THE EXODUS FROM AMERICA'S PUBLIC

SCHOOLS: AN EXAMINATION

OF HOME-SCHOOLERS FOR

EXIGENT IMPLICATIONS

By

RHAMA JEANNE AKIN

Bachelor of Science in Education
Southern Nazarene University
Bethany, Oklahoma
1979

Master of Education
University of Central Oklahoma
Edmond, Oklahoma
1989

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
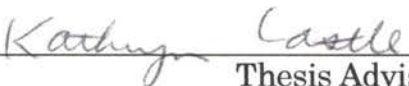the Degree of
DOCTOR OF EDUCATION
July, 1996

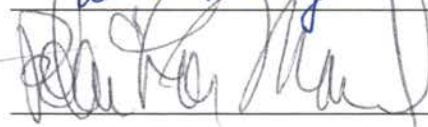# THE EXODUS FROM AMERICA'S PUBLIC

SCHOOLS: AN EXAMINATION

OF HOME- SCHOOLERS FOR

EXIGENT IMPLICATIONS

Thesis Approved:

Kathryn Castle
_____
Thesis Adviser

Sally Carter
_____

_____

_____

Thomas C. Collins
_____
Dean of the Graduate College

ACKNOWLEDGEMENTS

on my dissertation topic. She has an uncanny gift for seeing and illuminating the "specialness" of others. I thank her for the encouraging warmth she shed on the often cold dissertation trail.

Dr. Wen-Song Hwu, willingly agreed to join my committee in the absence of Dr. Reynolds. I regret that our time together has been short, for it is apparent that he truly offers fresh insight into the educational arena. His encouragement to "just write" was sound advice and personally needed far more than he knows. I thank him for the gentle "push."

Dr. Lee Maril, from the college of sociology, earned my respect both as an educator and researcher. He has that pedagogical magic of holding the standard high and enabling students to reach further than they thought possible. Throughout this research process, I have held his high standard in mind. Whether I've lived up to the standard is of debate; however, I know I've climbed higher than I could have without the mark in mind. I thank him for his example of excellence that served as a lighthouse beacon, a destination marker, on the high seas of research.

I want to thank the family into which I was born. My mother and father, Jim and Rhama, and siblings, Jim, John, Joe, Jayne, and Joanna. Because of the abundant and wonderful life we shared, especially in my youth, I was able to recognize and appreciate more deeply the home-schoolers' value of family. I appreciate the support, encouragement, and prayers of the Weaver and Akin clans, especially my parents, over the long trek of graduate school.

I am deeply grateful to my own family, for they have truly sacrificed for my educational aspirations. My husband, Jerry, has been an icon of patience and unconditional, unwavering faithfulness to my goals. I have never felt more supported in my life. I thank my only biological child, Richelle. She passed the threshold from childhood to adolescence while my head was buried in this project. In my frequent mental and/or physical absence, she has grown more

beautifully independent. I am proud of her, and I dedicate my educational accomplishments to her, as an example that she too, can reach her goals, with hard work and determination.

I thank my children through marriage: Julie- for her special gift of "knowing how to support" - sometimes with encouraging words, other times with household help; Jason- for his wise insights from his own thesis journey; Richie- for his perceptive understanding of me and his constant comic relief - laughter is the best medicine; Jay and Cora - for their support even though the miles separate us; and finally, little April and Connor - for their childlike innocence that served as a refreshing breeze during the heat of the harried research marathon.

My research experience was greatly enhanced by the fellowship of several graduate school friends. I thank Debbie, my long time friend and traveling companion. As a result of her gift for "jumping in," and taking friends with her, my graduate school experience was deepened by attendance at several national conferences and by serving on the editorial board of a new educational journal. I'm grateful to Ray and Sharon, the comrades that traveled through the university "hoops" of comps, dissertations, and defenses with me, their presence calmed the ever raging sea of fears and frustrations. In Ruth, I found a soul-mate that understood my passion for the spiritual dimension of life. Our hours of passionate philosophical discussions have their fingerprints on this research project.

Finally, I extend my appreciation to Gina, Kaye, and Debbie for contributing their editing skills and insights to this research manuscript. It was a time-consuming endeavor for which I am grateful.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

*"What the best and wisest parent wants for his own child
that must the community want for all its children. Any other
ideal for our schools is narrow and unlovely; acted upon
it destroys our democracy" (Dewey, 1956, p. 7).*

Since its inception, the "American republic has been characterized by an unwavering commitment to the process of public education" (Newman, 1978, p. 5). In 1685 Thomas Budd called for public education to be provided for all children, regardless of social class, in all settled locales of Pennsylvania and New Jersey (cited in Newman p. 7).

Thomas Jefferson, 1782, believed that our democracy depended upon the people, "The people themselves . . .are the only safe depositories . . . .An amendment of our constitution must here come in aid of the public education. The influence over government must be shared among all the people" (cited in Newman, 1978, p. 11).

In 1846, Horace Mann declared "that every child, as a matter of natural right, is entitled to an efficient, effective schooling experience. . . . He insisted that we are all bound together in a social context, a situation which both extends certain precious rights to all and exacts certain obligations from all" (cited in Newman, 1978, p. 6).

1

John Dewey, "representative of the faith which twentieth-century America has invested in public schooling. . . insists that our society's ongoing vitality inheres, in large measure, in providing the American people with effective, viable schooling opportunities" (cited in Newman, 1978, p. 6).

Today, most Americans continue their allegiance to the ideals of public education. Attending public school has become a "cultural assumption . . . like birth, death, and taxes it is simply there, much discussed perhaps, but unavoidable" (Guterson, 1992, p. 4).

In spite of that commitment, we are more aware than ever that America's public education ideals have never fully been realized, that in fact, we continue to fall short of what we strive to be (Guterson, 1992; Kozol, 1991). This disparity between the real and the ideal has generated much debate and criticism.

> Libertarians and free-market theorists lobby for school choice and
> tax vouchers; cultural literacy advocates promote curricular diversity.
> Educational conservatives call for revitalizing the old vision- more
> tests, more homework, more discipline, more required courses - while
> teachers' unions insist that "empowering" teachers is the solution to
> our educational problems. Corporate leaders want stricter academic
> standards and greater accountability from classroom educators;
> fundamentalists call for creationism, prayer in the schools, and a
> reassessment of "the humanist religion." Meanwhile, task forces,
> commissions, and blue-ribbon panels all have their say about
> educational matters: Most thoroughly deplore the present state of
> things and suggest an enormous variety of reforms. (Guterson, 1992,
> p. 196)

Currently, "within the field of education there exists a multiplicity of voices. There is, however, no resultant cacophony" (JCDD, 1994, p. i). Instead the line in the sand has been drawn, all are speaking, even shouting, but few are listening. Above the vociferation of voices from the "contending factions" (Lasch, 1994, p. 49), the words of ideological battle cries can be heard everywhere . "Tragically, the public schools have become battlefields in the culture wars that divide our nation. . . . Extremes have surfaced on all sides, and any notion of common vision for the common good is lost in the din of charge and counter-charge" (Haynes, 1994, p. 30).

Amid this pandemonium, a quiet and growing exodus from public education is emerging. One by one, some parents are deciding to take matters into their own hands. Growing numbers of parents are choosing to carry the burden and responsibility of educating their own children, many without certified or formal teacher education, and also, without any governmental aid or return of their tax dollars paid to public education. Though their decisions have been made individually, collectively, this group has come to be known as "home-schoolers" and they constitute the "home-schooling movement".

It is significant to note that this movement consists of people with polarized ideologies. Van Galen (1991) categorized the home-schoolers as either "Idealogues or Pedagogues" (p. 66). Idealogues, primarily fundamentalist Christians, home-school because of strong ideological differences with the content taught in public schools and concern for moral and spiritual development. Pedagogues, characterized by "independence, self-sufficiency, and personal efficacy" (p. 2), home-school because of their preference for informal learning structured around their children's interests and development.

Guterson (1992), a public school teacher that also home-schools his own, humorously describes them as a mass of Christian zealots, with "a few

3

harmless wide-eyed granola heads, romantic libertarians, and idealistic progressives" (p. 7) thrown in for good measure. In many ways, the polarization of ideologies represented in the home-schooling movement represent the political ideologies polarized in our nation today. Yet, though this group is polarized in ideology, they have come to an agreement about one thing - that public schools are not the best place for their children to be educated.

Limited attempts to count the number of home-schooled students have been made. These attempts are thwarted, however, by the fact that home-schoolers are not required in many states to register their children to the state. Naisbitt and Moore have estimated the number of home-schooled at 1,000,000 (Naisbitt, 1982). The calculations of Lines (1991), Ray (1989), and the Home School Legal Defense Association (1990) would suggest there are today 300,000 to 500,000 school age children being home-schooled. This has grown from approximately "10,000 to 15,000 in the early 1970's" (Lines, p. 10). Though we cannot be certain of the exact number of home-schoolers, there is no dispute that the movement has experienced steady growth.

Like growing evening shadows, the home-schooling exodus quietly expands and the clamor of the ideological warfare of public schools heightens. Juxtaposed to these contrasting shadows, lies the precarious future of America's public schools.

Does the home-schooling exodus represent an initial "crack" in a system that is breaking? Gerlach and Hine (1970) contend that "accelerated social change occurs at the interfaces of the human world - just as geological shifts occur along the fault line" (p. 216). Perhaps an examination of the "fault line" or "interface" created by the exodus of the home-schoolers from public schools would yield implications for improvement and "accelerated social change" for America's public schools.

Purpose of the Study

The purpose of the study was one of critique. Eisner (1991) in *The Enlightened Eye: Qualitative Inquiry and the Enhancement of Educational Practice*, explains that educational criticism is the "art of saying useful things about complex and subtle objects and events so that others . . . can see and understand what they did not see and understand before" (p. 3). The critique serves as a helpful resource in the on-going pursuit for public school reform.

The purpose of this study, then, was to examine the reasons home-schoolers give for choosing to educate their own children instead of sending them to public schools, and to consider those reasons as exigent implications that might initiate engaging, critical conversations for school improvement. Therefore, the study was not about home-schooling, but about what home-schooling could reveal about public schooling.

Past researchers have studied home-schoolers to count them (Lines, 1991), categorize them (Van Galen, 1991), and measure their success (Ray and Wartes, 1991), but what hasn't been determined are the implications for public education. Several home-schooling researchers acknowledge this important "missing" link.

Van Galen and Pitman (1991) state that ". . .the significance of [the home-schooling] movement lies in what can be learned about learning, about educational policy, and about the strength and viability of the institution of schooling. Such issues must be taken into consideration in the future research on home education" (p. 5). Guterson writes, "public educators. . .can learn much from those who teach their own"(p. 9). Fegley (1992) asserts that "Public schools can learn from some of their biggest critics - parents who have removed their children from school to educate them at home. . . .The lessons

learned from successful home-schooling can enrich the conversations on reform in public schools" (p. 15).

It is important to clarify that it was not the purpose of this study to advocate home-schooling, nor was it to admonish home-schoolers. Great care has been exercised to protect the rights and anonymity of those willing to share their stories. Furthermore, it was not the purpose of this study to aid in co-opting the home-schooling movement. Guterson echoes the concern of some home-schoolers in this regard:

> to co-opt and ultimately undermine a movement it is generally
>
> unnecessary to legally prohibit its activities; better to grasp and then
>
> exploit its appeal, systematically usurp its center, dictate the terms,
>
> define the territory, and relentlessly, if gently, push the early explorers
>
> to the side until in due time they become irrelevant. (p. 193)

Care and caution has been exercised not to exploit the home-schooling movement by robbing its agency for the purposes of others.

Ultimately, it was the purpose of this study to trek, as a journeyman of America's public schools, and stand at the edge of the home-schooling movement as if it were a lucid lake and to ponderously peer at the image of America's public schools revealed in its reflection. Then, with the artistic instrument of language, to sketch that reflection for the educational community that it might initiate an engaging and critical conversation capable of illuminating our struggle to create public schools worthy of even the children of the "best and wisest parent" (Dewey, 1956, p. 7).

Guiding Questions

The study, qualitative in nature, utilized the armory of the long interview. The following study questions guided the research process:

6

I.   Why do home-schoolers choose to educate their children at home instead of the public school?

II.   How do home-schoolers view the world of public schools?

       A. As home-schooling pedagogues, what do they value pedagogically?

       B. As home-schooling cultural workers, what do they value culturally?

III.   If one entertains as true, the views of home-schoolers regarding pedagogy, culture, and the view of the public schools, what view emerges and what are the exigent implications for public schools?

McCracken (1988, p. 21) states that "qualitative methods are most useful and powerful when they are used to discover how the respondent sees the world". The first step was to listen deeply to the personal stories of why these parents choose to home-school. The goal was to listen in such a manner as "to step into the mind of another person, to see and experience the world as they do themselves" (p. 9). The first phase of the research was to focus on the individuals as individuals; to listen to the parent "tell his or her own story in his or her own terms" (p. 22).

Though each home-schooling story has merit and worth in its own right, their stories alone do not accomplish the purpose of the study, which is to determine what homeschooling can reveal about public schools. To accomplish this purpose it is important to establish "who the investigator thinks the respondent is" (McCracken, 1988, p. 26). For this study, the home-schooling respondent was seen and heard, both as a teacher/pedagogue and as a cultural worker. These roles were very important, as they served as crucial connectors between the home-schooler and the public school.

Home-Schoolers as Pedagogues.   Since home-schoolers represent both the roles of parent and teacher/pedagogue, they represent very fertile terrain to examine and excavate for gems of educational praxis. Therefore, the home-schoolers were viewed as pedagogues in the fullest sense.

Parenting and teaching are inseparably entwined. As van Manen (1991) explains:

> Parenting and teaching derive from the same fundamental experience of pedagogy: the human charge of protecting and teaching the young to live in this world and to take responsibility for themselves, for others, and for the continuance and welfare of the world. . . . There exist deep connections between the nature of teaching and of parenting, yet these connections are rarely explored. In the North American educational literature the parent is remarkably absent. (p.6-7)

Out of the role of parenting flows the teacher's legally binding charge of "responsibility *in loco parentis*. . . . So what is relevant for the relation between parents and children may be informative for the pedagogical relation between teachers and students" (van Manen, 1991, p. 5).

Many in the curriculum field have expressed concern regarding the role of the teacher/pedagogue in studying the field of education (Connelly & Clandinin, 1988; Pinar & Grumet, 1976, Ayers, 1989; Duckworth, 1987; Henderson, 1989; and Schubert, 1986). They propose that the voice of the teacher has too long been silenced and ignored. Schubert (1991) states that "teachers themselves [are] creators of knowledge and theory that can illuminate an understanding of curriculum, teaching, and the educative process" (p. 214).

The study gave "voice" to the home-schooling pedagogue. As they shared their stories of why they choose to home-school, care was given to listen

with heedful thoughtfulness to the teaching voice and pedagogical insights of home-schooling pedagogues.

Home-Schoolers as Cultural Workers. The process of educating or schooling is also the process of creating society or culture(s). Dewey, even in his earliest writings, was very aware of this inseparability, "through education society can formulate its own purposes, can organize its own means and resources, and thus shape itself with definiteness and economy in the direction in which it wishes to move" (cited in Newman, 1978, p. 23).

Modern day theorists also recognize this fact. Huebner (1975) claims that "schools are product[s] of men and women who use their power to build or maintain a certain kind of public world" (p. 275). Giroux (1992), a prolific writer in the area of education and culture, characterizes schools as "cultural institutions" or "cultural frontiers." He purports that "schools should be about ways of life. They are not simply instruction sites. They are cultures which legitimize certain forms of knowledge and disclaim others" (p. 14).

Educators, then, by the very nature of their profession, are powerfully engaging in the making of our present day culture. Giroux (1992) dubs them as "cultural workers"(p. 5). In the past, artists, writers, and media producers were considered the cultural workers, but Giroux believes that definition should be extended to include those "people working in professions such as law, social work, architecture, medicine, theology, education and literature" (p. 5).

Considering the consequential power that resides in the intersection of education and culture, it is no surprise that today we find the public schools the battleground for society's "culture wars." Therefore, the study listened to the home-schooler as a "cultural worker." As the home-schoolers shared their reasons for choosing to home-school, great care was taken to discern and

9

denote insights illuminated from the intersections of culture and education in their stories.

The data regarding why home-schoolers teach their own and how home-schoolers, as pedagogues and cultural workers, view the world of public schools was gathered individually, but reported thematically. This data provided the substance from which the third question of the study was promulgated.

The final phase of the research study considered the question: If one entertains as true, the views of home-schoolers regarding pedagogy, culture, and the view of the public schools, what view emerges, and what are the exigent implications for public schools? To entertain this question the data was examined holistically. It was fruitful to consider the implications of home-schooling as a movement. Gerlach and Hine (1970) explain:

> Social movements are like tracer elements coursing through a
> social system, illuminating its deficiencies and weaknesses. They
> serve to identify the points at which radical social change must
> and will take place. Members of the established order who
> genuinely want to create a social system free of those particular
> flaws can use the same mechanism for mobilizing energy as the
> protesters use to reveal the flaws (p. 217).

