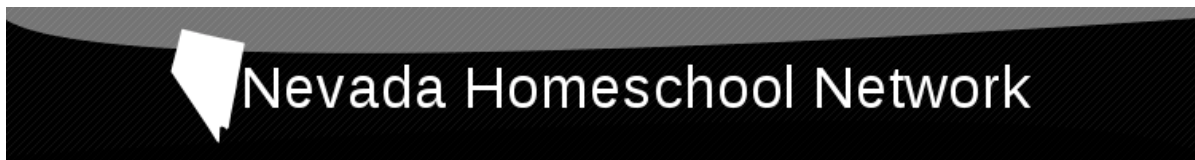


School, Education, Homeschooling and Nevada



Frank Schnorbus
Nevada Homeschool Network, Chair

March 25, 2010

Ecclesiastes 1:9 – 11

**What has been will be again,
what has been done will be done again;
there is nothing new under the sun.**

**Is there anything of which one can say,
“Look! This is something new”?
It was here already, long ago;
it was here before our time.**

**There is no remembrance of men of old,
and even those who are yet to come
will not be remembered
by those who follow.**



Proverbs 4:1 – 5

**Listen, my sons, to a father's instruction; pay attention
and gain understanding.**

I give you sound learning, so do not forsake my teaching.

**When I was a boy in my father's house, still tender, and
an only child of my mother,**

**he taught me and said, Lay hold of my words with all
your heart; keep my commands and you will live.**

**Get wisdom, get understanding; do not forget my words
or swerve from them.**

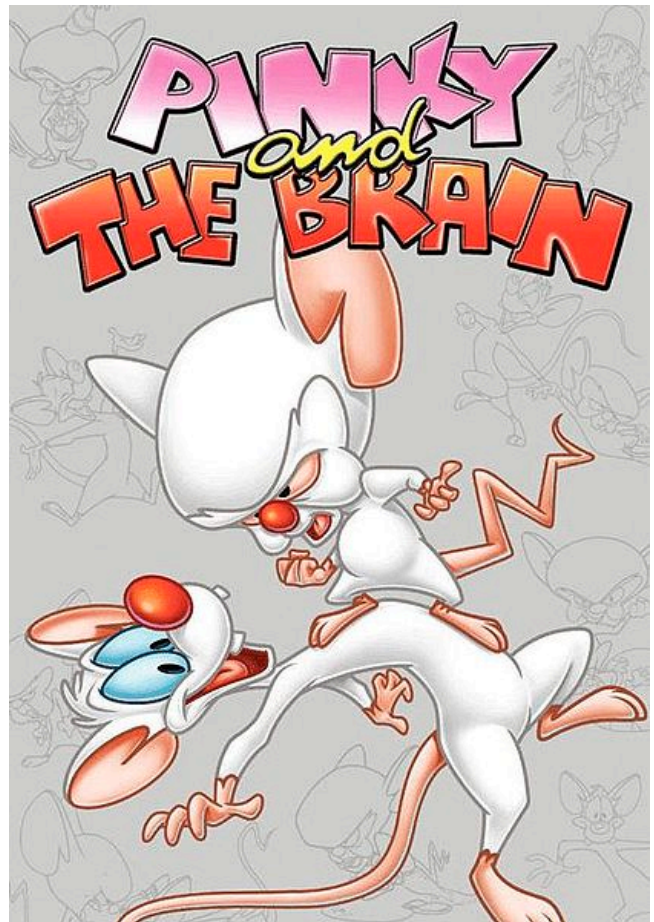


Pinky: "Gee, Brain, what do you want to do tonight?"

The Brain: "The same thing we do every night, Pinky – try to take over the world!"

*ARE YOU PONDERING WHAT
I'M PONDERING?*

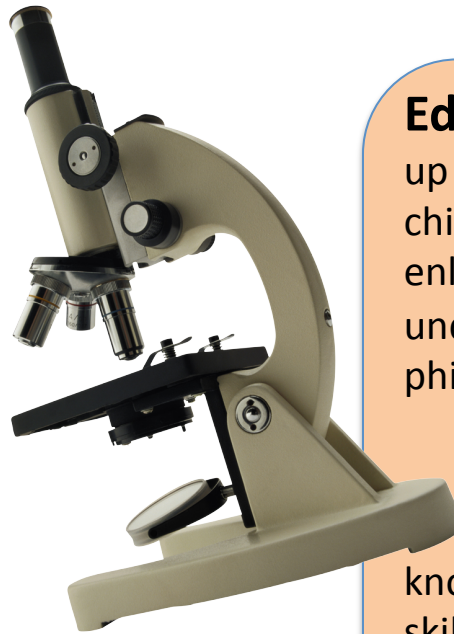
Why do YOU educate your child?
Who knows your child best?
Where do parental rights fit in?
Why can't homeschoolers be left alone?
What does the word "educate" mean to you?
Whose business is your child's education?
Why should educating a child take a "professional"?
What is the difference between education and school?
Why wouldn't "professionals" appreciate homeschooling?
What is the state's interest in seeing that children are educated?
When will homeschooling be "safe" from restrictive laws?
Why do homeschoolers do better than other types of schools?
What does the word "better" mean?
Would it matter if homeschoolers didn't do better?
What about parents who don't educate their children?
What did previous American generations do?
Wasn't school always the way it is today?
Who is ultimately responsible for your child's education?
Will education as we know it today ever change?
Why is it important for homeschoolers to be vigilant?



Clarification of Terms

(Courtesy of Dr. Brian Ray, NHERI)

School: A place or organization outside the home where teachers instruct, teach, or drill students in specific knowledge or skills such as reading, language, mathematics, and arts and, allegedly, only secondarily in manners, philosophy, and morals.



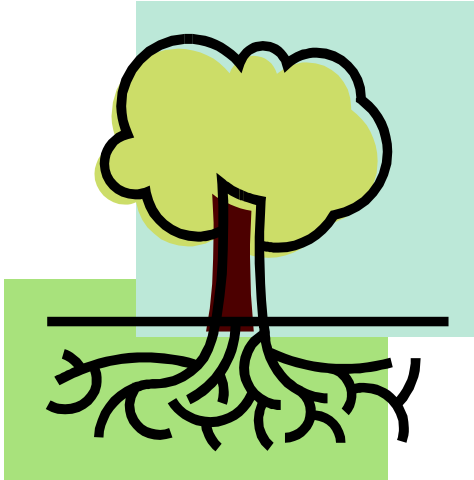
Education: The bringing up and instruction of children and youth to enlighten their understanding, instill their philosophy, develop their morals, form their manners, correct their tempers, give them knowledge and train their skills such as in reading, language, mathematics, and arts, and fit them for usefulness in their families, associations, and communities. Education comprehends all that series of instruction and discipline which is intended to accomplish the aforementioned.

Homeschool critic
Christopher Lubienski,
Assistant Professor
Iowa State University



Recent structural reforms of education highlight an emerging recognition of the difference between 'public education' and 'public schools.' (2003)

Critical observers of homeschooling argue that those who practice this form of education are giving up on solving common problems and that social stratification is a consequence of their actions (Apple, 2000; Lubienski, 2000). Underlying these concerns are commitments to the common school, including shared goals and strengthening community. -Rebecca Jaycox, 2001, ERIC Digest (Education Resources Information Center, US Dept of Education)



LET'S LOOK AT SOME ROOTS OF TODAY'S EDUCATIONAL SYSTEM

In America, pre Columbus, the family structure in most Native American tribes was subordinate to the community as a whole.

