officials became more contentious (in part as a result of in state/public schools and three decades of research on modern homeschooling.

Keywords: homeschooling, home education, academic achievement, socialization, motivations, compulsory schooling. The first part of the S question. usually asks if the child will experience healthy social, emotional, and psychological. development based on three decades of research on homeschooling, is clearly yes. Recent research, like that. reviewed earlier, gives every indication that the socialization experiences homeschooled. I am part of the history of homeschooling. My parents were pioneers who taught me at home as a child and now I teach my own kids. When you look at the history of homeschooling it's worth realizing that, in the past, children were mainly educated at home. "One third of the men who signed the Declaration of Independence, the Articles of Confederation, and the Constitution of the United States had no more than a few months of schooling up their sleeves." (Grace Llewellyn). The history of homeschooling shows us that school is simply an institution which we have created to educate children en masse while their parents are out working. It's nice to see that you are a 2nd generation homeschooler." ~ Teresa. "Your newsletters & book have helped us through our journey. History. Until the passage of compulsory school attendance laws, beginning in the United States in the mid-19th century, apprenticeships and communal activities were the primary ways young children learned. However, individual instruction was increasingly supplanted by systematized group methods fueled by child labour laws and other social changes that placed more children in schools. As homeschooling grew, so did the monitoring of homeschoolers, and by the early 21st century 40 states had adopted homeschooling regulations. Those regulations, however, vary by state. Schoff was also interested in home education and was in large part responsible for the establishment of the Home Education Division within the U.S. Bureau of Education. social movement.