The illuminating "tracer elements" of the social movement were represented by the themes that were gathered in the first phase of the research. McCracken (1988) suggests the investigator consider these themes or "tracer elements" as if they were simply and utterly true.

> The investigator must let these ideas live in his or her own mind as if
> they were the most natural of assumptions. Once these ideas have
> been properly "entertained," the investigator can ask: "What does the
> world look like when I hold these things to be true." (p. 20)

10

It was the purpose of this phase of the study to take the themes from the interviews and see how these could "be brought together into theses" (McCracken, 1988, p. 46). This was accomplished through the simultaneous use of "the self as instrument" (p. 44) and a process of analysis. McCracken offers a description of the intertwined essence of the two:

> This is where the investigator must use the self as an instrument.
> The investigator must read interview testimony with a very
> careful eye both to what is in the data, and what the data "sets off"
> in the self. . . . [T]he investigator recognizes what is being said, not
> because the utterance has been successfully decoded but because a
> sudden act of recognition has taken place. Just as often, what the
> utterance activates is not the investigator's own experience but his or
> her imaginative capacity to glimpse the possibility of alien meanings.
> Carefully monitored, the associational activity of the self will deliver
> insights into the nature of the data. This "intuition", as it is sometimes
> called, is indeed the most powerful (if most obscure) of the analytic
> devices at our disposal. (Berreman cited in McCracken, p.44-45)

Marilyn Ferguson, in The Aquarian Conspiracy (1980), likens these sudden new insights to the discovery of hidden pictures in a children's magazine:

> Nobody can talk you into seeing the hidden pictures, you are not
> persuaded that the objects are there. Either you see them or you
> don't. But once you have seen them, they are plainly there
> whenever you look at the drawing. You wonder how you ever
> missed them (p.30).

The discovery of the "hidden pictures" was exactly the purpose of this phase of the study. It served to illuminate the "hidden pictures" in the mosaic

of America's public schools, and enhance the clarity and vision of our purpose in the public world. Huebner (1975) passionately points to this need, " our lack of clarity, our lack of vision about the school is a function of our lack of clarity and vision about our public world" both comprise "a breakdown in our talk, our poetry, about the world we [as educators] make" (p. 273).

This phase of the research was reported in narrative form using "thick description" (Geertz, 1983, p. 39). The particular process used to analyze the data is discussed in detail in the chapter on methodology.

Assumptions and Limitations
(See also: Specific Research Concerns and Explanations, Chapter III.)

This research is based on the assumption that:
1) the American public school is valued and viewed as essential to the process of maintaining democracy.
2) the reasons parents choose to home-school are inherently connected to their view of public schools.
3) the inherent connections involved in the parents' choice of home-schooling over public school can be informative to the field of education.

The study is limited:
1) in its means of access to the home-schoolers. Access was accomplished through the "snowball technique" which does not ensure a wide diversity.
2) geographically to home-schoolers residing in or near the central Oklahoma area.

12

Definition of Terms

Home-schooling: For the purposes of this study, "home-schooling means instruction and learning, at least some of which is through planned activity, taking place primarily at home in a family setting with a parent acting as teacher or supervisor of the activity, and with one or more pupils who are members of the same family and who are doing grade K-12 work" (Lines, 1991, p. 10). This schooling is in place of being schooled in a public school.

Home-schooler: For the purpose of this study, a home-schooler is referring to the parent that has chosen to instruct their children's education at home. It is not referring to the children who are being home-schooled.

Public Schools: For the purpose of this study, the words, public schools, are used as an encompassing representative of everything related to public schools and its environment and participants.

Organization

The study consists of five chapters. Chapter one provides insight and understanding to the focus of the study and introduces the guiding questions of the research. Chapter two includes a review of the relevant literature related to home-schooling which provides a background for understanding and gives a broader perspective of the home-schooling movement. Chapter three describes and discusses the methodology utilized to conduct the research study. Chapter four gives voice to the common themes discovered in the data collected from the individual long interviews. Chapter five synthesizes the themes to theses which suggests implications for improving public schools and for further study.

CHAPTER II

REVIEW OF THE LITERATURE: A NATIONAL DESCRIPTION
OF THE HOME-SCHOOLING MOVEMENT

To better understand the individual home-schoolers in this research study, a broader conceptual picture of the home-schooling movement is needed. This review of the literature provides a broad national description of the home-schooling movement.

Historical Roots

Historically, home-schooling is not a new practice, but rather, an ancient one. Gordon & Gordon (1990) in their book, <u>Centuries of Tutoring: A History of Alternative Education in America and Western Europe,</u> have examined the history of home- and family-centered learning from 1500 B. C. through the 20th century. Though they only briefly mention the modern day home-schooling movement, it does connect the movement to long-standing historical practice.

On the American frontier, home-schooling was the mainstay of education. With the drive for compulsory education at the turn of the century, most Americans began attending public schools. Eventually, home-schoolers were only those

who were geographically isolated, traveling or stationed abroad, and those who undertook home-schooling because of religious tradition: Mormons who operated 'kitchen schools' for a few neighborhood children aged 5 to 7; Seventh-Day Adventists, many of whom believe that younger children should remain at home; and the Amish, who often remove their children from school after grade eight. (Lines, 1991, p. 11)

Over the last two decades, a major revival of the home-schooling movement has occurred. Even though they could easily send their children to public or private school, a growing number of parents are choosing to school their children at home.

Size and Growth of the Movement

Since home-schooling is an individual decision, it is no small task to attempt to study the numbers. Those who have attempted the task have sampled and surveyed known populations - those who join an association, subscribe to a periodical for home schoolers, register with state or local officials, or use a curriculum from a supplier of home school curriculum. This still does not deal with the fact that some home-schoolers simply may not be associated with any of these known populations.

The most comprehensive studies, Ray (1989), Lines (1991), and the Home School Legal Defense Association (1990), estimates that today 300,000 to 500,000 children are home-schooled. Lines' study indicates the pattern of growth that has transpired. In 1978, approximately 12,500 were home-schooled, 1983 -92,500, 1985 -183,000, 1988 -225,000, 1990 - 301,000, 1992 - 375,000. Though the numbers are carefully calculated estimates, the studies do indicate that steady growth has occurred and continues to do so.

Roots of Present Resurgence

Research studies (Shepherd, 1986; Knowles, Marlow, & Muchmore, 1992) have traced the emergence of one root of the present home-schooling movement to the alternative school movement of the 1960's and 70's. This was a time when the political New Left wanted to deschool society in an effort to disintegrate the class structure of society. The ideology of many present day home-schoolers continues to be rooted in the writings of the educational reformers of that day, notably: A.S. Neill, Jonathon Kozol, Ivan Illich, and John Holt, with the latter being most prominent in the home-schooling movement.

Equally as emergent was the growth of those in search of religious liberty. "Home schools became grounds of and for ideological, conservative, religious expressions of educational matters, which symbolized the conservative right's push towards self-determinism" (Knowles, Marlow, & Muchmore, 1992, p. 227). The most prominent names associated with religious home-schoolers are James Dobson, Bill Gothard, Michael Farris of the Home School Legal Defense Association, Richard Fugate, Gregg Harris, and Dr. Raymond Moore.

Organizations, Curriculums and Literature

From these two emergent roots, the home-schooling movement is continuing to grow. This growth is evidenced in the proliferation of organizations/support groups, packaged curriculums and correspondence courses, and various sorts of literature.

Perhaps the most prominent of the numerous organizations include: Home School Legal Defense Association, National Home Education Research

Institute, Hewitt-Moore Foundation, and Holt Associates. Along with these, every state in the union has at least one type of state Home-Schoolers Association support group (Hubbs, 1989; Hendrickson, 1989).

The Home Education Resource Guide (Hubbs, 1989) lists forty resources available as either correspondence courses or full packaged curriculum for home-schoolers. Two of the most widely used are Christian Liberty Academy and Accelerated Christian Education (ACE).

Christian Liberty Academy appears to be the largest (Lines, 1987, p. 513). It provide home-schoolers with an individualized package of textbooks and workbooks. Families may send tests and other materials to Christian Academy for grading. The ACE Program offers theistic curriculum that is individualized, diagnostically prescribed, self-instructional, self-contained, and continuous-progress (Hubbs, 1989, p. 10).

Though the majority of the packaged curriculum and correspondence courses are religiously based, there are some that are not. The oldest of the correspondence organizations serving home-schoolers is the Calvert School. The Calvert School has been in operation since 1908 and has historically served American families oversees, such as military or missionaries (Lines, 1991, p. 19).

Though many home-schoolers are enrolled in correspondence courses, it is not necessarily the case that they follow those curriculums. They are not under any obligation to do so. There is evidence that some home-schoolers enroll in such courses for legal protection. Also, many home-schoolers create their own curriculum.

The home-schooling literature is continuing to expand. Pitman (1986) has identified three existent categories of home-schooling literature: advocacy

and resource, legal works, and research. For the purposes of this study, each category has been surveyed.

A survey of the literature quickly reveals that the overwhelming majority of existent publications would be classified as advocacy and resource and have been written by and for home-schooling parents. The advocacy literature consists frequently of an autobiographical, anecdotal nature revealing their happy accounts and successful teaching experiences of home-schooling. Several advocacy/resource oriented periodicals have emerged. The most prominent include: The Teaching Home, Mothering, Country-Journal, East-West Journal, and Growing Without Schooling.

Growing numbers of self-help resource and "how to" guides are appearing. Primarily they are compilations of available curriculums and resources. The New Big Book of Home Learning by Mary Pride (1988) is such an example. It contains information on all curriculum areas, teaching strategies, an index of suppliers, connections to legal assistance, and the home-school organizations worldwide. It is 382 pages in length and packed full of the nuts and bolts of the process of educating at home. Similar resource books include: The Home School Resource Digest (Himes, Livingston, Priddy, & Severtson, 1991), The Complete Home Educator (Pagoni, 1984), The Home School Manual (Wade, 1984), and The First Home School Catalogue: A Handbook and Directory (Reed, 1982).

For the purposes of this study, the legal literature was only lightly reviewed. It represents a very different aspect of the movement than this study is pursuing. It should be noted, however, that all fifty states do allow for home-schooling, though states differ in policies and restrictions (Hendrickson, 1989).

The compulsory school law is the major area of concern for home-schoolers along with questions of teacher training and certification. The legal concern for the rights of home-schoolers has resulted in the organization called, the Home School Legal Defense Association, to which many home-schoolers belong. Annual family membership cost $100 (Hubbs, 1989).

Cibulka (1991), highlights the key issues facing legislatures regarding home-schoolers: Home-schooling does pose

> a political problem for state policy makers. Given the increasing state regulatory activity of recent years, how should state policy regulate home schools, if at all? What is the balancing point between regulation for quality (what many regard as a legitimate state interest) and the state's desire to preserve and even foster freedom of choice for families (also a compelling, if less universally accepted, state objective)? (p. 101)

The research literature on home-schoolers continues to grow. It has served, for the purposes of this study, as the primary basis of information. From the broad overview of the research studies available, one might conclude that most research done over home-schooling is done out of professional curiosity by educators or sociologists, or it is done by home-schoolers in efforts to measure and/or substantiate the successful efforts of home-schoolers and their students. Dr. Brian Ray, founder of the National Home Educators Research Institute, located in Salem, Oregon, "engages in basic research in home education and keeps track of the body of related research. It also provides consulting, testimony to legislatures and courts, and public speaking" (Wade, 1984, p. 355). Ray also edits a quarterly journal, the Home School Researcher. This institute attempts to establish a research foundation in support and defense of home-schoolers.

Academic and Social Achievement

A considerable number of research studies have been conducted to determine the academic and socialization success of the home-schooled. Most of these studies (Quine & Marek, 1988; Rakestraw, 1988; Ray, 1986; Ray, 1988; Wartes, 1987; Wartes, 1989; Shulman, 1986; Taylor, 1986) "consistently show the achievement scores of the home-schooled to be equal to or better than the scores of their peers in traditional schools. . . .Their self-concept is high; they are socially/emotionally well-adjusted" (Ray & Wartes, 1991, p. 57).

Characteristics and Demographics

Researchers have conducted several demographic oriented studies in order to describe or categorize home-schoolers. This is a deceiving endeavor as it most often portrays only the homogeneity of the majority and fails to recognize the diversity of the minority. Ray (1992), however, in an effort to accommodate this need, synthesized several studies (30 to be exact) and found the following principal characteristics of home education families:

*both parents are actively involved in the home education with

the mother/homemaker as the teacher most of the time.

*the learning program is flexible and highly individualized,

involving both homemade and purchased curriculum materials.

*children are formally "schooled" three to four hours per day

and often spend extra time in individual learning endeavors.

*home-educated students have relatively little interaction with

public schools or their services.

20

*children study a wide range of conventional subjects with an emphasis on math, reading, and science.

*children are taught at home for at least four years, and most parents intend to home educate them well into the high school years.

*home education is chosen for various reasons, including concerns for both the cognitive development (e. g., to accomplish more academically and to individualize learning) and affective development (e.g. to be in a preferred moral environment, to learn selected religious or philosophical values, avoid peer pressure, greater parent-child contact, and better self-concept) of children.

*three children are in the family

*formal instruction begins at 5.5 years of age.

*male and female students are equally represented.

*about 65% of the students are 5 to 11 years old.

* the 'average' parent has attended or graduated from college.

*the total annual household income is under $25,000 for about one-fourth of the families, $25,000 to $50,000 for about 55% of the families, and over $50,000 for about 20% of the families.

*over 75% regularly attend religious services, and they are Christians who place strong emphasis on orthodox and conservative doctrine, but a variety of religious or philosophical backgrounds is represented.

*over 90% are white/Anglo in terms of racial/ethnic background. (p. 5)

In contrast to this summative synthesis which attempts to "homogenize" home-schoolers, Ray (1992) reminds that home-schoolers are more accurately portrayed in their diversity.

Home-schooling includes (but is not limited to) atheists, Christians, and Mormons; conservative, libertarians, and liberals; families with 5-, 10-, and 17-year old children; low-, middle-, and high- income families; Black, White, and Oriental people; parents with Ph. D.'s, parents with bachelor's degrees, and parents with no degrees; and families containing 1, 5, and 10 children. . . .They are a part of mainstream America in many ways. (p. 5)

Van Galen (1991) conducted a qualitative study that provides a deeper but narrower description of home-schoolers, who they are and why they do what they do. She categorized the home-schoolers as either "Idealogues or Pedagogues" (p. 66).

The Idealogues - are home-schooling because of strong ideological differences with the content taught in public schools. These parents are primarily fundamentalists Christians, and their disagreements with the schools center around moral and spiritual values and about the authority of parents relative to other actors in their children's lives. The second (and smaller) group of parents described. . .are the Pedagogues - those parents who choose to teach their own children because of their preferences for informal learning structured around their children's interests and paced to their children's development. For these parents, home education represents an extension of lifestyles that are often characterized by independence, self-sufficiency, and personal efficacy. (p. 2-3)

The author further described each category. She found that the Idealogues intensified in their allegiance as they continued to home-school. That is, their initial reasons for home-schooling were not necessarily the same as the reasons they continued. Many stated that they had come to believe it to

22

be God's will for them and they were committed as a result of solid Christian faith and conviction. They felt it was their divine responsibility to teach their children.

Another important identifier of the Idealogues is their interpretation of their adversaries. Because they define "home schooling as an exercise of their Christian faith, the parents also define opposition to home education as infringements upon their religious freedom and family privacy" (Van Galen, 1991, p. 69). They take this opposition quite seriously. They see the schools as "primary battlegrounds in struggles between Christians and their opponents" (p. 69). The opponents are such things as: secular humanism, erosion of traditional values, materialism, evolution, relativism and sometimes even atheism. "The Idealogues view their families and their home schools as part of the last bastions against the impending destruction of 'traditional' values and beliefs" (p. 71).

The Pedagogues are further characterized by their independence, not only in their choice to home school, but in other areas of life as well. They are resistant to institutionalization and bureaucracy. This independence is expressed in different ways by each family but examples might be having their babies born at home, raising their own food, or if they are Christian, participating in a nondenominational, loosely organized fellowship rather than an organized established church.

> These parents are home schooling because they actively question the professionalization and bureaucratization of modern society, and particularly of modern education. Their decision to home school is a public declaration of their deliberately uncredentialed competence to raise their children with minimal institutional support. (Van Galen, 1991, p. 72-73)

23

Unlike the Idealogues who teach in rather traditional ways, the Pedagogues are far more likely to employ teaching methods that "reflect their faith in their children's innate curiosity and creativity" which results in learning that is "frequently individualistic, independent, and self-directed" (Van Galen, 1991, p. 73).

Nationally Recognized Advocates

Two very prominent home-schooling advocates are the Moore's and John Holt. Both are sometimes considered the "father" of the home-schooling movement, which one is mentioned depends on the ideology of the person speaking. Their works are insightful when surveying for reasons parents might home-school.

In their book, Home Grown Kids (1981), Dr. Raymond and Dorothy Moore advocate home-schooling primarily because "[t]he home is the best possible foundation for the school" (p. 22). He suggests that other leading psychologists such as Elkind of the University of Rochester, Robinson of the Stanford Research Institute, and Rohwer of California-Berkley agree that the family is the best "learning nest" (p. 23) until near adolescence -assuming a good home can be provided. Good homes are described as low in pressure, warm, responsive and caring. "Homes where lamblike freedom under the firm but tender nurture of the shepherd brings out learning which no school can match" (p. 23).