Characteristics of family life:

- * Frequent divorce
- * Adoption of captured enemies into families
- * Communal responsibility for discipline of children
- * Discipline by praise & shame, not corporal punishment
- * Informal sharing and reciprocity
- * Boys learned fishing and hunting
- * Girls learned sewing and farming



In Europe, pre Columbus, there were relatively few options for basic schooling.

- * Parish schools to train boys to be future priests
- * Private tutors at home
- * Latin schools for university study, clerical or legal career
- * Girls taught by tutors or nuns in a nearby convent



King's School, Canterbury
Established 597

Prussia (Protestant, part of current day Germany) and Austria (Catholic) were the centers of social and educational reform in the 16th, 17th, and 18th centuries.

Forces changing education in Europe in the early 1500s

Printing Press



Commerce and Trade

Reformation

Martin Luther considered popular education to be crucial to the success of the Reformation. "When schools flourish, all flourishes."



In Germany, Protestant town councils transformed utilitarian schools into centers of religious indoctrination.

Catholic princes followed suit, shocked by the rapid spread of Protestantism.



Schooling, however, did not equal literacy. Literacy rates in the mid 1700s were less than 10% in many places.

WHY?

Protestant leaders feared the spread of sectarianism, so lay Bible reading was restricted and controlled.

Catholic leaders feared the spread of Protestantism, so Bible truths needed mediation by church hierarchy.

Because schools, above all, provided instruction in the articles of faith, both Protestants and Catholics relied on oral recitation, memorization of catechisms, and music.

Girl playing lute 1626



Jamestown was founded in 1607 by entrepreneurs from Virginia Company of London, after sailing across on three ships, the *Susan Constant*, *Discovery*, and *Godspeed*.

Parental Response

Winkelschulen

(the “backstreet” or “corner” school)

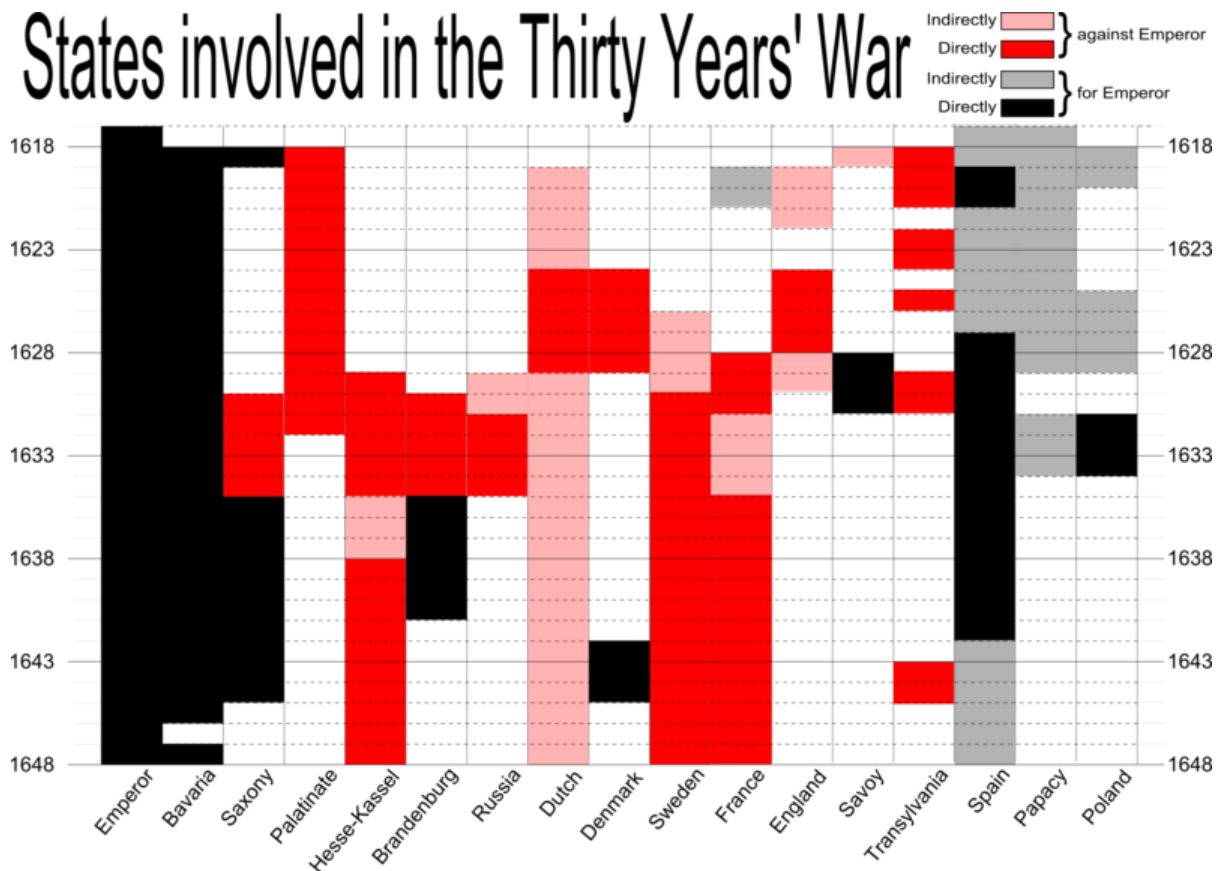
Literacy was acquired not *because* of parish and community schools, but in *spite* of them.

Winkelschulen characteristics:

- * Not franchised by either church or municipal authorities
- * Strictly utilitarian – 3Rs
- * Subordinated religious instruction to impartation of literacy
- * More cost effective
- * Narrow curricular focus
- * Were close to home
- * Education for girls
- * Viewed as threatening source of competition
- * Church distrusted neglect of religious instruction
- * Sometimes served as havens for crypto-Protestantism
- * Served poorer families, allowed children in families to work
- * Usually quite small (typically 4 or 5 families) with a tutor
- * Occasionally a school drew more pupils than its franchised neighbors
- * Evidence they served more pupils in total than franchised schools
- * Belonged to the “educational underground”
- * Led shadowy and elusive existences
- * Were outlawed in most communities
- * Were wildly popular
- * Served an unmet need
- * Were silently tolerated

Religious tensions, internal politics and the balance of power finally exploded into a world war known as the 30 Years' War from 1618 to 1648, one of the most destructive conflicts in European history.

Interest in popular schooling waned significantly. Extensive areas of Germany lay ravaged by war. Orphans, widows, and vagabonds roamed its cities and towns.



Devout Lutherans like Duke Ernst the Pious attributed the war to divine punishment for spiritual disobedience and corruption.