Moore has also written two other books that have greatly influenced the home-school movement, School Can Wait (1979a) and Better Late Than Early (1979b). As the mere titles suggest, he advocates a much longer stay in the home for children before they begin public schooling. He is an advocate of

24

home-schooling especially for the young, but does recognize that it is not a possibility for all. He recommends that "programs are needed to make more homelike those early schools that are necessary" (p.26).

While the late John Holt is noted for several books in the field of education, his books, How Children Fail (1964) and Teach Your Own: A Hopeful Path for Education (1982), establish him as a major spokes-person for home-schooling. In an interview for Mothering (Reprinted in Schooling At Home, 1990) in 1981, John Holt responds to the question of "why" to home-school. He states, "The great advantages are intimacy, control of your time, flexibility of schedule, and the ability to respond to the needs and inclinations of the child" (p. 32-33).

David Gutterson (1992), a more recent advocate of home-schooling, offers a very insightful work in Family Matters: Why Homeschooling Makes Sense (1992). He suggests that the home-schooling movement has a public relation problem because it is perceived by the public as primarily fundamentalist Christians making a political statement and associated with Christian talk shows and conservative politics. "Throw in, for good measure, a few harmless and wide-eyed granola heads, romantic libertarians, and idealistic progressives, and you've got the whole bizarre recipe" (p. 7). Guterson writes from his own experience as a public school teacher by profession but also as a home-schooler for his own family. His major thesis is that "family matters." He advocates home-schooling for the strengthening of families. "Parents are critical to education and therefore public educators - and everyone else - can learn much from those who teach their own" (p. 9).

Summary

Home-schooling, historically speaking is not a new phenomenon, but an ancient one. With the drive for compulsory education at the turn of the century, home-schooling became a lost means of education, except for a very few. Over the last two decades, home-schooling has resurged as a national level movement. Approximately 500, 000 children are home-schooled in the United States today.

This resurgence can be traced back to two emergent roots. One is from the alternative school movement of the sixties and seventies, with John Holt as the prominent leader. The other root stems from those in search of religious liberty, with the prominent leader being Raymond Moore.

As the movement has grown, a proliferation of organizations/support groups, packaged curriculum and correspondence courses, and various sorts of literature have spawned in response to the needs. Research studies show that the achievement scores of the home-schooled are equal or better than their traditional school peers. Further, studies show home-schoolers to be socially/emotionally well-adjusted.

Studies highlighting the demographic characteristics of home-schoolers show that they are predominantly white, middle-class, two parent families with approximately three children. They are primarily Christian in perspective. However, diversity, though in the minority, is present in the movement.

The movement does have nationally recognized advocates that promote the home-schooling movement. They serve the movement, in part, by providing the philosophical underpinnings on which home-schoolers may build their educational approach.

Implications for Future Research

What has not been found in the survey of the literature are studies indicating what the implications of the home-schooling movement are for the public schools. However, almost all the research surveyed indicates that there are implications and that they might prove to be the most important aspect of the home-schooling movement.

Van Galen and Pitman (1991)

suggest that the significance of this movement lies in what can be learned about learning, about educational policy, and about the strength and viability of the institution of schooling. Such issues must be taken into consideration in the future research on home education. (p. 5)

Carper (1992) writes, "How it [home-schooling] relates to changing family roles and structures and the way we educate children now and in the future begs the attention of scholars of all stripes" (p. 256). Holt (1983) once pointed out that the home-schooling movement is a

laboratory for the intensive and long-range study of children's learning and of the ways in which friendly and concerned adults can help them learn. It is a research project, done at no cost, of a kind for which neither the public schools nor the government could afford to pay. (p. 393)

CHAPTER III

METHODOLOGY

Purpose of the Study

The purpose of the study was to examine the reasons home-schoolers give for choosing to educate their children themselves, instead of sending them to public schools, and to consider those reasons as exigent implications that might initiate engaging, critical conversations for school improvement.

Selection of Research Methodology

The qualitative methodology of the long interview was used to conduct the study. The reasons for selecting it were two-fold. First, it is highly regarded by many feminists researchers. Though the research intent was not feminist in nature, the fact that the researcher was female and the majority of home-schoolers to be interviewed were also women, seemed a reasonable and worthy consideration in selecting the methodological tool to be utilized. Many feminists researchers argue that "open-ended interviewing is particularly suited to female researchers. Asking people what they think and feel is an activity females are socialized to perform, at least in contemporary Western society" (Reinharz, 1992, p. 20).

Secondly, McCracken (1988) maintains that "the long interview is one of the most powerful methods in the qualitative armory. . .especially for certain descriptive and analytic purposes" (p. 9). It has the capacity to "take [the investigator] into the mental world of the individual, to glimpse the categories and logic by which he or she sees the world" (p. 9). Where quantitative methods seek to "survey the terrain", qualitative methods seek to "mine it" (p.17). Therefore, the long interview was selected as the "mining" tool used to excavate the gems of data. The face-to-face, adagio pace of the long interview provided the most appropriate means for extricating the human motives and beliefs that describe the "why" behind the choice to home-school.

Selection of Interview Respondents

When considering the selection and number of respondents, a return was made to the purpose of the study and the methodological framework selected to serve that purpose. One concern of the long interview is the "relationship between the researcher and the data" (McCracken, 1988, p. 12). The long interview generates "endlessly various and abundant data" and care must be taken to control the kind and amount of these data without also artificially constraining or forcing their character" (p. 12). In the selection of respondents of a qualitative study using the long interview method,

> the first principle is that "less is more". . . .It is more important to
> work longer, and with greater care, with a few people than more
> superficially with many of them. . . .It is important to remember
> that this group is not chosen to represent some part of the larger
> world. . . .It offers, instead, an opportunity to glimpse the
> complicated character, organization,and logic of culture. . . .How

29

widely what is discovered exists in the rest of the world cannot be
decided by qualitative methods. . . .One cannot draw quantitative
conclusions from qualitative work. (McCracken, 1988, p. 17-18)

For this research study, twenty-five home-schooling families were selected for
interviews. Twenty of the interviews were held with the mother only. Four
were held with both the father and mother, and one was held with the father
only. Geographically, the study was limited to the central Oklahoma area.

Diversity within the research sample was problematic for two reasons.
First, as the review of the literature reveals, home-schoolers are largely
"statistically" similar. They are predominantly Christian, white, middle class
and live in nuclear family settings (Ray, 1992). Secondly, the use of the
"snowball technique" (Ostander, 1984) for accessing respondents does not
ensure diversity.

Despite its shortcomings, the snowball technique was utilized because
access to home-schoolers is difficult. Home-schoolers, in most states, do not
have to register with the state. There does not exist a comprehensive means of
direct and legal access to home-schoolers; however, a loosely structured social
network does exist. Those who wish to research home-schoolers must gain
entrance into this network.

In central Oklahoma, the primary research site, many and perhaps
even most home-schoolers, are registered with the Oklahoma Central Home
Educators Consociation (OCHEC), OKC, OK. This association network is the
informational heartbeat of the home-schoolers. They disseminate information
regarding legal issues, other group or chapter meetings, curriculum workshops,
state-wide social and academic opportunities for home-schoolers and more.

A long-standing and active member of OCHEC, who is very connected
and knowledgeable of the home-schoolers in the central Oklahoma area,

graciously agreed to initially assist the investigator's attempt to tap into the network. The need for diversity was discussed discreetly. This person assisted in connecting the investigator to specific home-schoolers from different and various chapters in the central Oklahoma area. From these connections, the "snowball technique" (Ostrander, 1984) provided sufficient access to the network. Considering the problematic of diversity, a reasonable measure of diversity was accomplished. The specific demographic data is presented in Chapter IV.

Data Collection and Analysis

The collection and analysis of data were conducted using the four-step method of inquiry described by McCracken (1988). The four steps include:

(1) review of analytic categories and interview design

(2) review of cultural categories and interview design

(3) interview procedure and the discovery of cultural categories

(4) interview analysis and the discovery of analytical categories.

These steps are really stages or phases in the research process. Steps one and two were done prior to conducting the research and are called the "review processes" and steps three and four are called the "discovery processes" (McCracken, 1988, p. 29). Each step represents a separate and successive step in the research process.

Step One: Review of Analytic Categories and Interview Design. This first step involves an extensive review of the literature. "The good literature review is a critical process that makes the investigator the master, not the captive, of previous scholarship" (McCracken, 1988, p. 31). The purpose of a review is to both familiarize and distance the researcher of the

data being considered. The literature perusal is a search both for what the literature says, and also what it fails to say. It is a "critical undertaking" (p. 31), a form of analysis.

For this research study, a review of the literature was conducted and is included in chapter two. It provides a national description of the home-schooling movement. The information gained from the literature review was utilized to construct the questionnaire. In addition, the literature review continued to aid the investigator in the data collection and analysis phases.

Step Two: Review Cultural Categories and Interview Design. "In qualitative research, the investigator serves as a kind of 'instrument' in the collection and analysis of data" (McCracken, p. 18; also Cassell, 1977, p. 414; Guba and Lincoln, 1981, p. 128-152; Reeves Sanday, 1979, p. 528; Schwartz and Schwartz, 1955, p. 343). As an instrument of the research, this brings to light the concerns between the relationship of the investigator and his or her own culture:

> This issue takes us to the very heart of the great potential and
> the great difficulty of qualitative methodology. It is precisely
> because the qualitative researchers are working in their own
> culture that they can make the long interview do such powerful
> work. It is by drawing on their understanding of how they
> themselves see and experience the world that they can supplement
> and interpret the data they generate in the long interview. Just
> as plainly, however, this intimate acquaintance with one's own
> culture can create as much blindness as insight. It can prevent
> the observer from seeing cultural assumptions and practices.
> (McCracken, 1988, p. 11)

Step two of the inquiry process is "designed to take advantage of the opportunity for insight and minimize the dangers of familiarity" (McCracken, 1988, p. 12). This step is concerned with two processes, familiarization and defamiliarization. Familiarity provides the investigator with the necessary ingredients to listen with understanding to the respondent and then to "rummage" the mental attic to find "matches" in their own experiences (p.33). Defamiliarization aids the investigator in establishing distance from "his or her own deeply embedded cultural assumptions (p. 34).

In this second phase, the investigator is asked to carefully examine her background and experiences- for that which might intersect or connect with the topic to be studied. Often it is the "'common sense' pre-understandings, our suppositions, assumptions and the existing bodies of scientific knowledge" (van Manen, 1990, p. 46) - the everyday knowledge that stands in the way of looking critically and with new awareness at the topic to be studied.

This "problematic is one of habitual perception", which is a way of being in the world (Reynolds, 1989, p. 2). It is characterized by "a person who lives in the taken for granted world and views the world as it is, or at least as it appears to be" (p. 3). The challenge of step two, then, is to "make explicit our understandings, beliefs, biases, assumptions, presuppositions, and theories. . .not in order to forget them. . .but rather to hold them deliberately at bay and even to use this knowledge against itself, as it were, thereby exposing its shallow or concealing character" (van Manen, 1990, p. 47).

This process of familiarization/defamiliarization will free the investigator to develop a "beginner's mind" (Zukav, 1979).

The mind of the beginner is empty, free of the habits of the expert, ready to accept, to doubt, and open to all the possibilities. . .It is to slip the

bonds of the known [and] to venture far into the unexplored territory which lies beyond the barrier of the obvious. . . .It is to become in tune with the childlike ability to see the world as it is, and not as it appears according to what we know about it. (p. 117)

To complete step two of the research process, the investigator examined her own life experiences, beliefs, and assumptions to determine those that might run parallel or conflict with what is learned from the literature review regarding the study. This served to remind the investigator of areas of familiarization and defamiliarization. A summary of the investigator's reflections is provided at the close of the methodology chapter.

Step Three: Interview Procedure and the Discovery of Cultural Categories. Step three begins the research discovery phase of collecting the data. Before the data collection or interviews could take place, a questionnaire had to be developed to assist the investigator in gathering the data. Its purpose is to "protect the larger structure and objectives of the interview so that the interviewer can attend to immediate tasks at hand" (McCracken, 1988, p. 25).

The investigator must keep in mind that the goal is to "allow respondents to tell their own story in their own terms" (McCracken, 1988, p. 34). This inherently requires that questions be open-ended, general, and non-directive. "Prompts" (p. 35), unobtrusive gestures or guiding questions, should be considered in advance to give a respondent "something to push off against" (p. 35).

For this study, a questionnaire (see Appendix) was constructed based upon careful consideration of the purpose of the study and the cultural and literature reviews. The questions were pretested in a pilot study of fifteen home-schooling respondents. The information gained from the pilot study was

given consideration in preparing the final questionnaire. A copy of the questionnaire is included in the Appendix.

The interviews were conducted mostly in the homes of those being interviewed. Three were conducted elsewhere: a private office, a corner of a restaurant, and a library corral. The average interview lasted approximately two and half hours. The data was collected by long-hand notes taken during the interview. Taking notes slowed the interview process down, giving the respondent time to think and not feel rushed. It also provided the investigator the opportunity to stop and cite back quotes and verify accuracy. In some ways, these acted as prompts during the course of the long interview.

Testimony was elicited "in as unobtrusive, nondirective manner as possible" (Brenner cited in McCracken, 1988). McCracken warns that "active listening - using phrases such as 'what I hear you saying'" (p. 21) are obtrusive. They may distract or lead the respondent. Careful attention was given to this matter. Consideration regarding collaboration was also given to the investigator/respondent relationship as McCracken explains that "unambiguous social distance between respondent and interviewer is especially necessary when 'tough' questions must be asked and 'delicate' analyses undertaken" (p. 27).

Step Four: Interview Analysis and the Discovery of Analytical Categories. This is the final phase of the research process. It includes five stages which "inscribe a movement from the particular to the general" (McCracken, 1988, p. 42).

McCracken (1988) describes the process: In the first phase the data gathered from all the interviews is read as literally as possible. The investigator, using the self as instrument, reads the interviews with a "careful

eye both to what was in the data, and what the data 'set off' in the self" (p. 44).
This is the first search for observation and insights.

In the second stage, the investigator reconsiders the observations of the
first stage, extending them where possible. This is followed by reading again
the interview data with the lens of the collected observations in mind. Finally,
the observations are examined in relation to one another, in search of
similarities and contradictions.

The third stage continues this process of refinement, but now little
attention is given to the original data. The focus is on refining the relation
between the observations. In the third stage a "field of patterns and themes"
(McCracken, 1988, p. 45) begins to rise.

The fourth stage calls for judgments to be made. The field of patterns
and themes is "harvested and winnowed" (McCracken, 1988, p. 46). The
investigator must determine which themes should be consolidated, eliminated
or given prominence. The result is a "set of residual themes" (p. 46) that
becomes a valuable piece of the conclusions.

Applying this process to the data of this research study, the researcher,
in the first phase, conducted several "literal" readings of long hand notes from
the twenty five interviews. This provided the researcher with a holistic sense
of the data.

During the second phase of the process, the researcher again read each
interview, this time with the study questions in mind. Those notions, phrases,
words, and quotes that related to the questions were highlighted with different
colored markers. van Manen explains that when examining the interview data
in search of isolating themes, "themes begin to emerge. . . .The task is to hold
on to these themes by lifting appropriate phrases or by capturing in singular
statements the main thrust of the meaning of the themes" (p. 93).

In the third phase of the research process, the highlighted notions, phrases, words, and quotes were transferred from the individual interview data to a collective listing by study questions. This was a messy, repetitive accumulation of data.

In the fourth stage of the process, these listing were studied and carefully analyzed. The notions, phrases, words, and quotes were "harvested and winnowed" (McCracken, 1988, p. 46). The result was a set of themes that best presented the respondents views and concerns. These themes were utilized to answer study questions number one and two: I. Why do home-schoolers choose to educate their children at home instead of the public schools? and II. How do home-schoolers view the world of public schools? As pedagogues? As cultural workers? This data was reported thematically in narrative form in chapter IV of the study.

The fifth stage takes the themes developed and determines how these can be brought together as theses:

> By this time one is no longer talking about the particulars of
> individual lives but about the general properties of thought and
> action within the community or group under study. Furthermore,
> one is no longer talking about the world as the respondent sees it.
> One is now talking about the world as it appears to the analyst
> from the special analytic perspective of the social sciences.
> (McCracken, 1988, p. 46)

The process of developing the theses comprises the conclusions to the third research question: If one entertains as true the views of home-schoolers regarding pedagogy, culture and the view of the public schools, what view emerges and what are the exigent implications for public schools?

The fifth stage of the research process in this study, involved a series of inductive steps. The researcher first summarized the thematically expressed findings of each study question. The themes represented a compilation of the significant views of the individual respondents. The summaries were written in an effort to begin the inductive process.