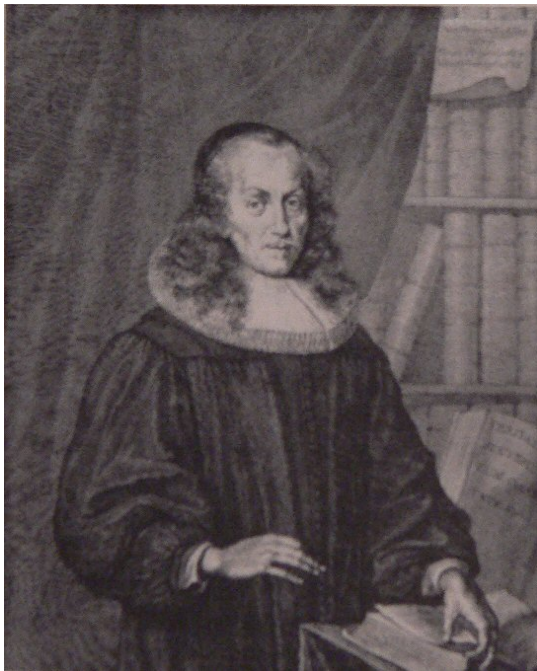
In 1620, near the beginning of the 30 Years War, a group of English immigrants left Holland on the *Mayflower* to escape religious persecution.

In 1636 the colonial Massachusetts legislature founded Harvard University, and in 1647 passed the "Old Deluder Satan" school law.

Pietism

Reformation within a Reformation

It is difficult to overestimate Pietism's impact; Pietism, with humble beginnings in 1670, proved to be the most powerful force behind the movement for compulsory schooling in 18th century Europe. Prussia later served as an example to governments around the world on how to establish and run compulsory educational systems.

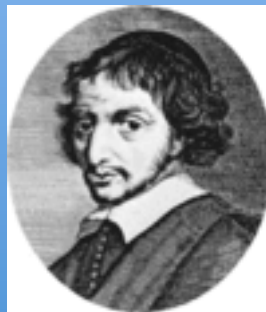
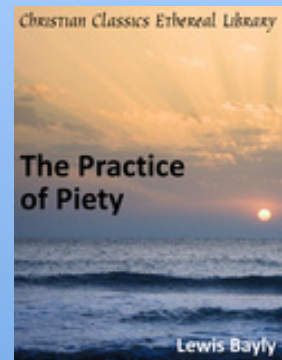


Philipp Jacob Spener 1635 - 1705

Influences on Spener:

The Practice of Piety
By Lewis Bayley
Written in 1611

Directing a Christian
How to Walk, that He
May Please God



Jean de Labadie
1610 – 1674
French ex-Jesuit
turned fiery Calvinist
minister

Spener:

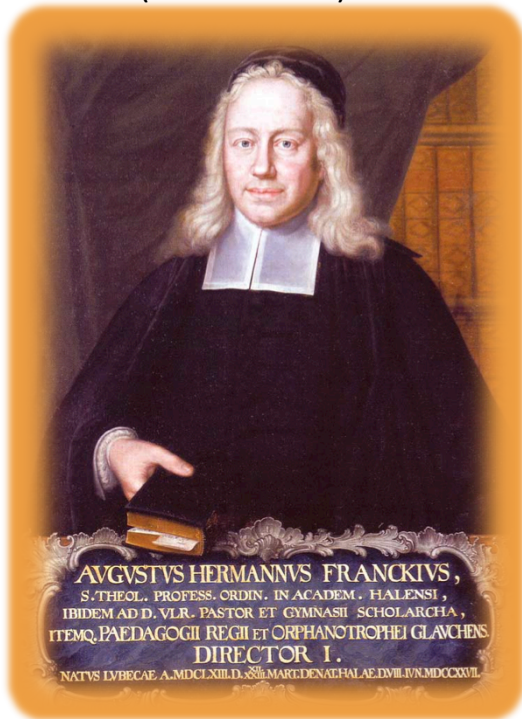
"The essence of our Christianity is to be found in the reflective, spiritually-reborn individual whose soul is possessed by faith and whose actions are the fruit of this faith... We must let his Word penetrate our hearts... The individual must serve God from deep within the temple of his very soul."

William Penn paid a visit to Spener and his group in 1674.

Characteristics of Pietism:

- * True Christians fulfill their obligations voluntarily through conviction, not mechanically through coercion
- * Generally condemned sensual display; dancing, the stage, opera, festivals
- * Social activists – faith verified through action
- * Even doing his best works, man is sinful to his very core
- * Grace available to all through repentance and conversion
- * Obligation to help others seek salvation for themselves
- * Accepted the hierarchical social order as divinely ordained, including one's own position in society through an acceptance of God's grace and a trust in providence; social inequality is both necessary and proper
- * Religious toleration
- * A genuine knowledge of Christ can only be obtained by reading Scriptures; the laity must be able to read the Bible

August Hermann Francke
(1663 – 1727)



Halle, Prussia (Germany)

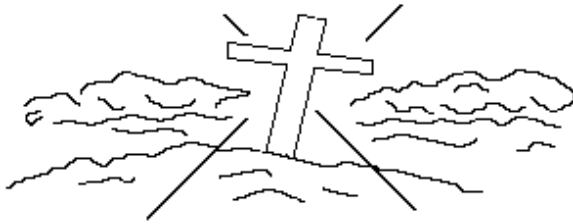
A Pietist and Lutheran pastor, Francke became convinced that education was the only antidote to society's moral depravity. His school, founded in 1695 in Halle, soon gained a reputation for piety and orderliness.



"We are not to be satisfied if the child exhibits an outer show of piety but at heart remains unchanged.... The purely external, no matter how fair its appearance, cannot stand before the omniscient eye of God without the power of Christ in one's heart."

August Hermann Francke

Under August Francke's leadership and influence several teacher training institutes, and hundreds of schools, were founded.



Francke's schools:

- Outward obedience to authority, like outward piety, was insufficient
- A strong work ethic
- Hourglasses in every classroom
- Even "free" recess time was scheduled
- Pupils exhorted to work "not out of coercion, but a love of God."
- Discipline comparatively mild for its day; "be a father, not a disciplinarian"
- A child's natural will must first be broken and made obedient to be compliant
- Conversion the primary aim of schooling
- The child's will was to be broken by intensifying institutional control
 - compulsory attendance
 - roll call
 - uninterrupted vigilance over the child's activities
 - in his boarding schools all outside influences, including parental contact, was discouraged



Johann Julius Hecker (1707 – 1768)
Hecker continued the Pietist legacy of Francke, with several innovations.

First done by the French priest Jean-Baptiste de la Salle in the late 1600s, Hecker began collective (group) teaching in the classroom, instead of individually, grouping students according to ability. Raising your hand to ask a question began here.

Hecker started vocational schools, an alternative to the long established apprenticeship system of the guilds, which had become exclusive and corrupt.

Francke, Hecker and other Pietist reformers believed it was necessary to educate all individuals to serve God, their rulers, and society. They pushed to establish a system of popular schools, not under established religious authorities who resisted change, but under the secular authority who also saw school as an instrument of societal control.

CAMERALISM

Predecessor of modern public administration
Mastering the Masterless



“The peasant, who always performs such obligations unwillingly and with resentment, works as little as possible and then only perfunctorily and lethargically. The estate manager must stand over him with a whip, something a well-ordered state cannot allow.”
Cameralist Johann Heinrich Gottlob Justi (1717 – 1771)

The key to a productive and disciplined worker, working within his position in the social order, was the education of the young who needed to be taught “sufficiently early”.

Officials and manufacturers saw child labor as a societal benefit, preventing them from becoming beggars on the street, and instilling a work ethic that would later benefit all of society.

To use a modern phrase, the “outcome based education” produced by Pietist schools fit perfectly with their goals.