In an effort to move from "the particulars of individual lives . . .to the general properties of thought and action within the community or group under study" (McCracken, p. 46), a reflective critique of each summary was written. The critiques represented "the world as it appears to the analyst from the special analytic perspective of the social sciences" (McCracken, 1988, p. 46). The "tool" of the metaphor was used in each critique to explicate meaning and purpose of the actions of the respondents, furthering the inductive process. Finally, an attempt was made to determine the exigent implications suggested by the findings.

These three steps described in the fifth stage of the research process were purposefully conducted separately for each of the study questions rather than combining the data. The reason was to allow the reader to follow the line of inductive reasoning utilized by the individual researcher, first from the summary, then to the critique, and finally to the implications. This is done in an attempt to provide a sense of validation. As Eisner (1991) points out,

> validation . . . is not secured by seeking consensus among critics, but by considering the reasons critics give, the descriptions they provide, the cogency of their arguments, the incisiveness of their observations, the coherence of the case, and undoubtedly, the elegance of the language.
> (p. 112)

This data was reported in narrative form in chapter five of the study.

Specific Research Concerns and Explanations

As with any research study, there were specific concerns and problematics that were somewhat unique to the study and in need of specific explanation. The purpose of the study was fundamentally one of educational criticism. The primary goal was to explicate the potential implications for public school improvement from the home-schoolers' stories and views of the public school. This focus undergirded all the decisions and judgments made during the process of the research.

One of the first decisive problematics was how to best select and present the themes/data in such a way as to help the implications to shine forth. A decision had to be reached as to how the themes would be selected. What types of themes, unique, common, essential, etc. would best serve the purpose of the study? Eisner (1991) best describes the criteria used for theme selection:

> Themes within an educational criticism means identifying the recurring messages that pervade the situation about which the critic writes. Themes are the dominant features of the situation or person, those qualities of place, person, or object that define or describe identity. . . .A theme is like a pervasive quality. Pervasive qualities tend to permeate and unify situations and objects. . . .These themes are distillations of what has been encountered. They provide a summary of the essential features. (p. 104)

In other words, the themes were selected based upon the "qualities" they portrayed. The themes selected were those that "best" depicted the features and qualities of the home-schoolers. "Best" does not necessarily ascribe a number. The themes were most often common, but occasionally they were

unique. Sometimes one home-schooler might describe something that the others failed to say directly, but implied in speech and/or actions. Even though an exact accounting of respondents responses is not given, general guidelines, such as: most, few, majority, unanimous, etc. were utilized.

The role of the researcher was crucial in the process of theme selection. The researcher worked in and among the data in the dual roles of "educational connoisseur/educational critic" (Eisner, 1991). Both roles focus on qualities. Connoisseurship is "the ability to make fine-grained discriminations among complex and subtle qualities. . . it is the art of appreciation" (p. 63). Criticism provides connoisseurship with "a public face", it is the "art of disclosure" (p. 85). Criticism is "to construe a situation with perceptivity - that is, to make sense of it. . . then create in written form a structure that will carry meanings forward through descriptive prose" (p. 89).

Acting as first connoisseur, then as critic, the researcher selected themes based on the qualities they represented in light of the focus of the study questions. During this process a difficult decision had to be determined. With twenty-five respondents and an abundance of data, how does one keep alive the individualistic qualities of the respondents? What serves the purpose of the study best, many portraits of the home-schoolers displaying their individuality or a more homogeneous view? The researcher determined that a more homogeneous view provided a stronger portrait for the purpose of the study. The same problem arose with the view of public schools. Public schools are not all alike, nor do the home-schoolers necessarily possess a homogeneous view of public schools. Yet, the purpose of the study was better served by finding the common qualities the respondents shared to create a more comprehensive view.

40

For this study, the portrait of the home-schoolers and their view of public schools, is best understood as a montage. A montage is a juxtaposition or partial superimposition of several photographic shots to form a single image. Utilizing the concept of a montage in a textual sense, the study described the home-schoolers and their view of public schools in what, at first glance, appears to be a homogeneous portrait. While this may be true, in a technical sense, it is not true in light of the montage metaphor. Within the homogeneous montage portrait, an overall portrait, one can see if they look carefully, the nuances of individuality. The montage has been carefully and thoughtfully constructed by the artist-researcher to offer an honest and full-flavored portrayal, even though it is more homogeneous than individually specific.

Not only does the artist/researcher portray the home-schoolers in a homogeneous montage, but there appears to be a strong bias in the portrait. The home-schoolers appear to be very idealized, while the public school is victimized. This bias, however, is inherent and purposeful to the study. The questions asked of the home-schoolers evoked the ideal: why they have chosen to do what they do, what they valued "most", what constituted a "best" day. The purpose was to find out who and what the home-schoolers are "ideally". This provides a clear picture of what they most value; what they strive to be. It does not portray, however, what they necessarily are in reality. The home-schoolers "idealized" view served the study as a protagonist.

In contrast, the home-schoolers were asked how they view the public schools and if they had a message for public schools, what would it be. These questions lead they way for a tone of critique. It evoked, in a sense, answers that portrayed criticism; what they would "change" about public schools. This tended to portray public schools in a negative light. The public schools served the research study as an antagonist.

As stated, the bias of the research was inherent in the questions asked, and was utilized to serve the study in a purposeful manner. It created a fairly honest and reasonable contrast that served to illuminate possible implications for school improvement.

Another problematic of educational criticism is the art of disclosure. How does one adequately portray, in text, the qualities of the encounter? What type of literary expression is needed and acceptable? Eisner (1991) explains

> One must be able to use language to reveal what, paradoxically, words can never say. This means that voice must be heard in the text, alliteration allowed, and cadences encouraged. Relevant allusions should be employed, and metaphor that adumbrates by suggestion used. All of these devices. . . are as much a part of the tool kit of . . . qualitative inquiry as analysis of variance is for those working in conventional quantitative research modes. . . .The reason. . .is not to gussy up language so that it is "humanistic" or "artsy"; it is to serve epistemological interests. (p. 3)

The researcher freely used literary devices, especially metaphors, to enhance the ability of the readers to see, in the mind's eye, what the connoisseur/critic researcher saw.

Finally, the problematic of voice. Eisner (1991) maintains that a sense of voice should be present in a study; it is "more honest. . . . [T]he manner in which criticism is written should bear the signature of the writer" (p. 4). "Geertz regards the author's voice as one source of the work's authority" (cited in Eisner, p. 112). While this study bears the author's signature through writing style, the researcher decided to refrain from writing in first person. This was a personal decision to help maintain distance and a measure of detachment.

Ethical Issues

Ethical choices are made in regards to every aspect of the research process (Van Maanen, 1983, p. 277). Throughout the research process of gathering, analyzing, and reporting of the data, the ethical goal of this investigator was to leave the respondents unharmed by the research and the process. The Principles of Professional Responsibility outlined by the Council of American Anthropological Association (1971) guided the ethical and confidentiality efforts of this study:

1. Consideration of the informants is first.
2. The informants' rights, interests, and sensitivities will be safeguarded.
3. The research goals will be communicated.
4. The informants' privacy will be protected.
5. The informants' will not be exploited.
6. The reports will be made available to the informants.

Investigator as Instrument Inventory: An Autobiographical Sketch

As the primary instrument through which the data of this research is gathered, sifted, and made meaningful, it is prudent to examine oneself. After reviewing the literature and acquainting myself with the people and circumstances involved in this research, I have reflected on my life and experiences for areas which my beliefs and experiences run parallel and those that may intersect. Either of these areas left undetected can serve to blind or bias the investigator. Awareness of these issues, on the other hand, can become a tool to manufacture necessary and important distance.

Brief Background Description of the Researcher . A succinct "societal" description of my childhood family background would depict me as the fifth of six children in a nuclear family that was white, rural, Protestant and of the lower middle class economically. While that description is accurate, my "personal" perspective is much different. I believe I came from a very wealthy family. One whose wealth was comprised of the rich values of : a deep faith and religious heritage, a commitment to the family, an appreciation for the arts, a sense of duty to serve community and country, and a constant exposure to the ethic of hard work.

My personal life today, at the age of 39, reflects few changes, only urban life rather than rural and a transition to upper middle class economically. I live with my husband of seven years and my thirteen year old daughter. I have three stepchildren, all of whom are grown. We are a blended family and have accomplished a balance of warmth and acceptance.

In regard to my educational background, I attended public school in grades 1-12. I earned a B.S. in Elementary Education at a private Christian university. My Masters' work was completed at a non-doctoral granting state university in School Administration. I am presently pursuing an Ed.D. in Curriculum and Supervision at a doctoral-granting state university. In all instances, I have graduated with academic honors.

The bulk of my work experience is in the public school sector in a variety of positions. Most recently, I have worked as an adjunct faculty member to both a Christian university and a state university.

Parallels and Intersections. There are three very crucial areas of parallel or familiarity. These are family, religious values, and parenting. Home-schoolers are very much about building strong, close families. The majority of the known home-schoolers consider their religious beliefs to be

one of the major reasons for home-schooling. The parent-child relationship is paramount in the home-schooling situation. As is evident in my background description, these are areas with which I strongly identify - areas where my life values may run parallel to theirs. It is an area of familiarity and can be blinding and demands caution. However, with proper caution, the familiarity assists in a deeper understanding.

One area of intersection or contrast, is my role as a public school educator. I have invested many years of experience and training into my career as an educator. In many ways, my livelihood comes as a result of those who educate their children in public schools. Most of the home-schooling pedagogues are not certified educators, and certainly the movement as a whole does not believe this training is necessary for them to educate their children. Furthermore, they do not choose for their child to be educated at public school. This represents an area of intersection or defamiliarization. This intersection can result in bias if not guarded, but can heighten awareness if held in check.

In these areas of parallels and intersections, critical and cautious awareness are exercised to avoid the pitfalls of bias or blinding familiarity. The result of this awareness, is the strengthening of the ability to use the "self as the research instrument".

CHAPTER IV

ANALYSIS OF THE DATA: A SYNTHESIS OF
HOME-SCHOOLING STORIES

Setting

Glancing once again at the scribbled address, the investigator pushes
the turn signal and begins to watch the oncoming traffic as she waits to make
a left hand turn into the housing addition. Both anxiety and excitement swirl
inside, as her mind takes on the dual responsibility of both driving and
rehearsing. She is on her way to interview another home-schooling family; the
mother to be exact. She rehearses her usual lines of introduction and tries to
position herself mentally for the comfortable, adagio pace she hopes to set
for the interview.

Driving slowly through the neighborhood while searching for the correct
house number, she notices the sculptured yards and neatly pruned trees
beginning to take on the colors of autumn. Several homes and yards display
the usual fall decorations of festive pumpkins and corn shocks. The double
garage, one-story brick homes resemble a typical urban Oklahoma middle
class neighborhood. At the end of the block, nestled on the corner, she finds her
destination. Two teenage boys are playing hoops in the driveway, so she parks
on the street and makes her way to the door.

The front door is open and several people are standing in the entry way. She is greeted by the home-schooling mother and introduced to the man and woman and to the curly, tow-headed toddler hiding behind the mother's skirt. The man is the children's Spanish tutor. He and his wife, who are retired missionaries, have just treated the children to a Spanish cooking lesson and meal.

As the tutor departs, the investigator is invited into the living room where in a flurry of activity, she is introduced to the six children of the family. The oldest son takes the three younger children to play at a nearby park, while the other two boys disappear to work independently.

The investigator is invited to sit at the dining room table which is parallel to a big, sunny window. The mother pours two steaming cups of caffeine- free herbal tea while commenting on the benefit of various herbs. Seating herself across from the investigator, amidst the streaming rays of sun and steaming fragrance of herbs, the mother begins to share, with intimacy and intensity, her home-schooling adventure.

This descriptive narrative best exemplifies the most typical characteristics of the setting and environment of the twenty-five interviews which are conducted during the research process. Twenty-two of the interviews are conducted in the home with the mothers only. Four are held with both the father and mother and one with the father only. The other three were conducted at an office, a restaurant, and library corral. Most of the interviews are held sitting at the dining room table, a place that seems the centerpiece for most of these families. Sitting at their own dining room table seems to create a space of safety and warmth, and offers a pace slow enough to allow time for depth and detail. In all twenty-five interviews a comfortable, conducive atmosphere, such as the preceding description, is achieved.

47

Characters

Like all stories, this synthesis of home-schooling stories is comprised of a variety of characters. Demographic knowledge of their backgrounds can provide a deeper understanding of their stories. The National Home Education Research Institute (NHERI) of Salem, Oregon conducted a national demographic study of home-schoolers. To provide a wider perspective of the characters of this synthesis of home-schooling stories, a comparison of demographics is offered in the areas where such information has been gathered.

Of the 25 families in this study, the average family consists of a father and mother and 3.6 children. The median number of children is 3. One family is a blended family involving step-children and one is a single parent family, as a result of the recent death of the spouse. The families of the NHERI study consisted of "a father, a mother, and 3.2 children, or a family of about 5.2. The United States family size was 3.17 in 1988" (Ray, 1990, p. 3). The home-schoolers in this study are comparable to those in the NHERI study and the indication is that home-schooling families tend to be larger than the average U. S. family.

The average educational level of the fathers and mothers in this study is four years of college. The NHERI study reveals about 3 years of college for fathers and about 2 years of college for the mothers. "For comparative purposes, note that in 1988, 20.3% of those at least 25 years of age in the United States had four or more years of college. . . .41.8% of males and 34.9% of females had at least one year of college (Ray, 1990, p. 3).

Only 19 of the 25 home-schooling families in this study revealed their average annual income. Of those families, the average annual income is $49,000 and the median income is $35,000. The NHERI study findings show:

> 55% of the home education families are within the $25,000 to $49,000 range for total annual income. The median income category for them was $35,000 to $49,999. The median family income in the United States in 1987 was $30,850 in 1987 dollars. If the median income in the United States has not increased, the present study would suggest that these home education families have a slightly higher annual income than their contemporaries. (Ray, 1990, p. 3)

Only 8 of 25, or 32% of the home-schooling mothers in this study are certified teachers and of the fathers, 3 or 12%. This is higher than the findings of the NHERI sample with only 6% of the fathers and 13.9% of the mothers having ever been certified (Ray, 1990).

The 25 respondents of this sample have home-schooled for an average of approximately eight years. The least number of practicing years is three, and the most is thirteen.

The religious preference of all 25 respondents is Christianity. However, a variety of denominations and/or religious orientations are mentioned. Mainline Protestant denominations are the religious preference of 13 of the 25 or 52%, while non-denominational, mostly fundamental/evangelical represents 12 of the 25 or 48%. The NHERI study found the religious preferences of the fathers and mothers as "clearly Christian with 93.8% of fathers and 96.4% of mothers describing themselves as 'born-again'. About 40% of the fathers and 41% of the mothers considered themselves Independent Charismatic or Independent Fundamental Evangelical" (Ray, 1990, p. 3).

The racial make-up of this study included 23 of 25 or 92% Caucasian families, 1 of 25 or 4% African-American families, and 1 of 25 or 4% Hispanic-American families. This compares to the findings of Ray (1992) which found that over 90% of home-schoolers are white/Anglo in terms of racial/ethnic background.

Besides the demographics of the home-schoolers', it is interesting to note the demeanor of the respondents during the interview. Upon initial contact, a common demeanor is observed. It is a mixture of cautiousness and humbleness. Almost exclusively, in the tone of an apology, they seem careful to assert that the choice to home-school is a personal one, that it is not meant to be taken personally by the those that teach at the public school, and that they do not attempt to advocate that everyone should home-school.

In every case, this cautious demeanor passes as they become more comfortable with the interviewer and more familiar with the purpose of the study. In fact, once comfortable, many portray pioneer-like qualities of rugged individualism and independence. Though they are participants in a radical movement by educating their own, there is no air of vigilance or rebellion. They speak with determined passion and personal conviction, yet they, as individuals, seem conspicuously without a political agenda. They appear purposeful, energized, well-read, fervently faith-filled, and totally devoted to their families.

Conflict

Most stories are fueled by conflict and these homeschooling stories are no exception. A conflict is: "to come into direct disagreement, as of ideas or

interests. . .a battle or struggle. . .antagonism or opposition. . .incompatibility or interference (Random House, 1980, p. 185). Conflict initiates and energizes the home-schooling stories. An understanding of this conflict is found in the data gathered in study questions: I. Why do home-schoolers choose to educate their children at home instead of the public school? II. How do home-schoolers view the world of public schools?

I. Why do home-schoolers choose to educate their children at home instead of public schools?

Like a waterway upon the landscape, conflict flows throughout the home-schooling stories. Sometimes it "trickles like a brook" and other times it gushes as a "roaring river". Conflict serves as the energy force, initiating movement and maintaining the flow.

The most important reasons the respondents give for home-schooling differ from the initial reasons for starting. Consequently, the answer to study question one is divided into two parts. First, is the synthesis of themes developed from the initial reasons. In most cases, the home-schoolers initially make their decision as a result of a specific incident or circumstance in their lives. The conflict initiates as a "trickling brook". Second, is the synthesis of themes developed from the most important reasons the home-schoolers give for their choice. This set of reasons represents a deeper level of commitment and awareness. The conflictual energy is maintained as a "roaring river".

Synthesis of Initial Reasons

Four major themes encompass the initial reasons detailed by the respondents for choosing to home-school their children. They are: (1) Parents of children with specific academic, physical, and/or emotional needs often find the public schools either unable or unwilling to accommodate the needs of their children. (2) Specific dissatisfaction with some aspect of the public school over which they have no control serves to motivate parents to home-school. (3) The initial incentive for some is the result of a desire to enhance family life and relationships and a belief that public school hampers this effort. (4) The influence of a national home-schooling advocate or a home-schooling acquaintance provides the initial persuasion for choosing to home-school.

Though none of the home-schoolers cite their religious values "specifically" as the initial reason they decide to home-school, they are a factor. When asked if their religious values influenced their decision to home-school, eighteen of the twenty-five answer: "yes-at least to some extent". The influence of religious values is more evident among those that decide to home-school as a result of the influence of a home-schooling advocate. None of the twenty-five respondents, however, cite, as an impetus, a specific public school incident that includes a conflict with their religious values. It is difficult, therefore, to measure the extent that religious values have in the home-schoolers initial decisions to home-school. Though it is an influence for the majority of this sample, it is not the single overriding impetus for the initial decision.

The themes are metaphorically represented as a"trickling brook" to remind the reader that the original conflict in the home-schooling stories was fueled by a small source of conflictual energy such as a "trickling brook".

Theme 1: "Trickling Brook" of Specific Unmet Needs of Children by the Public School.

Some home-schoolers share that their children have specific academic, physical, and/or emotional needs that they find the public school either unable or unwilling to accommodate, and this serves as the original impetus for deciding to home-school. One mother explains that her kindergarten daughter was reading fluently when she entered school. She inquired as to what the teacher might be able to do to accommodate this difference. The mother was questioned and "felt chastised" for her child being advanced. She was informed that kindergartners and first graders are not allowed to even check books out of the school library and very little was done to enhance the child's curriculum.

While this specific need is academic in nature, other needs described are emotional/psychological in nature. "We don't take care of our children the way we should. Why do we take our young children and throw them out into situations that are sometimes heart rendering-that hurt their feelings, potentially scarring them for a lifetime? Why?" This observation is disclosed by the mother of a seventh grade boy who comes home and informs his family that he is never going back to school. He is very sensitive, big for his age, and has "pick on me written on his forehead. . . the target of bullies". This is not an isolated incidence, but an ongoing problem.

The parents have visited with the teacher and school administrator. While the school personnel are sensitive and attempt to curtail the verbal attacks of other children, they cannot really reverse the "tag" which the other children have attached to him.

The mother believes that "no adult would have taken his problem. If an adult worked in a hostile environment, they would find another job, but kids are trapped". She decides to home-school the boy.

53

Theme 2: "Trickling Brook" of Specific Dissatisfaction with Public School.

Specific dissatisfaction with the public schools is frequently the initial reason cited for energizing parents to home-school. The specific dissatisfactions are many, and vary by person, but include such problems as: negative peer pressure, class size, violence, poor curriculum, differing values, conformity, and time wasted.

Upon visiting a potential preschool for her child, one mother feels the children are being "herded"; treated with "a group mentality". Further, there is an implied "forced developmental time-table". After consideration, she believed the "individual approach" of home-schooling would be much healthier for her child.

"Yelling, vulgarness, crassness, rudeness, meanness, disrespect and violence" are the words used to describe public school children by one set of home-schooling parents that visited their older children's public school. They were "horrified at the social atmosphere" and believe this explained the growing lack of sensitivity to such behavior they had observed in their own children. During this same period of time, the baby of the family was to enter school. The mother decided she "couldn't do that to him". She couldn't send another "kid to be ruined" by public schools.

One inner city parent intimates her dilemma:

Kids are killing kids now. I don't want to shield my kids, but where we are [living] right now [the school] is not safe at all. We would send them to public schools if it was safer. . . .The schools aren't safe because of drugs and violence. It's sad when you have to hire police at the elementary level.

Theme 3: "Trickling Brook" of Desire to Enhance Family Life and Relationships Hampered by Public School. Several respondents began home-schooling initially because they hoped that it would enhance their family life. The public school calendar and daily time schedule are not accommodating to all family structures. One father decided to initiate home-schooling because he had to work the night shift. This schedule meant he rarely saw his three sons because they were at school all day. He wanted to have more time and influence in their life. While their mother now is the major home-schooling teacher, he did home-school the boys for several years.

"I felt like I was losing my son" recalls another mother. He was at school all day and then came home with homework, sport activities, etc. "We weren't really developing family relationships, we were more like a bus station."

Theme 4: "Trickling Brook" of Influence by Home-Schooling Advocate or Acquaintance. Home-schooling advocates are instrumental in persuading several of the respondents to choose to educate their children by home-schooling. One family shares their experience:

> We went to observe a [Bill Gothard-Advanced Training Institute of America] training session with some other home-schoolers. We were very impressed with the children that were there and the relationship the children had with their parents. The teens were especially connected to their parents- not the typical USA teen behavior.

The mother had been a public school teacher in the past and their front yard presently was the bus stop for the public school kids in the neighborhood. She visited often with those kids. "It hurts to look into their eyes - there's a darkness - a death in their eyes. There's just not a light - they're just kind of there. At the Gothard seminar the kids there- they had a brightness in their

eyes and a shine on their face - a joy that comes from inside". The Gothard seminar and philosophy prompted their decision to home-school.

Sometimes the home-schooling advocates influence by sowing the seed of thought. One mother reveals that she was "influenced by watching an interview with Dr. Ray Moore on the Donahue television show. I really wanted to [home-school] but I felt inadequate". Instead, she enrolled her child in a private Christian school, and through this connection, she became familiar with a particular Christian curriculum. This gave her the needed confidence, and with these tools, she became a home-schooler.

Most of the interview respondents are initially aware of at least one home-schooling advocate or an acquaintance that is either informed about home-schooling or a practicing home-schooler. The advocates mentioned most often were: Raymond Moore, Bill Gothard, John Holt,Gregg Harris, and James Dobson. However, not all of them attribute their decisions to home-school as a result of this influence. Most indicate that they individually and independently made their decision to home-school. Interestingly, several of the respondents state that they personally knew no one else that was home-schooling at the time they initially decided to home-school.

Synthesis of the Most Important Reasons for Home-Schooling

The most important reasons the respondents give for choosing to home-school their children can be embraced through four major encompassing themes: conviction, transmission of personal values, control and benefits. The home-schoolers believe it is their responsibility to oversee the education of their children. They are a people of great resolve regarding the beliefs and values they cherish, and they intend to pass this on to their children as a

heritage. They want to prepare and protect their children by controlling the environment, curriculum and influences in the lives of their children. Finally, they find that home-schooling provides benefits such as: freedom, flexibility and enhanced family relationships.

The themes are metaphorically represented as a "roaring river" to remind the reader that the conflictual energy fueling the home-schooling stories tends to increase in momentum over time.

Theme 1: "Roaring River" of Conviction . Most of the respondents express feelings of convictions about their responsibility to home-school their children. They describe it as a calling, an "act of obedience" to God. "I believe the Lord has led me to", I "felt God speaking," they claim.

This conviction is not taken lightly, nor always accepted easily. One mother divulges that when she and her husband decided that God was calling them to home-school, she "cried, because she felt they were giving up so much by giving up public schools".

Most of the parents did not start home-schooling with the confidence of conviction. They report a sense of being led and upon retrospect, they can see the hand of Providence in their decision. They speak of how God seemingly brought people and circumstances "into their paths".

For most, the conviction is a result of a growing awareness. One mother recounts:

> We were awakened as to what our responsibility was as parents. We
> began to see our God-given responsibilities. These children are our next
> generation, they are going to be making the decisions during my old
> age, and all their classmates will be too. Home-schooling is the
> involvement of parents retaking a claim of what is theirs.
> Because of conviction, home-schoolers oversee their children's education

57

and they accept it as a God-ordained responsibility that is solely theirs- not the federal government's, nor the states.

Theme 2: "Roaring River" of Transmission of Personal Values .
Perhaps no other reason is more highly treasured by these home-schoolers than that of the transmission of those values and beliefs that they hold most dear in their lives. The values most often expressed are religious, moral, educational and familial in nature. In fact, for most of these home-schoolers, religious values are viewed as encompassing all the others; inseparable. It is very important to note that they believe that their religious values are the "foundation" upon which all of life must be built; it is life. Therefore, it is this foundational belief system that they hope to instill in their children.

> . . . We want to be able to give them a solid foundation; so that when
> they get out there, they're not swept away by all the philosophies.
> That they can take those and reason and compare them to the Word.
>
> . . . to prepare my children to deal with the world so they will know
> how and what and why they believe what they believe.
>
> . . . I wanted to give them a real firm educational foundation. . . .to
> build a strong relationship between us morally-to become parent-
> dependent vs. peer dependent. I wanted to give them a firm foundation
> socially - to give them the tools to interact; to become their own person
> without others interfering. A firm foundation so that they will be better
> people in life. . . morally, as Christians. . .socially. . .and as citizens.

For many of the respondents these values are not only embedded in their religious beliefs, but also within the boundaries of their family lineage and the familial beliefs they cherish. One mother reveals that theirs:

> was a two generation vision. We feel our family was put here to do
> something very special- a mission of some sort - and we feel it could best

58

be accomplished here at home. We feel it is very important for kids to have a sense of purpose and direction, like the Kennedy family. Their children were groomed for a mighty purpose. We feel the same way. Our kid's are being groomed for a family legacy, we aren't certain what yet.

One respondent uses a Biblical character to reveal the type of character they hope to instill and create in their children:

I want my children to be salt. When I think of Daniel - they say he was probably about sixteen and he was really trained in the Word. When they took him out and placed him in a pagan environment, he was able to stand alone. I want my children to be salt and light in the world. That's really our goal, that as we train them , that they become so founded that they can stand alone when they get out there, but also, have a real desire to reach the lost world.

Without a single exception, all the respondents interviewed are professed Christians that hold to Judeo-Christian values. All of them are a part of some religious association, such as a church. However, there is a range of diversity among those associations. Twelve of the twenty-five are members of loosely structured evangelical associations, while the other thirteen are connected to a wide variety of established denominational churches.

The Bible serves a central place in the education and life of these home-schoolers. All of the home-schoolers state that they live and teach by a "Biblical world view". "We want them to have solid Biblical values and morals and their education to be based on those principles - which is no longer possible at public school," states one home-schooler.

However, the degree to which Bible study is involved in the day to day curriculum varies a great deal among the sample. One home-schooler believes

the following, "If I can get my kid grounded in the Bible it would be better for them than the best education in the world". Many of the group incorporate Bible study into the curriculum daily.

Others, while still maintaining a Biblical world view, do not regularly teach the Bible directly. It is taught as opportunities present themselves. Such as the example this home-schooler gives: "All my learning leads me to a deeper understanding of God. This becomes a natural part of our teaching/learning relationship. I can discuss and impart as we go. We don't just say- now we're going to have Bible - there is no separation".

It is important to note that the moral values of honesty, integrity, compassion, stewardship of the earth, work ethic, importance of family relationships, and community service are frequently mentioned as highly cherished values. But as discussed, from a Biblical world view, these values are part of their religious views, and being so, are most often mentioned in association with that subject.

Theme 3: "Roaring River" of Control. The issue of control is very instrumental in the discussion of why these individuals choose to home-school. Both the home-schooling literature and the data from the interviews illuminate the independent, individualistic nature of home-schoolers. What seems apparent, and in keeping with their individualistic nature, is that they simply accept only one overall authority in their life - the sovereignty of God.

As a result, they feel no obligation to bow to any other. This does not mean, conversely, that they do not acknowledge the authority of the law of the country and other such civil authorities. What it does indicate is that they see those authorities as only having the control in their lives that they themselves allow or agree to acknowledge. So, in a very real sense, they feel free to be their own authority; under the umbrella of God's authority. This personal

control and the independence and freedom they experience as a result, is one of their cherished values.

This sense of control is an integral part of why they choose to home-school. If home-schoolers choose to teach their own out of "conviction" and a desire to "transmit their personal values", then control becomes a necessity. The areas they most desire to control are the curriculum, the environment and role of primary influence.

The data indicates that the home-schoolers understand the power of curriculum. One father's comment, in particular, acknowledges this: "We want to be able to oversee the curriculum of our children, because what goes into the mind, goes into the heart and out of the heart comes the issues of life".

Many of the home-schooling parents want to avoid "humanist" notions they believe are expressed in much of the current public school curriculum. Most hope to incorporate curriculum that fosters "character growth" and lays a "foundation of Christian belief and morals". Many also add curriculum activities that situate the children into "real life" such as: " community service", "household chores", "family finances", "mentorships" and more.

They appreciate their control over the curriculum because of the freedom and flexibility it offers them. "Academically you can assess your child and can provide opportunities that are unlimited" explains one home-schooler. It allows the freedom to study areas of "interest to the child", to accelerate and enrich curriculum as needed for the "gifted" or to slow the pace for a "late-bloomer".

Control of the environment is equally important to home-schoolers. With violence, drugs and gangs being prominent societal problems, protection of the physical environment is one area of concern. Though "physical safety"

is a concern, most home-schoolers believe that other schools, besides their local neighborhood school, have more physical safety problems.

By far the most prominent environmental concern of the home-schoolers is the social environment and the effect of peer-pressure. Unanimously, they see conformity to peer-pressure as a negative act and are very concerned with controlling their children's environment in such a way as to avoid such contamination. These home-schooling excerpts express their views:

> . . .Part of developing a strong self-image in children is decreasing the amount of time they spend with peers. Because they are moldable, they need to spend more time with loving adults.

> . . .We provide a secure environment. They can be themselves, it is a positive place where they don't feel like they have to prove anything to their peers. . .security of who they are.

> . . .to grow into what they were meant to become. Not peer dependent, but think for themselves.

Home-schoolers also control the learning/developmental environment. They believe they know their child best and strive to individualize the learning environment to the unique needs of each child. "I can accommodate individual needs. My son is a kinesthetic learner and needs a program where he can see and do" explains one mother.

By exercising control over the learning/developmental environment, home-schoolers believe they are protecting their children from a variety of public school pitfalls. They strive to "avoid group mentality", be "free of institutional labels" and "allow more time for children to develop at their own pace, instead of the forced time table of public school."

Besides exercising control over the curriculum and the environment, home-schoolers intimate a third concern; that of influence. Most express beliefs of the "impressionability" of their children, and acknowledge that adults serve as figures of influence and authority. Many home-schoolers express concern over those allowed to hold this position of influence in the lives of their children. They believe it to be their responsibility. "We wanted to have the greatest influence . . .during their formative years" expressed one home-schooler.

Several home-schoolers describe this position of influence as a "privilege". "The privilege of being the major influence on our kids' life - imparting not only knowledge, but also wisdom" is one of the most important reasons given for choosing to home-school.

A number of home-schoolers share stories regarding how they felt their influence of authority was "weakened" or "lost" when their children attended public school - "someone else [teachers] became the expert". Examples included tales of conflict over how to do a particular homework learning activity. Often, parents found that children valued the "teachers' way" of doing something over an equally acceptable and accurate alternative that the parent suggested, such as: steps to solving a particular math problem.

For many home-schoolers this serves as an indicator to the power of influence of adult authorities. Consequently, most home-schoolers believe that, as parents, it is their right and responsibility to be the primary influence in their children's lives. This, however, is not to suggest that home-schoolers do not allow other adults to influence their children. For most respondents in this sample, quite the contrary is true. The home-schoolers' children are around many other adults, however, those influences are, for the most part, hand-selected by the parents.

Theme 4: "Roaring River" of Benefits. In summarizing the most important reasons to home-school, the "benefits" it affords the home-schoolers is cited as a primary reason. The most frequent benefits shared fall into three major areas: pleasure, enhanced family relationships and time/flexibility.

Many home-schoolers describe the personal benefit of pleasure they experience from their home-schooling. "The joy it has given our home and the character building is worth every struggle of going against the grain" one mother recounts.

"Joy" is a recurrent theme of other home-schoolers' observations as well. "Watching the joy of it all. Knowing I taught my child to read" relates another home-schooler. In fact, though they acknowledge that it is not all "roses", most home-schoolers express feelings of great pleasure, contentment, and fulfillment from the role of home-schooling.

Enhanced family relationships is unanimously offered as a benefit among this sample of home-schoolers. All depict their family as "closer" and "less fragmented" as a result of home-schooling. For example:

...It strengthened our family - gave us a real closeness and a security. Home-schooling started us talking about everything and we got into that habit. We still do.

...It has probably meant the most to our family. It gives us unity. Before, when they were in public school, our world was scheduled around the school and its calendar. . .now it revolves around the family as a whole.

...We learn from each other - cross-age learning- sharing knowledge. It has become a way of life. It's not just mom doing her thing and kids doing their thing...

. . . My children are best friends, they enjoy one another. I get to be with my children and really know them.

Many respondents explain that home-schooling gives them " flexibility and time" that they would not otherwise have. One home-schooling couple shares, "We have flexibility and can adjust our schedule to even good weather days. For example, on the most beautiful day of spring, we all up and fished at a lake near their dad's work. If we're guilty of anything, it's having too much fun".