Woodrow Wilson, US President from 1913 to 1921, wrote in 1887 admiringly of Germany’s experience with cameralism.

Characteristics of Cameralism:

Service to society is an exchange for the state's provision of protection, domestic order, and procurement of prosperity.

- * Autonomy of the individual is abhorred. All citizens must contribute to society.
- * Education is a responsibility of the state to ensure productive citizens.
- * Education is a parental duty, but because of its importance to the common good, can not be left solely in the hands of the family.
- * Maintained that the state has the right to remove children from families if necessary to place them in state controlled educational institutions.
- * Insisted that education must be compatible with a pupil's position in society, arguing that education must instill a capacity for manual labor, docility in conduct, and acceptance of social position. Different castes get different levels of education, no matter what the individual's ability is.
- * Over-education causes labor shortages: those students are unfit for manual labor.
- * Access to higher education must be limited.
- * Believed that social order was maintained by balance; in diplomacy it was balance of power, in commerce it was balance of trade, in education it was staying in your caste to prevent intellectual social imbalance.
- * Had a major concern about the provision of adequate revenues to the government.
- * The key to taxes is the regulation of production and trade, including protectionism to keep items that are produced at home from being imported.
- * Unlike mercantilism that aims to consolidate precious metals for the nation's wealth; cameralism aims to consolidate and strengthen political and administrative power.
- * Power thus accumulated is not to be used to advance the selfish interests of those in power, but enables them to promote the welfare of their subjects.
- * The ultimate purpose of the state, which is a multitude of people under a supreme power, is the people's happiness. Collective, not individual, happiness.
- * Individuals subordinate their interests to the interests of the community.
- * Each person identifies his own happiness with the happiness of the whole society.
- * Population must always increase to ensure the military power to defend the country.
- * Society must be kept healthy: abundant food supply and employment, immigration of rich and talented people, diminishment of sickness and drunkenness and other demoralizing vices, medical care, and cleanliness of the cities.
- * "Knowledge" of the population is indispensable. There must be internal security militias, and vagabonds must be driven from the country.
- * Homes must report the names and circumstances of people who lodge with them.
- * There is great faith in the power of science to assist state administrators.
- * Public administrators must be university trained. University faculty must be balanced to the needs of the state.

Education Becomes Law

1717 & 1736 – Principia Regulativa

No. XCVII. Verordnung, daß die Eltern ihre Kinder zur Schule, und die Prediger die Catechisationes, halten sollen; vom 28. Sept. 1717.

§ On Gottes Gnaden Friedrich Wilhelm, König in Preussen, Marggraf zu Brandenburg, des Heil. Römischen Reichs Erz-Cammerer und Chur-Fürst. etc.

Unsere etc. Wir vernehmen mißfällig und wird verschiedentlich von denen Inspectoren und Predigern den Uns geklaget, daß die Eltern,

daß hinkünftig an denen Orten wo Schulen seyn, die Eltern bey nachdrücklicher Straffe gehalten seyn sollen Ihre Kinder gegen Zwey Dreier Wöchentliches Schuel Geld von einem jeden Kinde, im Winter täglich und im Sommer wann die Eltern die Kinder bey ihrer Birthschafft benötigt seyn, zum wenigsten ein oder



Frederick William I 1688 - 1740

In 1717 Frederick William I of Prussia signed the Principia Regulativa, the first European edict requiring all children to attend school. But it only applied where schools existed, didn't contain sufficient financing, and was never enforced. The decree in 1736 used state funds for the first time to build schools and pay teachers.



Frederick II 1712 – 1786

1763 - General-Landschul-Reglemen

In 1763 Frederick William I's son, Frederick II (Frederick the Great) signed the General-Landschul-Reglemen (General Education Regulations) that were drafted by Johann Julius Hecker. It was followed in 1765 by another to complete the reform. Winkelschulen, of course, were forbidden.

These were sweeping and historic decrees, requiring school attendance by all children in the kingdom.

1774 - Allgemeine Schulordnung

In 1774 Maria Theresa of Austria signed the Allgemeine Schulordnung (General School Ordinance) drafted by Johann Ignaz Felbiger, a Hecker protégé.

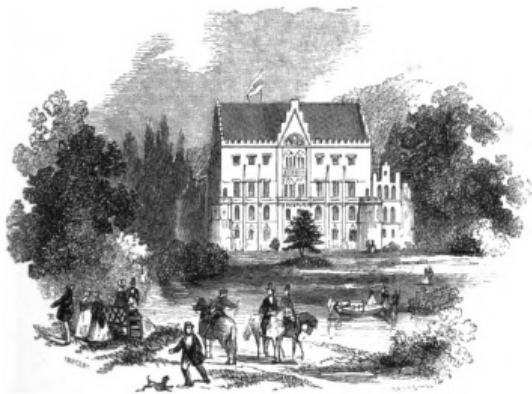
Also sweeping, it was better financed than the Prussian laws since Maria Theresa was the beneficiary of the dissolution of the Jesuits by Pope Clement XIV in 1773.



Maria Theresa 1717 - 1780

Historical Significance and Reflections Upon Educational Reform in Prussia and Austria

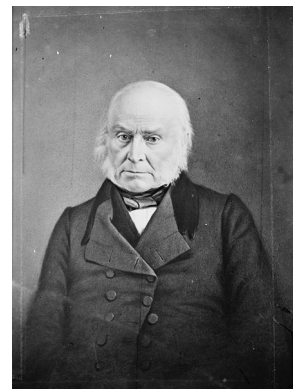
THE
RURAL AND DOMESTIC LIFE
OF
GERMANY:
WITH
CHARACTERISTIC SKETCHES OF ITS CITIES
AND SCENERY,
COLLECTED IN A GENERAL TOUR, AND DURING A RESIDENCE IN THE
COUNTRY IN THE YEARS 1840 41 AND 42.



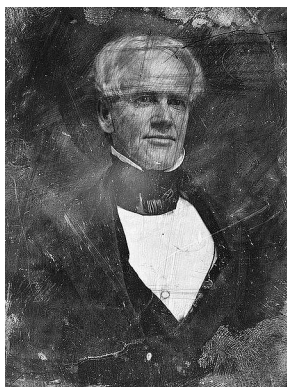
BY WILLIAM HOWITT,

In 1842 William Howitt, after a sojourn to Germany, wrote in his book *The Rural and Domestic Life of Germany*, “As George III wished that every man in his dominions might never want a Sunday's dinner and a Bible to read after it, so the Germans have wished that every man, woman, and child, should have an education; and they have not only wished it, but decreed it. This glorious advance in the true science of government has raised no little sensation throughout Europe...”

John Quincy Adams, US President from 1825 to 1829, wrote in 1804 that Prussian schools aimed “not merely to load the memory of their scholars with words, but to make things intelligible to their understanding.”



John Q. Adams 1767 - 1848



Horace Mann, the “father of American public education”, contrasted Prussian schools where children were “taught to think for themselves” with Massachusetts schools where “the child was taught NOT TO THINK.”

Horace Mann 1796 - 1859

But was Prussian educational reform really that great?

Historian Kenneth Barkin and many others have noted that there is compelling evidence that 18th century school reform was not an effective or reliable mechanism of social control. Furthermore, many historians have argued those school reforms are the roots of National Socialism of Nazi Germany, where citizens were taught strict obedience to the state.