The flexibility of home-schooling provides many benefits. Home-schoolers can take their "classroom" on the road , making it possible for "travel, as a family, at any time with a husband's work". "Sick children" are not a problem because home-schoolers do not have to worry about falling behind or making up work, the work can wait for them.

Home-schooling also gives extra time to "groom" gifts. "I have a son that is intellectually gifted. He tackles his work right away and then is given time to pursue what he likes. He writes novels" cites a home-schooling mother. Many home-schoolers use this extra time to groom gifts by adding extra learning opportunities with outside professionals, such as: private piano, art, or dance lessons. Other home-schoolers report using the extra time afforded them from home-schooling, to involve their children in a variety of community service projects.

II. How do home-schoolers view the world of public schools?

For the purpose of this research study, the view home-schoolers hold of public schools is considered part of the "conflict" that energizes them to pursue the option of teaching their children themselves. Attending public school is still

the practice of the majority of America's children. In fact, of the respondents and their spouses, all fifty, report that as children, they attended public schools. Less than five report attending private Christian schools during part of their schooling experience, and none report being schooled at home.

However, one might argue, persuasively, that you cannot necessarily assume that their reasons for home-schooling are connected to their view of public schools. It for this reason, that the following two assumptions are necessarily included as part of this study: First, the reasons parents choose to home-school are inherently connected to their view of public schools. Secondly, the inherent connections involved in the parents choice of home-schooling over public school can be informative to the field of education.

During the interview process the respondents are asked three questions regarding public schools. They are asked if their children have attended public schools or if they will in the future. They are asked their opinion of public schools, and finally, if they could give a message to America's public schools, what would it be. The questions are very open-ended and allow respondents to discuss any aspect of the schooling process.

It is important to note the exposure the respondents have had with the public schools as parents. Of the twenty-five respondents: ten report that they have had a child in the public school in the past, seven have never sent a child to public school, five have sent a child to a private school and three have sent a child to both a public and private school. Four families have at least one of their children currently enrolled in a public school. Five of the families indicated that their children are either presently attending, will attend, or are very likely, to attend public school in the future. Twenty of the respondents report that they do not plan on their children attending public schools in the future, though all say they "keep the door open".

The data the respondents discuss and share in their view of public schools is disclosed most often in an overview manner, yet somewhat fragmented, since the questions are very open-ended. The tendency is to "list" concerns they have in a somewhat cursory manner, rather than in-depth. They are given the freedom to give opinions without the responsibility of backing the opinion with facts or examples. This is not to say that they could not or would not give such justification, but it was not required of them. The purpose of this research is not to substantiate that their views are accurate, rather the importance lies in what they "perceive" to be true about public schools.

When discussing public schools, the home-schoolers most often speak in "general", of "those schools out there", the "nation's" schools. Generally, they hold their "neighborhood" school in higher esteem than "their expressed view" of public schools in general. This observation seems worthy of noting.

Conflict remains the energizing force in the home-schooling stories. It comprises the themes of the data regarding how home-schoolers view the world of public schools. The conflictual energy found in the themes is similar to Van Gogh's painting of *Starry Night*.

> *Starry Night* impresses us by its tremendous vitality and sense of movement; a restless energy pervades the canvas. . . .To convey his ideas [Van Gogh] distorted sizes and shapes. Movements of light pattern the sky with all the energy and much of the form of nebulas; individual stars in their brilliance take on tremendous size compared to the buildings in the painting; the moon, usually the dominant feature of the night sky, is given a lesser place in this firmament. (Faulkner & Ziegfeld, 1969, p. 390)

As the home-schoolers discuss their views of public schools, the themes pervade their stories with vitality, movement, and a restless energy. Most likely the themes take on a disproportionate size compared to the overall landscape of their view of public schools. Like Van Gogh, the distortedness is used to "convey an idea". The singling out of specific aspects invites a measure of distortion regarding the home-schoolers' view of public schools. However, this knowledge can serve in a qualitative, rather than a quantitative sense, much like Van Gogh's painting serves in an artistic, rather than scientific sense. Each communicates some measure of truth.

The themes are metaphorically represented as "stars" such as those in Van Gogh's *Starry Night* to remind the reader that the views represent a measure of distortion as the focus of the interview questions elicited primarily "critique" oriented questions regarding their view of public schools.

Theme 1: "Star" of Public Schools as Changed. The home-schoolers view the public schools as a place that has changed since they were in school. "I don't think my parents felt I was going to have to fight upstream. I could go with the flow and still be all right. That's not true for my kids today. They have to swim upstream" shares one home-schooler. That the public schools were once one thing, and now are something different, is a theme portrayed in all the respondents' views of public schools.

They do not necessarily state directly that the schools have changed, but imply it by their selection of words such as: "they've eliminated any moral code", "once a place that honored and valued the basic Christian morals such as the Ten Commandments but now void . . .", "discipline should be restored", "no longer have control of the learning environment", "not as safe as they used to be", "get back to the basics", and "bring God back". This theme of "schools as changed" is consistent throughout the interview.

68

Theme 2: **"Star" of Public Schools as a Limiting and Fabricated Structure.** The home-schoolers view the schools as places that are constructed and created; places that foster an environment of "artificiality", yet are accepted as "real". "School is fabricated, life is not. . . .School is a culture all its own, but it is not real life" shares a home-schooling father.

This is echoed by another home-schooler, "people say that they [home-schooling children] have to face the real world, but school is not the real world. It is a limited place and kids don't really have rights, nor can they really act as an individual, or make individual choices. If that's the real world, then I guess my kids won't see that".

"I see good individuals caught up in a bad structure" one respondent specifies. Others allude to the structure as well, by the type of concerns they mention. Many feel the structure of public schools is very limiting as indicated by these comments:

> . . . I felt they wanted all the kids on the same level.

> . . .Teach to norms

> . . .Can't really individualize in public school

> . . .Children are herded, there's a group mentality.

> . . .A lot of time is wasted in public schools- roll, correcting, lack of control, changing classes.

> . . .Public schools have to do busywork for crowd control.

High on the parents' list of concern, is the conforming and norming atmosphere that comes when trying to educate children in masses. Most admit that this is unavoidable under the circumstances. The structure simply does not allow for much individuality or spontaneity. "Differences" are problematic in public schools.

69

Theme 3: "Star" of Public Schools as Anti-God/Anti-Christian Philosophically, Socially, and Morally.

The parents heightened concern over the issue of conforming seems to be related in part to "that to which the child is being asked to conform". Their concern seems to be that their child is asked to participate in a conforming manner to a socio-moral environment of which they could not approve.

For most, the concern is moral/religious in nature. Most of these parents believe the environment is "god-less" and has "no values". This belief is voiced by many:

> . . .I hate to say that public schools are 'god-less', yet how else can you say it? I realize they can't be different, but yet, how could you leave God out?

> . . .Schools are god-less and I don't want my children there.

> . . .It is impossible not to teach values and/or religion. So when you take out all the religion you create a vacuum which is filled with humanism. Some people believe humanism is a religion.

> . . .I don't want them taught 'life's lessons', unless they're my values, and of course, they can't. God's not allowed in the classroom or the textbooks, yet little gods are allowed.

> . . .Christianity is booted out and along with that went out Judeo-Christian principles.

The parents comments suggest that they once thought the schools were representative of a "Christian" nation and a "Christian" people. "When they took the prayer out of school, they pulled the foundation out" claims one home-schooler. They appear to believe that the schools' socio-moral environment once reflected Judeo-Christian principles and values, but no longer do, nor can.

70

Most of the blame for that change is leveled at the federal government and federal courts of law. They view public schools as "government institutions".

"Public schools need to be aware of the what and who of their philosophy" declares one home-schooling parent. Though not often addressed directly, indirectly the home-schoolers manifest their belief that schools operate from a philosophical base or point of view.

"When you send your child to public school you have to assume the school represents your world view" specifies one home-schooling father. The conflict, for most if not all, is that if the philosophy or "world view" cannot acknowledge the sovereignty of God - the God intimated under the umbrella of our country's "in God we trust," then ultimately the socio-moral environment can no longer be trusted as safe for their children.

Theme 4: "Star" of Public Schools as Physically Unsafe. The concern for safety is a frequent theme of the home-schoolers. Not only do they voice concern regarding the socio-moral/philosophical environment, but they also have concerns for the physical safety of children. Several describe the schools as being "out of control" and "unsafe". One mother shares that the school where her daughter would be attending just installed metal detectors. "I feel concern about the direction of the public schools - the violence, the drugs, the guns. I don't see schools as a safe place," intimates one home-schooler.

When discussing the safety of school environment the subject of discipline (control, authority) is often mentioned. Most refer to discipline as something schools only "used to have" and that it needs to be "restored." A few suggest that the return of corporal punishment would be helpful. Some attribute the lack of discipline or control to the "relativistic nature" of present society and the loss of an accepted moral standard of right and wrong. "If there

is no right or wrong, then how do you discipline or provide consequences?" poses one respondent.

Theme 5: "Star" of Public Schools as Lacking Authentic Social Interaction. The home-schoolers unanimously demonstrate concern of the role that "peers" play in the lives of children. They refer to the social relationship among most children as "peer-dependency". They believe this relationship to be a powerful one. In fact, one home-schooler claims that "peer-dependency is educating our children - having more effect - than the schools of the same".

Parents express concern that children are not taught social skills at public school. They share how home-schoolers are often approached about the socialization of their children. It seems to be a major concern of others that home-schoolers may not be "socialized". Overwhelmingly, this sample of home-schoolers suggests that the "same-age" grouping of public schools is not ideal "socializing." " In public schools, kids are left to their own devices socially" states one home-schooling mother. She believes that "public schools ghetto-ize kids by cramming kids altogether with one adult. There is no real modeling of authentic social interaction."

The real world is not "age-segregated" they explain. Most believe they provide more realistic and healthier socialization through home-schooling. They share how they themselves model social behavior; that the cross-age schooling group of the children in the family provides a good setting. Most purposely include many outside activities involving a variety of ages. All the families report that they regularly socialize with other home-schoolers so that their children can have some time with peers, however, this time is limited so as to prevent the harmful "peer dependency" that they suggest "is prevalent in public schools."

72

Theme 6: "Star" of Public Schools as the Possession of Government Rather Than Community.

The home-schooling respondents view public schools as "government institutions". This issue unilaterally brought forth feelings of animosity. If one weakness of public schools were to be selected among this group of home-schoolers, by and large, it would be the power and control that is exercised, or perceived to be exercised, by government agencies. One home-schooler minces no gentle words in her message to America's public schools. For her it is short and simple, "butt-out federal government."

The public schools are "too influenced by big government rather than the community desires and beliefs. They follow the 'big they' in Washington, D. C.," declares a home-schooling mother.

An echo of the same sentiment is expressed by another home-schooler, "Get the federal government out of the schools totally. Get rid of the NEA, at least the agenda, perhaps not the union, but their power to dictate policies and create curriculum. Get rid of the Department of Education".

Most of the respondents, when discussing public schools, equate the federal government with the teachers' union, the National Education Association (NEA). Consequently, it should be noted, that the image of public schools that most home-schoolers appear to have in mind during their interview is a national image, and one that is a direct reflection of the image they hold of the NEA. Words such as "worldly," "anti-family," "anti-God" and "Trojan Horse" are used to depict the NEA.

The interview excerpt below intimates the views expressed by most of the others:

The NEA has totally gone political. I don't trust them. I don't know too many who do. They have a political agenda. . .so the needs of

73

the children don't come first. NEA, who supposedly speaks for the teachers of the nation, I don't feel like they have the real concern of children first, nor are they family friendly, so I can't trust them with my children. I get the feeling that a parent is an enemy to them and not an ally. For public education to work the parents and teachers must be a team. We aren't with NEA. They don't want to hear my opinion. NEA doesn't represent accurately the majority of teachers I know, yet they are the policy-makers and direction setters. They have the voice over curriculum and policy. They have the influence and voice over the dollars.

Many of the areas of public schools that are most troubling to these home-schoolers are viewed to be the result of governmental actions and demands. They blame the federal government and courts of law for removing prayer from school and any resemblance of the Christian faith which they believe this nation was built upon. They blame the influence of agencies at the federal level for the introduction of such things as: Sex Education, Drug Education, Death and Dying Education, etc. "It's not that these aren't important," one mother explains, "it's just not the school's place. I don't send my kids to school to learn to be politically correct. Schools are to stop illiteracy."

Theme 7: "Star" of Public Schools' Curriculum as Lacking. In general, home-schoolers describe the curriculum of public schools as "watered down", having "quantity but not quality", full of "froo-froo" and having strayed too far from the basics.

"Public schools teach too much for assessment" explains one home-schooler. Others suggest that the public school curriculum needs to make their

curriculum more "meaningful" by making it more "applicable to real life."
Some feel that public schools require "more memorizing than thinking."

Theme 8: "Star" of Public Schools' Curriculum as Political Tool.
The most frequently mentioned concern with the public school curriculum revolves around the belief that both the subjects of science and history have been altered and distort the truth. They believe that both have been "rewritten" to accommodate "politically correct" views, while "leaving God out."

"Public school lies about our history, about our origin in science. They dilute our history. They change it. We have veered so far away from the basic principles our country was founded on," cites one home-schooler.

Many of the home-schoolers communicate that they did not mind various viewpoints being offered regarding sensitive material such as the creation of the universe, in fact, many recommend it. However, they express feelings of resentment and betrayal when a Biblical viewpoint is not offered. This is a very important issue to this sample of home-schoolers. Several referred the researcher to study the work of Peter Marshall and David Barton, both of whom have done extensive research regarding the historical roots of the establishment of our nation, largely by studying a large number of original documents.

Theme 9: "Star" of Public Schools' Learning Environment as Limiting. When discussing the learning environment the most common theme centers around the inability of the public school to accommodate differences. "The classes are somewhat limited to the underachievers and the result is -'meet the common denominator.' That's not good," laments one respondent.

"Public school would rob my gifted child," claims one home-schooler. Several home-schoolers believe that the pace of public schools is very limiting

to bright children. If a child is truly gifted in music, for example, the public schools can actually offer very little.

They express concern over public school labels, such as: learning disabled, hyperactive attention deficit, or gifted. For example, some discuss their belief that the public schools are very limited in their description of "gifts." Others, feel that public schools' labels are something to avoid, in general, that they can do more harm than good.

Theme 10: "Star" of Public Schools' Teachers as Caring and Possessing Pedagogical Power. By and large, the home-schoolers have had positive experiences with public school teachers. They believe them to truly care for children and believe they have the power of influence in the lives of children. As one home-schooler states, "Teachers are powerful, they can build up or tear down for life." However, the only place they seem to see them as displaying or possessing power, is through their pedagogical relationship with children, but not elsewhere.

Public school teachers are thought to be hard-working, as this home-schooler describes: "We expect too much. . .they must feed, teach values, be mommy, daddy, pastor, doctor, and nurse. Teachers have a daunting task."

Theme 11: "Star" of Public Schools' Teachers as Politically and Professionally Powerless. Home-schoolers' tend to paint teachers as "victims" - voiceless, powerless, and even sometimes, brainless. They did not say these things directly, but imply it by the language they use, such as:

. . .Teachers are being trained in 'political correctness' - government control. Teachers are often innocent and sincere - but are maybe being trained in ways they wouldn't have selected personally.

. . .Teachers hands are tied . . . . they aren't allowed to. . .

. . .I feel sorry for the teachers that are the tools of this philosophy.

. . .Discipline should be restored, teachers have lost control.

. . .I'm not sure who represents the teachers. Not the people (NEA)
I hear representing them.

Their image seems to suggest that teachers are "trained" rather than "intellectual or learned." The training might even resemble "brainwashing," since they are described as "tools" of a philosophy. This image of teachers seems grounded in their belief that the federal government is really in control of public schools.

Teachers are represented as simply agents of the state with not much say in the matter. They are viewed as not necessarily being in control of the classroom discipline, and certainly not in charge of those that represent them in their professional organization- the NEA.

Theme 12: "Star" of Public Schools as Limiting to Authentic Parental Participation. Most home-schoolers feel that the role of parents' authority is diminished and not valued by public schools. Their ability to participate in a meaningful manner at their child's school is very limited.

"When my children were in public schools I didn't feel a part of what they were learning. I could bring cookies as a homeroom mom, but I wanted to know and do more," describes one home-schooling mother.

Another home-schooler recalls how she wanted to volunteer at her child's school, but felt "estranged" because she had to bring the younger children, and they were not welcome. Others echo the estranged and diminished feelings with such descriptions as: "I was only the parent" or "I felt like I was trespassing when I went to visit the school."

Theme 13: "Star" of Public Schools as Diminishing Parental Authority. Some parents feel that the public schools, often as a result of government mandates, are responsible for taking away parental rights. One

mother describes her concern: They decide what time my children must get up, they decide what my children will eat for lunch and breakfast,too, if I want. They decide at what age they are ready to learn about the birds and the bees. "They've kind of taken the brains away from parents".

Another home-schooler, that is a certified teacher and presently taking continuing education courses, shares an example of parents diminished authority. She shares, "In my continuing education courses as a teacher, there's an indirect attitude that we're the professionals and parent's don't know. That is wrong. Many parents are really trying to do a good job. We were even taught how to handle parents that were 'too involved.' That's destructive."