Noted historian Ellwood P. Cubberley, in 1920, said, “The uniform system of public schools ordered established for Prussia by Frederick the Great, in 1763, were after all little more than religious schools conducted for purposes of both Church and State.”

Johann Ignaz Felbiger, author of Austria’s 1774 decree, bitterly observed, **“Opposition to this undertaking has been general: Catholics and Protestants, priests and laity, rich and poor, have all worked to undermine it.”**

Three forces combined, for different reasons, to reform education. Parents, the Church, and the State. In this case, the State predominated.

At the conclusion of his seminal award winning 1988 book *Absolutism and the eighteenth-century origins of compulsory schooling in Prussia and Austria*, James Van Horn Melton noted, “Far from creating a stable social and political order, however, the absolutist policies examined here merely contributed to the disorder they sought to prevent,” and undermined the social balance they sought to preserve.

Who do my
children belong to?



What is the real
purpose of education?

“Enlightened” critics considered the Pietist methods too authoritarian and mechanical, preferring the more “progressive” ideas of Jean Jacques Rousseau.

Enlightenment

Nothing is required for this enlightenment, however, except freedom; and the freedom in question is the least harmful of all, namely, the freedom to use reason publicly in all matters. But on all sides I hear: "Do not argue!" The officer says, "Do not argue, drill!" The tax man says, "Do not argue, pay!" The pastor says, "Do not argue, believe!"

German philosopher Immanuel Kant, 1784

Think For Yourself
QUESTION AUTHORITY

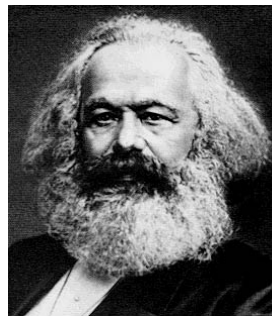
Immanuel Kant
1724 - 1804



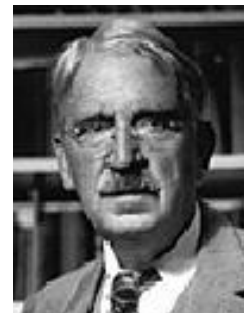
Jean Jacques Rousseau
1712 - 1778



Georg Wilhelm Friedrich Hegel
1770 - 1831

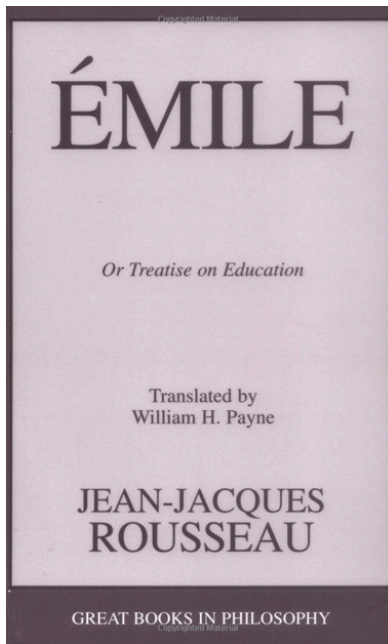


Karl Marx
1818 - 1883



John Dewey
1859 - 1952

"It may strain the imagination to regard one man, a slightly demented philosopher of the eighteenth century, as the inventor of childhood, the inspiration for the founders of progressive education, the starting point for the Romantic movement, an early collectivist, the intelligent force behind the French revolution, and the founder of nationalism, but Rousseau cannot be denied any of those positions."
Mary Novello in *For All the Wrong Reasons – The Story Behind Government Schools*



Some of Rousseau's ideas on child rearing

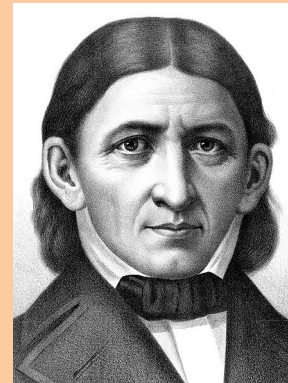
- ◆ The child by nature is good, and entitled to freedom and happiness
- ◆ Don't caress a child when he's hurt; that teaches that suffering brings rewards
- ◆ Politeness is manipulation
- ◆ When old enough to stop nursing, withdraw the child as totally as possible from parents and relatives.
- ◆ Don't teach a child history when he is young, but teach to his inquisitive nature
- ◆ When 16, teach him history and sex education
- ◆ When 18, teach him religion
- ◆ "Our first instructors in philosophy are our feet, hands, and eyes. Substituting books for all this is not teaching us to reason, but teaching us to use the reasoning of others." Rousseau, 1762

Emile is perhaps the most influential book ever written on education, though Rousseau claimed it was only his personal views.

Progressive and child-centered educational practices find their roots back to Rousseau's Emile.

"The only true education comes through the stimulation of the child's powers, by the demands of the social situations in which he finds himself." (Dewey, 1916)

Using ideas from Rousseau, Froebel invented kindergarten, where children encounter *things*, not *books*.



Friedrich Wilhelm Froebel
1782 – 1852

Progressive Education



Progressive Education Association

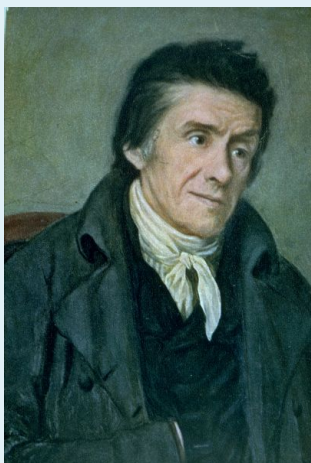
From 1919 to 1955 the Progressive Education Association worked to promote a more student-centered approach to education.

Progressive education is the freedom to develop naturally. The conduct of the pupil should be governed by himself according to the social needs of his community, rather than by arbitrary laws. (Beckner & Dumas, 1924)

John Dewey is considered the “father of progressive, child centered education” in America.

Open classrooms, schools without walls, cooperative learning, multiage approaches, whole language, the social curriculum, experiential education, and numerous forms of alternative schools all have important philosophical roots in progressive education.

<http://www.uvm.edu/~dewey/articles/proged.html>



Pestalozzi, a Swiss educational reformer, was the first to apply Rousseau’s methods, but is known primarily for his writings and his teacher training institution.

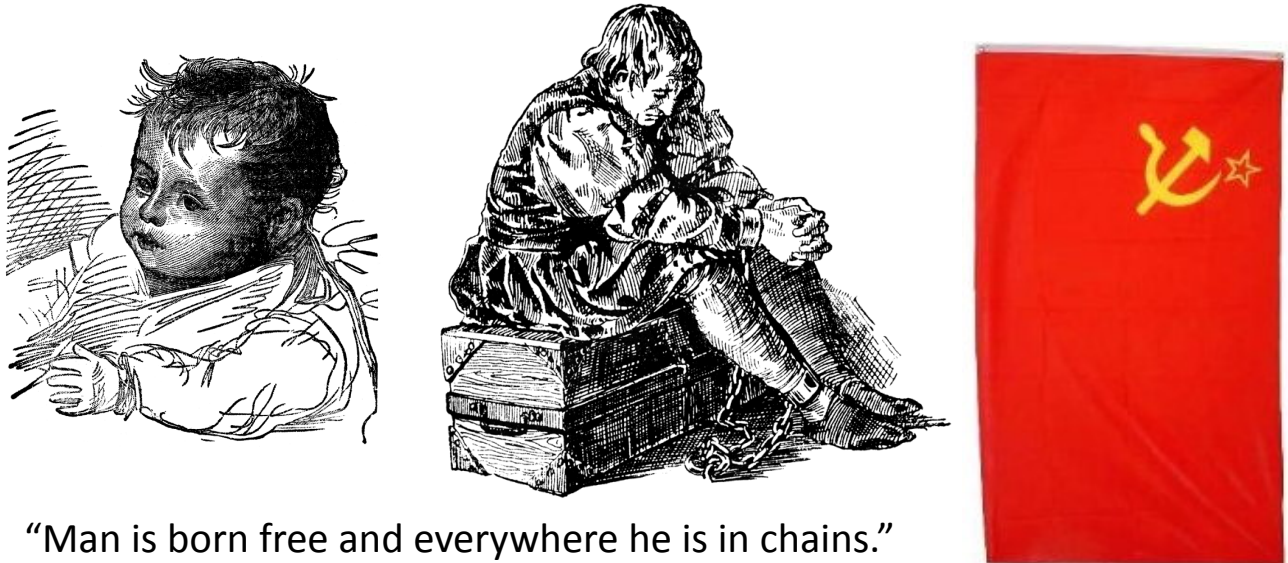
Johann Heinrich Pestalozzi
1746 – 1827

Rousseau agreed with Francke in that the child has a will that must be contended with.

But here's the difference:

Francke believed that the will can be broken, wearing it down by physically limiting options and appealing to the inner conscience.

Rousseau believed that the tutor has the ability to present options that the tutor knows are acceptable to both the tutor and the child, so the child makes a choice from these mutually acceptable options without ever knowing that other options exist. When the child has matured he will make the right decisions based on his past positive experience.



“Man is born free and everywhere he is in chains.”

With this statement, Rousseau means the chains of social control, and then he proposes to exchange the chains of the marketplace, which are based on competition and are therefore immoral, with the chains of state control, which are legitimate because they are in the public interest and therefore are morally justified. All social order must be under the control of the state.

State education is needed to convince citizens that this is true freedom.

As Mary Novello points out in her book, *For All the Wrong Reasons, the Story Behind Government Schools*, in Russia and China “...the populace was granted the unfettered freedom of becoming totally subservient to the state.”



In 1989 the US Department of Education commissioned Charles L. Glenn to do a study on Eastern Europe's school systems. Publication of the study, *Educational Freedom in Eastern Europe*, was cancelled by Department bureaucrats, after seeing this in his Foreword:

The experience of Soviet education since 1917, and of education in Eastern Europe from the post-war years to 1989, illustrates the danger of seeking to use schooling as an instrument of State power, in an effort to remold humanity and to eliminate loyalties and beliefs competing with those considered useful by the State.

Unfortunately, this ambition is not unknown in the United States and other Western democracies, where interest groups within the educational establishment and special interest groups have sought to manipulate the content of public schooling to advance their agendas.

*In more recent research Glenn has found:
In fact, today in Russia, Poland, and other East European countries, parents have more freedom to choose the schools their children attend than do American parents. Not only can they freely choose nongovernment schools; they can also work with others to create new independent schools.*

http://www.cato.org/pubs/policy_report/pr-so-sc.html

Quotes on Education

"[T]he inadequacies of our systems of research and education pose a greater threat to U.S. national security over the next quarter century than any potential conventional war that we might imagine."

— Hart-Rudman Commission on National Security, Road Map for National Security: Imperative for Change, 2001. <http://www.aau.edu/reports/NDEII.pdf>



"Education is the cheap defense of nations."
Edmund Burke (1729 – 1797)

"Knowledge is in every country the surest basis of public happiness." Also, "Government is not reason, it is not eloquence, it is force."
George Washington (1732 – 1799)



"...that religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."
Congress of the Confederation (our Congress from 1781 to 1789, before the Constitution)
Ordinance of 1787

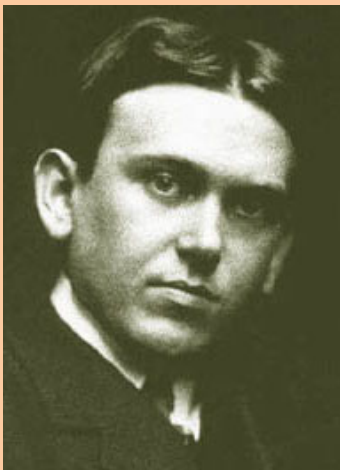
Excerpts from an email by Nevada homeschooler and former public school teacher Carol Williams, Nov 23, 2009

We're not just talking about a little bit of bureaucracy we'd have to endure, there's an entire ideology that comes with so called "public education" that is diametrically opposed to most homeschoolers'. They absolutely do not believe that parents are their child's best teacher or guide. They most certainly believe kids should be standardized. They only put up with homeschooling because they have to...given the chance, they would love to regulate it...

I'm actually for public education but that's not what our schools offer, if they did they would look more like libraries and community centers where anyone could sign up for anything based on their own interest and need. If we could repeal compulsory attendance laws, now that would be something to celebrate!...



We are still pioneers even though so many have come before us, and that takes courage and dedication, not surrender, supplication or even a sense of entitlement. We chose this journey because it is the best and right thing to do for us, not because of some possible monetary credit/relief from the state.

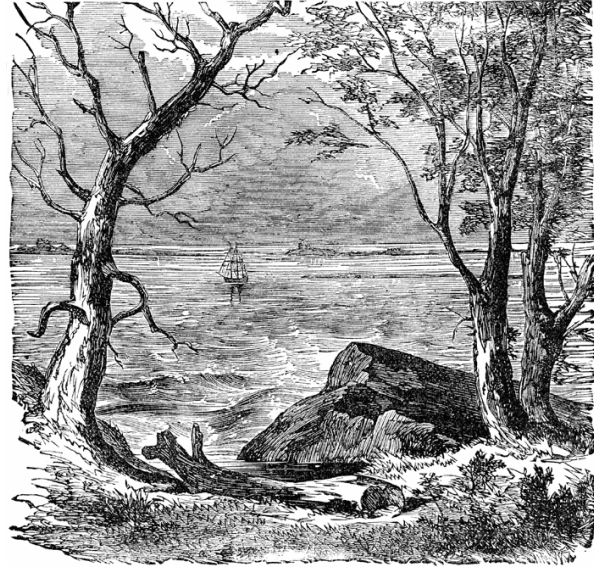
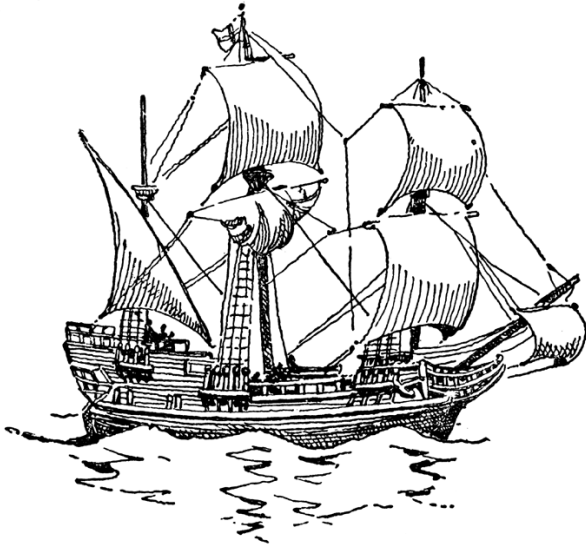


H. L. Mencken
1880 – 1956
American journalist

That erroneous assumption is to the effect that the aim of public education is to fill the young of the species with knowledge and awaken their intelligence, and so make them fit to discharge the duties of citizenship in an enlightened and independent manner. Nothing could be further from the truth. The aim of public education is not to spread enlightenment at all; it is simply to reduce as many individuals as possible to the same safe level, to breed and train a standardized citizenry, to put down dissent and originality. That is its aim in the United States, whatever the pretensions of politicians, pedagogues and other such mountebanks, and that is its aim everywhere else. If any contrary theory is cherished among us it is simply because public schools are still relatively new in America, and so their true character and purpose are but little understood.