Several home-schoolers urge public schools to "listen to parents" and suggest that they be "integrated into the process of education." They reiterate their belief that parents know their children better than any one else.

Theme 14: "Star" of Public Schools as Diluting Families. Not only do home-schoolers feel that public schools tend to diminish their roles as parents, but it often serves to weaken the family. "Our whole life revolved around the school instead of the home," recalls one home-schooler. Many pointed out that when attending public school, the family life had to be scheduled around the school calendar. Some felt that too many hours in the day were spent at school, let alone, the number of hours spent after school with homework and school-sponsored activities.

"Schools that support families - not families that support schools," one father remarks. He explains that usually you hear public schools call upon the families to support the schools, but that focus needs to be turned around. The focus needs to be on the family, and schools should strive to support families.

This belief appears fundamental to all the home-schooling respondents. They hold that strong families are the bedrock or foundation for schools, communities, and the nation at large. In fact, "the problem with the public schools is the breakdown of the families which brings the children in [to the school]," cites one home-schooler.

Some suggest that the schools often take on many of the responsibilities that used to be the families and perhaps still should be their responsibilities. They suggest that schools are not capable of being for a child what a family should be. "Public schools are a poor substitute for a family and the powerful influence we have on our children," claims one home-schooling parent.

Their message to public schools is to be "family-friendly." To check policies and procedures that might work to undermine the authority of parents or the influence and benefit of families. They call for public schools to "nurture families, not dilute families."

Theme 15: "Star" of Public Schools as Disconnected to the Local Community. Home-schoolers express strong opinion regarding the role of the local community. "Give the control of the school back to the community. We as a community want to have the say over our local schools," instructs one home-schooler and echoed many others.

Most imply that schools are not as influenced by the community they serve, as they once were. The schools are more representative of "big government," than "local people." Home-schoolers believe that the local school should reflect the people of the community in which it resides.

One home-schooling mother shares her belief:

The sovereignty of local schools should be tied to the grassroots of the local community. I really feel the majority of grassroots of America acknowledge the sovereignty of God and the Biblical perspective and

that's what should shape our educational philosophy. We are still under the umbrella of "In God We Trust." However, I know this is ideological."

Even though home-schoolers do not choose to school their children at public schools, most express concern and interest for the welfare of public schools. "Every American needs to support public schools. Masses are educated there. My future daughter -in-laws, governor, bosses, and future leaders will be educated there," relates one home-schooler.

Plot

The conflict of the home-schooling stories is fueled and energized by the reasons home-schoolers choose to educate their own and from their view of the public schools. The action that results from the conflict constitutes the plot of the home-schooling stories.

Plot is defined as: "the series of events that constitute the action of a narrative or drama" (American Heritage Dictionary, 1983, p. 527). The plot of the home-schooling stories consists of the events of their lives as teachers, as pedagogues,as culture workers. Like plots of other dramas, the scenes portray only portraits; not the entirety or the whole of their lives. By home-schoolers sharing their "scrapbook of portraits," the opportunity has been granted to have a pondering look at their lives. The portraits together create a mosaic of the home-schooling pedagogue, what they value, and the culture they create as a result.

Mosaics are very intricate pieces of art. If one looks at them very closely, they see a host of various pieces, called tesserae, that are quite diverse in size, shape, and hue. Each tessera plays a role of significance as a

part of the whole image. To study the home-schoolers as pedagogues one must consider and contemplate their mosaic whole.

It is very difficult, however, to grasp the mosaic whole, the image of home-schoolers as pedagogues. A more specific search is needed. Discerning consideration must be given to the small pieces, or tesserae; the themes of significance in the stories of the home-schoolers' lives as pedagogues. That search will guide towards the understanding of what it is they value pedagogically.

II. (A) As Home-Schooling Pedagogues, What Do They Value Pedagogically?

The search for this information suggests that the home-schoolers be considered fully as teachers, as pedagogues, themselves. As such, what is it that they value? What encompasses their home-schooling story as a pedagogue? What are the details: the who, the what, the how, the where, and the when? What are the themes, the tesserae, that comprise their mosaic? The themes are metaphorically represented as tessera to remind the reader that each theme is a small, intricate part that sheds light on the mosaic whole of the home-schooling pedagogue.

Who

The practice of pedagogy is an intensively human endeavor. It involves a very complex web of interpersonal relationships. To understand what home-schooling pedagogues value pedagogically, one must consider the "who" of the

home-schooling stories. Who? Which people have a prominent role in the pedagogical relationship and what is the significance of that role?

Theme 1: "Tessera" of Mother as Teacher and Child as Student. In the home-schooling drama, "mothers are the pivotal characters. . . . For home-schooling is certainly an 'occasion of adults' just as much as it is an 'occasion of children'" (Sexson, 1988, p. 40).

The same might be said for public education, as well. For though "schooling" is the child's experience, it is conceived and directed by adults, mostly public school teachers.

> For most parents who send their children to public school do so
> rather automatically; parental preferences figure very lightly into
> the majority of the public school experience. In contrast, home-
> schooling is a very intentional act; parental preference is the
> basis for its inception; parental preference unabashedly
> directs the nature of the experience. (Sexson, 1988, p. 42)

Combining the role of teacher and parent, and similarly, student and child, brings about powerful and significant, though sometimes subtle, change to the family and pedagogical relationship. These changes are highlighted throughout the data.

At the time of their interviews, all twenty-five respondents acknowledge that the mother of the home is the primary pedagogue. In one case, the father has, in the past, been the primary pedagogue, but is no longer. It is important to note the role of the father in the home-schooling stories. In at least half of the homes, the father plays a frequent and observable role such as: leading the family in scriptural study and prayer, teaching a specific subject, or as the overseer - the administrator. In every home, the father is said to be supportive

of the home-schooling process. In every case, the father is the primary breadwinner, though a few of the mothers do work part-time.

Theme 2: "Tessera" of Pedagogical Relationship. What appears most salient about the home-schooling pedagogues, the mothers, is the role and dynamics of "relationship." The combination of mother -teacher and child-student roles seem to add a new depth or dimension to the relationships in the family. As home-schooling pedagogues, they seem to value and prize this "relationship." This relationship serves as the focal point in the home-schooling drama. The role of the pedagogical relationship cannot be understated. It is repeatedly woven throughout their home-schooling stories and its importance is best illuminated through the other themes of the data.

Theme 3: "Tessera" of Nurturance. Nurturance is the base or foundation for the home-schooling relationship. It is the electric current that energizes, powers and operates the pedagogical relationship. As one home-schooler aptly describes:

> The nurturing that can take place is a benefit. This has laid a great foundation. The relationship between the child and the parent grows deeper. The nurturance laid a better foundation for the tough times of adolescence. The genuine family acceptance and nurture gave the children great security. . . Learning of all kind is really an outflow of genuine mothering and nurturing.

Theme 4: "Tessera" of Schooling as Way of Life. All of the respondents discuss how home-schooling becomes a "way of life." This "way of life" results in changes in the life of their families, changes and/or benefits they did not foresee when they initially began to home-school.

The changes seem to hinge, at least in part, on the "relationship" of the parent as teacher. Almost none of the respondents describe taking on a

different personification as a teacher than they do as a parent, and vice versa. Perhaps this plays some integral part. One home-schooler discusses the role of the home-schooling relationship:

> Home-schooling is not just schooling at home, but it is a life style, a
> way to live. You change the entire way you live. Mom can't do it all,
> they have to help. Everything becomes much more of a family or team
> effort. They learn to get along with brothers and sisters even better
> because you have to - you're going to spend a lot of time with each
> other.

Schooling as way of life brings about benefits. Perhaps the greatest benefit is that "schooling" becomes an "all the time" happening. Mother doesn't stop being the teacher at 3:30 p. m. and consequently, the child doesn't stop being the student either.

Theme 5: "Tessera" of Responsibility of Authority. Being both the teacher and the parent appears to strengthen their role as a pedagogue and enhance the relationship among the family. The dual role provides them almost complete access or control over the life of the children. At least in many ways , they become the sole authority. Home-schoolers believe this is their "God-given responsibilities as parents." "Parents really need to have the right and freedom to choose for their children. Education is the parents' right, privilege and responsibility," declares one home-schooler.

Along this same line of thinking, most home-schoolers feel that the education of their children is not only their responsibility to oversee, but that they, the parents, are the best to do the job:

> It's a mistake to try to get children out of the home, especially in the
> early years. . . .Let's support parents that want to keep them home.
> We're being deceived when they tell us it doesn't matter where they

spend their time. . . as in saying anyone can do it. I don't think others can be expected to do the same thing as a loving parent can do. No daycare or super kindergarten can replace the parent.

Theme 6: "Tessera" of Pedagogical Intimacy. Every home-schooler in the interview sample, at some point, stated, "I know my child." The statement is made with a certain air of conviction. They speak of "knowing the child" in a very deep sense of the word - intimately. They suggest that this "knowing" is one of the reasons why they are the best choice as a pedagogue:

> . . . A good teacher knows his students, and I don't think anyone knows
> the child better than his parents.

> . . .I get to be with my children and know them. I know their weaknesses
> and their strengths. I know what needs to be worked on and also,
> I feel like I protect them from being made fun of because of their
> weaknesses.

Theme 7: "Tessera" of Protection to Flourish. Protection is frequently mentioned as part of the home-schooling pedagogue's responsibility. When they speak of their children/students, the home-schoolers unanimously feel called to "protect" them from anything they perceive to be harmful, such as: negative peer pressure, drugs, violence, humanist teachings, etc. But their idea of protection runs deeper than just for the sake of avoidance. It is about protecting so that they may flourish, to "become all they were created to be," as these excerpts portray:

> . . .Children are like a plant. . . .You don't take a young plant and
> stick it out into the harsh element. You put it in the green house
> until its roots are strong and the plant is strong.

> . . .I tend to think that I am not isolating my children from the world,
> but insulating them. . .so they can be salt and light; I want them

to be strong. Home-schooling is a way to better prepare my children to deal with the world so they will know how and what and why they believe what they believe.

Theme 8: "Tessera" of Pedagogical Growth. The home-schooling pedagogues share about their own pedagogical growth. One home-schooler claims:

> Each year I have gotten better, because each year I forget a little bit more of the traditional idea of a teacher. I am more relaxed. I try to capitalize on the learning moments. School has become a way of life. School is all the time. That is good teaching.

All of the home-schoolers participate, in various degrees, with other home-schooling pedagogues. They have monthly meetings of support and continuing education. Most share activities weekly with other home-schoolers such as: group P.E., band, choir, etc. Most attribute these associations as aiding in their growth as capable, confident pedagogues. They also use these associations to discover each others strengths. "The home-schooling movement brings out the expertise in everyone. People offer and teach what they know," explains one home-schooling mother.

Often, they trade and/or barter their services. One home-schooler might teach another home-schoolers' children Spanish twice a week, while in like kind, the other teaches her children piano. A great variation of such teaching exchanges and opportunities are described within the community of home-schooling educators.

Theme 9: "Tessera" of Valuing Individuality. The home-schooling pedagogues intimate definite ideas about the role and rights of the child-student. As mentioned, they believe themselves "to know them" quite intimately. They express a compelling belief in each child/student's unique

individuality. One home-schooler expresses it in this way: "We believe in and teach our children to believe in, the principle of design. That is, 'they are special just the way they are made. For God says we are fearfully and wonderfully made'."

Several respondents share ways that individuality is often displayed and dealt with in the learning environment. One mother shares that her son is hyperactive-attention deficit and needs a curriculum and learning environment that is structured and divided into small segments of time. Another example is of a child that is a kinesthetic learner and needs a curriculum that allows more "doing" and active learning. Other examples include students that have: special areas of giftedness, physically developmentally delayed, visual problems, late-bloomers, etc.

As pedagogues, these home-schoolers discuss how they attempt to accommodate the individual needs of their students, to "teach in the ways they learn best."

"I've given a spelling test to a kid standing on her head, and she did fine," recounts one home-schooling pedagogue. "Sometimes it seems we want kids to learn like adults, but that's not good for them. They should be allowed to go at their own pace, and experience success not measured against others."

Theme 10: "Tessera" of Understanding Impressionability. The home-schooling pedagogues are in agreement about the innocence and impressionability of young children. They are particularly concerned about protecting children during this period of impressionability, especially the early years. There tends to be a belief that during this period, children are unavoidably "programmable" or "moldable." These parents are very protective over the influences allowed to participate in the "molding" of these

children. These examples demonstrate this belief:

> ....Children have no reference points. They can't tell or decipher the
> biases presented. They are going to accept everything as the truth.
> ....Even though children have their own will, we believe they are
> molded. They are like wet concrete, clay to be formed, computers to be
> programmed. We're building a house right now and you can be sure
> that we have selected the most solid material available for its
> foundation. Not all foundations are equal. . . We want to lay a solid
> foundation for our children.

Theme 11: "Tessera" of Discernment as a Goal. Though they express belief that children, when young are very impressionable and unable to discern truth weighed against a reference point, they also, have confidence that they are capable of learning to discern. In fact, to reason, to learn to discern truth and not be swayed unknowingly, is perhaps one of the highest and most mentioned educational goals:

> ....We want to be able to give them a solid foundation so that when
> they get out there, they're not swept away by all the philosophies and
> that they take those and reason and compare them to the Word.
> . . . that they grow into what they were meant to become. We want
> them to not be peer dependent, but to think for themselves. . .to make
> up their own minds.
> . . .to give our kids the skills to go against the flow if necessary, to stand
> up for the good and right.

Theme 12: "Tessera" of Cross-age Classmates. Classmates are part of the "who" in the home-schooling drama. The most important classmates are the siblings in the family. In this research sample, all respondents have at least one other sibling, with most having more than one.

Home-schoolers believe this cross-age grouping is healthy. It represents "the real world." They believe it benefits their children socially. "My child feels comfortable with any age," claims one home-schooler.

Other classmates include other home-schoolers. Every home-schooling respondent participates in at least one home-schooling support group. These groups regularly plan social and academic functions. This provides opportunities for home-schoolers to spend time with other same age peers. Besides other home-schoolers, many of the children are involved with children their own age through community sports, church activities, Scouts, and similar opportunities.

Other significant "who's" in the lives of the children are mentors, tutors and other private instructors. Many of the home-schooling children take outside lessons in specialized areas. Some work with a professional in a specific career in a mentoring relationship. College professors are frequently asked to provide a private course for a group of home-schoolers. These people do have an influence on the lives of home-schooling children. Parents, of course, exercise their authority in the selection of the "others" in most of these situations.

What and How

In examining what home-schoolers value pedagogically, one must consider curriculum (what) and instruction (how). Curriculum and instruction are like strands in a weaving. They are very entwined. When one tries to separate the two, they find themselves with strands that are without pedagogical significance. Only together as a weaving - curriculum, instruction, instruction, curriculum - do they possess pedagogical significance. This makes

the researching and reporting of them very difficult and complex. To maintain their pedagogical significance, an effort to weave the findings has been attempted.

Theme 13: "Tessera" of Process of Integration. The most salient aspect of the home-schooling curriculum is integration. Home-schooling pedagogues deeply value the process of integration, the integration of knowledge and wisdom, of subject matter and "real life," and of subject matter and their personal philosophical/religious beliefs.

The definition in the Random House Dictionary for integration is: "to incorporate parts into a whole, to combine to produce a whole or a larger unit" (p. 459). This value of integration leads to a holistic approach and practice of education. This is enhanced by home being school, mother being teacher, and child being student. Interestingly, the process of integration seems to become both curriculum and instruction. In the following examples given by home-schoolers about how to teach for wisdom, one can see the role of the process of integration at work, both as a goal of curriculum and as a means of instruction.

Theme 14: "Tessera" of Wisdom as Goal of Education. All of the home-schooling pedagogues reveal that they hold wisdom to be a cherished value. Several discuss the issue directly, others characterize it as "character development," "spiritual training," or "moral development". Their concern lies in the intersection of knowledge and wisdom, as expressed by these home-schooling pedagogues:

...We are to make the wisdom of God, rather than knowledge the goal of our lives - Psalms 90:12.

...Knowledge apart from values and character is worthless.

...We believe that meditating upon God's Word brings wisdom not just knowledge, but wisdom in all areas of life and all principles of life.

Home-schoolers strongly indicate that they want their children to gain not only knowledge, but wisdom. What is wisdom? The Random House Dictionary defines wisdom as: "knowledge of what is true and right coupled with good judgment." To be wise then, would necessarily imply that one must have some means of determining what is true and right, some reference point, or some foundation. As has already been expressed quite frequently in the data, the home-schooling respondents unanimously suggest that as Christians, the foundational guide for them is the Bible, the Ten Commandments, etc.

So, what curriculum, what subject matter, do home-schoolers use to teach wisdom? What means of instruction? They use several means, but the most prominent are best explained by their own examples:

. . .I have interaction with them and they share their hearts. If we're talking about a certain principle, I get to hear what's in their heart. When I get those little nuggets where they open up and say, 'this is what I think, felt, or experienced', and then you apply it to what we're learning. That is a good day! It is when I get to share a truth and it becomes real to them; whether it be from God's Word or something else. So, our curriculum even our math and our phonics is a Christ-centered curriculum . . .we're interacting all the time in and with God's Word.