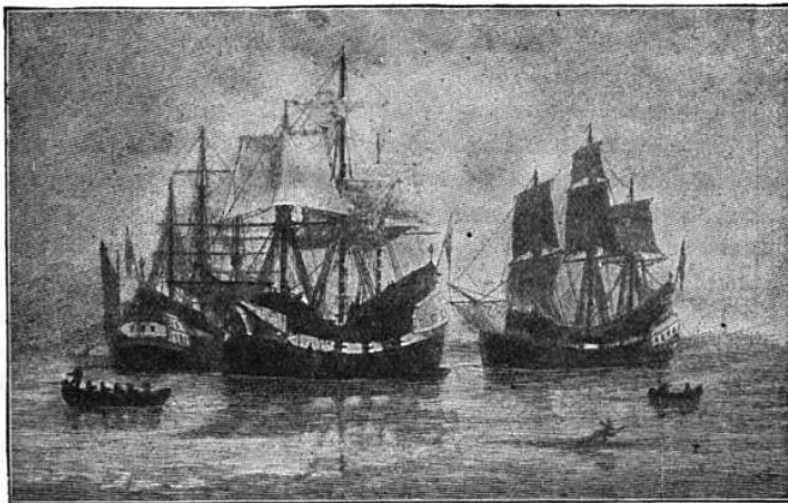
Excerpt from *The Library*, by H. L. Mencken in 1924

Having considered these philosophical underpinnings, let's go back...



While in Holland, before setting sail on the Mayflower and landing at Plymouth Rock in 1620, the Pilgrims taught their children at home. It wasn't until the 1670s that Plymouth Colony had a school, which lasted only a few years before dissolving. Education was in the home.

Later, in 1629 and for the next decade, about 21,000 Puritans arrived a little north of Plymouth in the Boston area and founded the Massachusetts Bay Colony. John Winthrop arrived in 1630 with a group of 11 ships known as the Winthrop Fleet.



It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures...

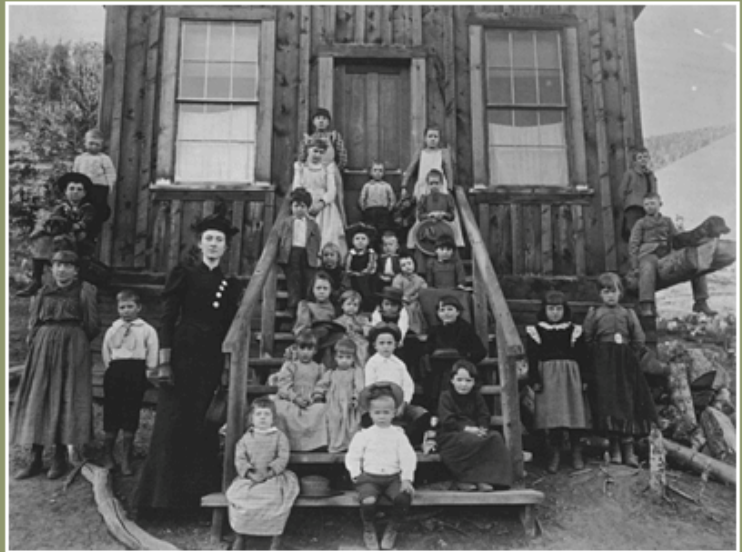
In 1647 the colony enacted the "Old Deluder Satan Law", the 2nd of 3 educational laws. Even though it was a Christian government, the law's provisions directing the Massachusetts Bay Colony towns to have teachers and schools are regarded as the first step toward compulsory, government directed, public education in the United States. The law was widely disregarded.

It wasn't until the mid 1800s, though, that educational reformers began pushing for laws requiring all children in each state to go to school.

Most states already had a system of "common schools", which were publicly funded schools, but children were not required to attend them, or any other school for that matter. Raising the same arguments used in the 1600s, reformers led by Horace Mann began to convince legislatures to compel children to go to school.

One requirement imposed on Southern states before they could rejoin the Union after the Civil War was that school provision laws had to be on the books.

The common school



Miss Blanche Lamont with her school at Hecla, Montana, 1893

Collection of Arthur and Sybil Kern. Library of Congress.

OFFICIAL REPORT
OF THE
DEBATES AND PROCEEDINGS
IN THE
CONSTITUTIONAL CONVENTION
OF THE
State of Nevada,
ASSEMBLED AT CARSON CITY, JULY 4th, 1864,
TO
FORM A CONSTITUTION AND STATE GOVERNMENT.

Nevada, which joined the Union in 1864 during the Civil War, has in its Constitution, "The legislature shall provide for a uniform system of common schoolsand the Legislature may pass such laws as will tend to secure a general attendance of the children in each school district upon said public schools."

From 1864 until 1873, when a compulsory law was passed, Nevada had common schools, but no law requiring attendance.



Virginia City's famous Fourth Ward School opened in 1876, three years after Nevada's compulsory education law went into effect. Students attended the Storey County school until 1936. It is now a museum.

By 1918, all states had passed a law requiring all children within the state to attend school. Private schools existed, but many states were seeking to regulate them all the way out of business. Oregon finally passed a law outlawing them altogether, and the case went to the US Supreme Court.

U.S. Supreme Court

PIERCE v. SOCIETY OF THE SISTERS OF THE HOLY NAMES OF JESUS AND, 268 U.S. 510 (1925)

268 U.S. 510

PIERCE, Governor of Oregon, et al.

v.

SOCIETY OF THE SISTERS OF THE HOLY NAMES OF JESUS AND MARY.

SAME

v.

HILL MILITARY ACADEMY.

Nos. 583, 584.

Argued March 16 and 17, 1925.

Decided June 1, 1925.

In *Pierce*, the High Court resoundingly affirmed the right of parents to direct the education of their children, but it also affirmed that each state has an interest in the education of children. All subsequent court cases have been efforts to balance the interests of the state against the interests of the parents.

In 1943, in her book *The God of the Machine*, Isabel Paterson warned that private and home schools could eventually be at risk:

“A tax-supported, compulsory educational system is the complete model of a totalitarian state.

“The extent of the power exercised, and its final implications are not yet recognized in the United States, because parents are *allowed* to send their children to private schools, or to educate them at home – although they must still pay the school tax. But when that permission is granted, and the educational standard is prescribed, it is revocable; it is no longer a right, but a permission.” (p. 272)

FAILED

A. B. 334

ASSEMBLY BILL NO. 334—ASSEMBLYMEN HAM, BILYEU, DuBOIS,
STEWART AND BEYER

MARCH 11, 1983

Referred to Committee on Education

SUMMARY—Requires adoption of qualifications of parents and courses of study
for teaching children at home. (BDR 34-449)

FAILED

A. B. 451

NO. 451—COMMITTEE ON EDUCATION

APRIL 1, 1985

Referred to Committee on Education

SUMMARY—Provides procedures and criteria for instruction of pupils at home and
excuses persons of superior intelligence from attendance in public
schools. (BDR 34-1231)

Nevada Homeschool Laws

1947:

That the child is receiving under private or public instruction, at home or in some other school, equivalent instruction fully approved by the state board of education as to the kind and amount thereof;

1956:

Attendance required by the provisions of section 363 shall be excused when satisfactory written evidence is presented to the board of trustees of the school district in which the child resides that the child is receiving at home or in some other school equivalent instruction of the kind and amount approved by the state board of education.

2007 (before the new homeschool law):

Attendance required by the provisions of NRS 392.040 must be excused when satisfactory written evidence is presented to the board of trustees of the school district in which the child resides that the child is receiving at home or in some other school equivalent instruction of the kind and amount approved by the State Board.

Present:

Attendance of a child required by the provisions of NRS 392.040 must be excused when: (b) A parent of the child chooses to provide education to the child and files a notice of intent to homeschool the child with the superintendent of schools of the school district in which the child resides in accordance with NRS 392.700.

1982 - 83

Dave & Pat Wallace

Winnemucca, NV

We realize that you are concerned with providing our children with a proper well-rounded education and we appreciate that fact. We too are concerned with their education and we feel you were hasty in saying that our instructing them at home was not adequate. After all children on ranches manage in society after being taught at home don't they?

As of this morning, September 20, 1982 neither of your children has been enrolled. This must be accomplished this week or further action will be taken by the School District.

Humboldt County School District

Mr. and Mrs. Dave Wallace
4035 Walther Court
Winnemucca, Nevada 89445

ADMINISTRATIVE OFFICE
TELEPHONE (702) 623-1167
POST OFFICE BOX 1070
WINNEMUCCA, NEVADA 89415

Dear Mr. and Mrs. Wallace:

September 29, 1982

In a repeat of the action taken at the last School Board meeting, your written request to keep your children at home for their education has, again, been disapproved by the Board at the regular meeting held on September 28, 1982.

The denial was primarily based on the Board's concern for an "equivalent instruction of the kind and amount approved by the State Board of Education". I did not ascertain the Board's concern about the material to be used, however, there was considerable discussion regarding the need for a trained and certified teacher or tutor to use the materials.

7 4.2 Need for qualified instructor. Petitioners state that it
8 is not contemplated in the statute and cannot be inferred therein that the
9 equivalent home instruction be given by a qualified person.

10 Discussion. As stated in Section 4.1, courts have recognized
11 that there is no substitute for a qualified teacher. Additionally the
12 teacher can spot physical, mental or behavioral problems that a parent is not
13 trained to see or may overlook because he or she is "too close" to the

17 4.3 Prohibition of the free exercise of religion.
18 Petitioners claim that NRS 392.070 as applied in this case is a prohibition
19 of the free exercise of religion in that according to Petitioners' religious
20 convictions, it is their desire to educate their children in a manner and
21 with a curriculum consistent with their religious beliefs.

22 Discussion. There are many cases discussing this point.
23 Generally the State cannot interfere with what you want to think and what

30 In a very current and quite similar case, an Alabama
31 intermediate court dealt with the same issues. Parents failed to show that a
32 secular education would endanger children's religious views or salvation.

Nevada's new homeschool law, sponsored by Assemblywoman Sharron Angle and passed in 2007, specifies that homeschoolers "notify" the government (the local school district superintendent) that they are homeschooling; homeschoolers don't use an application that could be turned down.



Sharron Angle

But the Nevada legislature could change that at any time; our law could go back to what it was, or worse. It's unlikely it would happen all at once. It's more likely our freedom would erode away slowly as bureaucrats change an occasional word, or change the educational landscape to exclude and discriminate against homeschooled children.

It's also possible that a Federal law or a Supreme Court decision could impinge on our parental right to homeschool. Antonin Scalia, one of the most conservative Justices on the Supreme Court, has commented that because the Constitution doesn't address parental rights they are not enforceable.

The UNCRC (United Nations Convention on the Rights of the Child) poses an immediate and significant threat to parental rights. To read and learn more, to get involved or to donate, go to www.ParentalRights.org

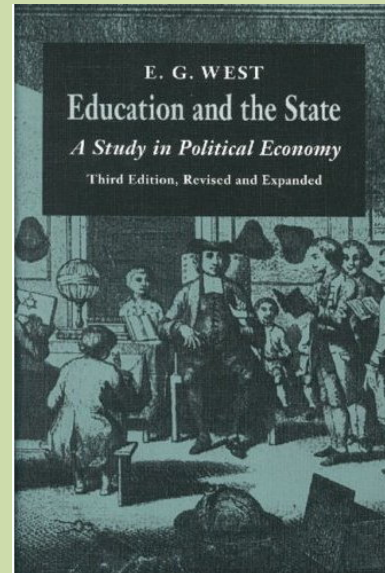
The Parental Rights Amendment (PRA), an Amendment to the U.S. Constitution, is needed to protect against the courts and the UN. So far 6 Senators and 130 Representatives have co-signed the PRA. The last amendment, the 27th, was passed in 1992.

VIGILANCE



Today in the United States there is a considerable amount of research, many favorable state laws, a number of court cases, and some new social and economic theories that freedom loving parents didn't have in the 75 years between 1850 and 1925 when compulsory education laws came onto the books.

In 1965 liberal economist E.G. West wrote *Education and the State*, a book that reexamined the data used by educational reformers in England, the U.S. and elsewhere to justify compulsory education. Using Public Choice Theory (which he called The Economics of Bureaucracy), he rocked the educational establishment with his findings. So much so that one angry professor called it "Copernican in reverse."



Edwin George West
1922 - 2001

West posits that government has three ways to be involved in education: funding it, regulating it, providing it. He examines all three, and questions as an economist why government is doing any of them.

"So, for example, if a parent wishes to remove his or her child from school, this does not necessarily signify negligence but could mean that the parent acknowledges that the 'school has become less efficient than other means of education', and the parent may in fact 'be acting from motives of protection' by removing his or her child." E.G. West

In 2008 James Tooley wrote a book that condenses all of West's many books and papers, called *E.G. West: Economic Liberalism and the Role of Government in Education*. Reviewers highly recommend this volume as the best way to review West.

Nevada's Legislature meets on odd numbered years, plus whenever there's a special session.



Nevada Legislative Building in Carson City

Homeschoolers have had active homeschool bills at the Legislature on numerous occasions, specifically in 1983, 1985, 1991, 1999, 2003, 2005, and 2007.

Starting in 1990, and ending in 2007 with the new homeschool law, homeschoolers had advisory councils (one in Carson City, one in Las Vegas) to assist the State Board of Education with homeschool regulations. Activity at these Advisory meetings and State Board meetings was continual.

Thank you to all who have come in person to the meetings, called or mailed or emailed their representatives! It DOES make a HUGE difference!

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