. . .When I discipline my children, it's a real important time to me. It's part of academics. I have the opportunity to discipline them. I use God's Word. For example, if they don't complete a job and they know how to do it, but they just left it undone. Well, I take and I share from this book of Proverbs for parents. Under the topic of slothfulness, we look at what God's Word says about a slothful person. We just read the scripture, and most of them say that you are going to be a slave instead of a ruler. So, I try to build in the truths of God's Word. That it

91

is real and alive. I want them to know that it gives life and also shows them the consequences.

As the examples indicate, the curriculum is made of two parts, God's Word (or their foundational belief system) and any subject matter, their own behavior, or any aspect of life at hand. The instructional method is the combination of the "pedagogical relationship" and the "process of integration." The teaching relationship of the mother -teacher to the child-student is readily available for use when a "teachable moment" - a situation or subject matter arises that can be integrated into the curriculum. As the examples above illustrate, the process of integration is utilized by comparing and contrasting the observable behavior against God's Word. Hopefully, resulting in a measure of not just knowledge, but also wisdom about the truth and consequences of choices.

Theme 15: "Tessera" of Curriculum as Immersion into Real Life.

Home-schoolers also indicate that exposure to and immersion in "real life" is of significant pedagogical value. One home-schooling couple share that their children are "going to ease into real life having practiced real life." They relate that they attempt to include their children with their own lives. As a family, they are attempting to build on an addition to the house. The kids have helped to decide what tires to buy for the van and learned to change them. They help plan menus and shop for groceries. They are even privy to the family finances and dad's problems at work.

The mother explains, "We live life together . . .they know our strengths and our weaknesses. I didn't know my mother wasn't perfect when I was growing up. They didn't let me in on their lives. Because of our willingness to let them [our children] in on our lives, they reciprocate by sharing their lives with us."

The parents share that they live close to the grandparents. The children have always been close to them and have helped to care for them. Recently, the grandmother died. "They were able to be close and experience death in a meaningful, beautiful way."

"We have the benefit of 'time' with our kids. When there's a problem, we stop and deal with it in light of God's Word," states the mother.

This example of valuing the immersion into real life as meaningful pedagogy is a repeated theme in the home-schoolers' stories. It is perhaps what they mean when they call it, a "way of life." This way of life seems to imply that life itself often becomes the source of curriculum and the "pedagogical relationship" with the mother-teacher (and the father-teacher at times) is continually watchful for the "teachable moments" or the arising "problems" as they have described.

"People say that home-schoolers have to face the real world, implying that the real world is school," one home-schooling respondent explains. But to her, school is not the real world. "The real world I choose to expose my children to" is through several compassionate ministries.

She reveals that as a family, they care for foster children for the state. Many of the children are drug babies or racially disadvantaged that are being given up for adoption. The children have to learn to handle the "real life issues" provided by this experience.

They also help with several compassionate ministries. One day a week they work at the Northwest Food Pantry where the children "saw some of the raw and real side of life, and yet, were able to participate in a beneficial way." They help deliver Meals on Wheels, a program for delivering meals to the sick and elderly. They "saw loneliness and illness, sometimes it is harsh. . . .This is real life and we expose them to it, and help them learn positive ways to help."

Theme 16: "Tessera" of Teaching by Modeling. Throughout the data, the home-schooling pedagogues make similar references to teaching through participation in "real-life" situations as described above. Sometimes the "real life" situations provide themselves, such as: the sick grandmother and her death or building on an addition to the home. Other times the "real life" situations are created by the pedagogue, involving them in such a situation as caring for the sick, hungry, and homeless.

Either way, the curriculum- subject matter is provided by the "real life" situations and the mode of instruction is often by "modeling" values through their own behavior. As one home-schooler informs, "you teach them to care about others, because they see you have compassion. You don't just give them a lesson on it."

Theme 17: "Tessera" of Conquering the Basics. The basics, reading, writing and mathematics, are believed to be very important and comprise the core of the curriculum. The younger the child, the more intent the focus. "Confident and competent" is the goal, states one home-schooler.

Reading appears to receive the greatest emphasis. Most home-schoolers describe their approach to teaching reading as incorporating both the use of phonics and literature (or whole language). Probably most significant is the increased amount of time offered for reading. Visits to the local library are a regular part of the learning routine for most home-schoolers. Reading for interests and fun are mentioned as a family hobby often. "My favorite times are when we're all on the couch reading. We all read a lot. It's the best way to learn knowledge," shares one home-schooler.

Theme 18: "Tessera" of Curriculum and Instruction as Fluid. By and large, home-schoolers do not appear overly unique or novel in their approaches to core or basic curriculum and instruction, but rather, use

commonly accepted practices. What does appear to be salient about home-schooling curriculum and instruction is its ability to be "fluid." Home-schoolers seem not only to accept the inevitable disruptions of "life" upon the flow of curriculum plans, but they tend to flow with and incorporate those circumstances into the curriculum and learning environment. The home-schooling curriculum and instruction is one that is fluid. It changes and adjusts readily and easily to individual needs and abilities, schedules, weather, and the host of factors that interplay with the scene of any learning environment.

Even though they have a very adjustable curriculum that is easily and often changed and adjusted, most still describe what is the most common schedule and curriculum approach in their homes. There are similarities among most of the families. The following is an attempt to generalize these practices. Through the description one can see how the "curriculum and instruction as fluid" is engaged.

For younger children, reading, writing, and mathematics are usually taught in the mornings. The curriculum is individualized and the instruction is tutorial and/or independent in nature. In some families, older siblings teach younger children some of the basics, utilizing the instructional method of cross-age tutoring. If there are several children or they are close in age and academic level, then the instruction might be given to all at one time. By and large, however, the basics are taught individually in a "tailor-made" curriculum.

Most home-schooling pedagogues use a variety of curriculum materials. Some state that when they first started they stayed with curriculum from one company, but after they became more comfortable, they began to mix and match. Most claim to be "eclectic," using whatever materials work best for a particular child.

95

History and science are most frequently taught in the afternoons, using a unit approach. They select an area of interest and often study it together as a group, if the siblings are fairly close in age. Science is usually very "hands-on" and experimental. History is most frequently described as being taught through the use of biographies and time-lines. Several describe how they keep an on-going time-line of historical events and people. Several attempt to make their units interdisciplinary. Outside resources such as the library, museums, and professionals are utilized on a regular basis.

Older home-schooling children tend to use a totally individualized curriculum. Most often it involves a specific series of textbook(s). They usually work very independently. Several of the high school students take college courses at junior colleges or universities that are family -friendly to home-schoolers. Some of these courses are arranged and offered specifically for a group of home-schoolers and others are for the general public.

Most home-schoolers spend less time than public school children in specific academic endeavors. Since curriculum and instruction are individualized or taught in small groups, less time is needed to accomplish the tasks at hand. Also, less time is spent getting ready and traveling to school. Most respondents spend the morning engaged in the more structured curriculum; the basics. Afternoons are used to do unit or project oriented curriculum. Usually these are not done every day, but rather two to three times a week. This frees up blocks of time.

This free time is a valued component for most home-schooling pedagogues. It is utilized in numerous ways to benefit the children and the family. Often it is used to provide for what might be called "enrichment" or "extended opportunities." Examples of such opportunities are many, such as: frequent field trips with other home-schoolers, group P.E. classes at local Y's,

home-schooling choir, foreign language lessons with a tutor or small group, private lessons in a host of areas, community service, mentorships/apprenticeships, or just simply time to play, read, or write for interest or leisure.

Theme 19: "Tessera" of Grooming Gifts as Career Orientation.

One home-schooler utilizes this free time and flexible scheduling to "groom the gifts" of her high school level daughter. The student is gifted musically, artistically, and athletically. She competes on a swim team and trains by swimming at least 6,000 yards a day. She also takes private art lessons. Mondays are dedicated to several hours of private piano and music theory lessons at a university recognized for its music program. The student plans to be a performance pianist. She raises much of her own money by giving piano lessons to other children.

Another home-schooling pedagogue, shares how her high school daughter uses her spare time in community service. She has contributed over 300 hours of community service and was recently awarded the Oklahoma Leadership Award by the local Rotary.

She volunteers at the Infant Crisis Services sorting donated clothes and food. She does clerical work at the Baptist Mission Center Clinic, a free eye clinic for underprivileged. Through her church, she initiated an after-school ministry for latch-key children at a local apartment complex.

She is associated with a Christian AIDS Network (CAN). Originally, she made cookies for sick AIDS patients, however, this opened other doors for her. Though a bright and capable student, she had never liked science. However, through a summer academic enrichment program, she took a human anatomy course at the Oklahoma Health Science Center, associated with a state university. She discovered a real love. Next year, she will be shadowing/ mentoring with one of the doctors she met through her involvement with CAN.

97

Several home-schooling pedagogues report that they believe home-schooled children often discover their career ambitions earlier than public school children. They attribute this, in part, to the extended opportunities that parents can provide as a result of extra time in the school day and to the pedagogues ability to recognize and foster the natural interests and talents of their children.

For example, one home-schooler shares how one of her sons demonstrated an aptitude for music and playing the piano. While high school age, he bartered by babysitting in exchange for an apprenticeship at a specific local music company. Through this connection, he learned to use the computerized music programs. He learned to do some arranging and shadowed a gifted musician that produces musical backgrounds for commercials. Now, at 20 and going to college full-time, he runs his own music engraving business and gives piano lessons. He earns his own money, pays for his own phone, clothes, etc.

A second, younger son in the same family, is also using his extra time to pursue a "love" and potential future career. He is very interested in space. He attended the Airspace Museum Summer Camp, in the flight training section. He received the highest award and was invited back for an apprenticeship this year. The home-schooling pedagogue credits the extra time and flexible schedule for allowing such opportunities.

Theme 20: "Tessera" of Pedagogical Relationship as Tool for Assessment. Finally, in regards to curriculum and instruction, one thinks of assessment. Home-schooling pedagogues offered very little specific information regarding assessment. However, they indicate an awareness of the fact that home-schoolers in Oklahoma do not receive a state high school

diploma; therefore, they must be academically capable of scoring quite adequately on college entrance exams.

Several acknowledge their awareness that certain grade levels in public school are mandated by law to be tested on a state selected standardized achievement test. Most of the home-schoolers that discussed this issue disclosed, that in the beginning, they did have their children tested every year, sometimes even at the neighborhood public school. However, most of those that have taught for several years, no longer give the tests. As revealed by one mother, " I did have the achievement test administered in the past when I wasn't as confident in my own ability, but I no longer do. I've grown to feel confident in my ability as a teacher."

Home-schooling pedagogues appear to think of state standardized tests as an assessment tool that is useful for the state, but not for them as pedagogues. They seemingly trust and value assessment measured by their own intuition, and gathered from interactions through their pedagogical relationship. This confidence is manifested each time they confidently speak the words, "I know my child."

Where and When

When thinking of schooling, one must consider the physical facility and the school schedule and calendar. For example, the "where" in public education includes the district facilities such as: a football field, a testing center, a curriculum library, a particular school building, the individual classroom, the community in which the school resides - inner-city, urban or rural. "When" involves: the regulations of entrance age and time of completion, the daily

schedule, and the school year calendar with its starting date, holidays, breaks, ending date.

The where and when of home-schooling is markedly different. Most of the home-schooling respondents have a specific physical place for each student to call their own. Several home-schoolers have a separate room in the home that they call their "school." Others, simply include working areas right in the middle of the living room. What seems evident in each home is that the house as a whole, is a school house, a house of learning.

Most of the home-schoolers indicate that they have set times for their school day to start. A few have very stringent schedules that require rising early, getting fully groomed, completing certain chores, having family devotions and eating breakfast before the school day begins. Some are very flexible, allowing children to sleep late, dress quite casually and eat breakfast as they study. Most home-schoolers, however, fall somewhere between, having a structured schedule and adhering to it as much as reasonably possible. Overall, the schedule is generally flexible and usually determined by the curriculum and other factors of their daily lives.

As far as the appropriate age to start school, unless you are the oldest and first child, then you inevitably start school when the first child starts school. Several share how the toddlers, under the table and underfoot, just seem to "pick up" and learn along with the others. Usually, this occurs without the others even being aware of the learning that is transpiring. One day the toddler just blurts out an answer or picks up a book and reads. However, most still do start their children officially by at least age five, and most do a few specific learning activities by age four.

Finally, the where and when of home-schooling begins to portray pedagogical significance when held in contrast to the public school. The where

of public school represents an incredible outlay of physical property and funds. The when represents an immutable schedule that dictates the daily life schedule of students, and consequently, their families in general. Conversely, for home-schoolers, where and when are simple and flexible. They actually can be anywhere- at any time. As indicated by one home-schooler and echoed by many others, "school is all the time. . .it is a way of life . . . [it is] learning moments."

Theme 21: "Tessera" of Pedagogical Relationship as Classroom and School-Time as Any Time. While the respondents shared their stories, what became evident about the where and when of home-schooling is that it can be any time and any place. Again, the "pedagogical relationship" takes on a significant role, for it is the "where"; it becomes the classroom. It is under the umbrella of the "relationship" that school takes place. Under that umbrella, the classroom might be at home, the library, a museum, or simply a trip to the grocery store. The classroom is anywhere they are.

This is true of the "when" of home-schooling as well. This is implied in the words of the home-schooling pedagogues. . ."there is no separation". . ."I can discuss and impart as we go". . ."to maintain, through constant daily input, the influence." So the "when" of schooling can take place anytime. It arises out of the intersection of life itself and the pedagogical relationship - the "teachable moments."

II. (B) As home-schooling culture workers, what do they value culturally?

The mosaic portrayed by the home-schooling stories is created by the multi-colored bits of the tesserae representing those things they value

pedagogically. Each piece of tessera in the mosaic is carefully placed to create the image and grout is the substance that is used to hold each one in place. It binds the mosaic together. Culture is the grout in the mosaic of the home-schooling stories. It is the substance that binds them. As pedagogues, home-schoolers, are engaged in creating culture. What do they value culturally?

To consider what they value culturally, one must think about the meaning of the word culture. What is culture and how does one recognize it and interpret its meaning? Utilizing a metaphor from Max Weber, Clifford Geertz (1983) says: "man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs and the analysis of it to be not an experimental science in search of law, but an interpretive one in search of meaning" (p. 38).

Culture, as defined in the American Heritage Dictionary (1983), is the: "development of the intellect through education and training; intellectual and artistic taste and refinement; the arts, beliefs, customs, institutions, and all other products of human work and thought created by a people or a group at a particular time" (p. 168).

When one thinks of culture, it often brings to mind the historical studies of cultures from days in ancient past, such as: Egyptian mummies, pyramids and hieroglyphics. Each artifact or heirloom displays, or at least hints to what was significant in the culture spun by the Egyptians of the day.

It is, indeed, an interpretive activity to discuss the culture of any group. In fact, it seems an easier task, perhaps, in retrospect. In an effort to aid explication and interpretation of those things valued culturally in the home-schooling stories, it serves to position one's self in retrospect. That is, to think of their stories as if one were telling their grandchildren what it was that they held dear as cultural workers; to visualize those thoughts, practices and values

102

culturally endeared as "heirlooms." It should be noted, however, that the parceling out of heirlooms from a heritage, a culture, is in a very real sense, to strip it of some of its significance. For it is only within the whole of the culture, that an heirloom is truly significant.

The metaphor of "heirloom" is used to represent the themes as a reminder to the reader that these are notions they cherish, but yet, for the benefit of the study, are parceled out from the inheritance as a whole, losing some of their significance.

Theme 1: "Heirloom" of Religious Belief and Faith. It is distinctively clear among this sample of home-schooling culture workers, that they cherish their Christian religious beliefs. In a very real sense, their religion is their culture. What is of most import, is the degree to which religion is integrated into all other aspects of their lives.

These beliefs are the standard and basis for the decisions in their lives. It is the filter through which all life passes. It is the lens through which all is examined. It is the foundation upon which life is built:

> "Everything must be based on a standard and what is that standard must come from the Bible," declares one home-schooler.

> "Education needs to be based on something that is permanent and secure and doesn't change and that one thing is God's Word; not people's opinion," states another parent.

This belief is echoed and implied through every home-schoolers' interview. Some display this belief outright, declare it up front. These respondents are very consciously aware of the process of living their lives according to a particular basis, such as the Bible.

For others, it displays itself much more subtly. The process of measuring and basing their decisions against the Christian standard, is so

103

much a part of their life, that they do not recognize its infiltration and prominence. Yet, upon reflection, their views reveal their basis in religious underpinnings.

Most home-schoolers, as already quoted in the data, discuss giving their children "a solid foundation." The "foundation" usually is a reference to a spiritual foundation; though some also include social and academic, as well. As respondents, speak of foundation, they do so as if it was something to be "established within," "given to," or "passed down" to their children. It is like a family heirloom, a cherished possession. An heirloom that they feel personally obligated to maintain, to protect, and pass on to their children. It seems to be considered a heritage.

As one father adamantly explains, "Our kids will know what we believe. It is a parent's responsibility to share and teach their world view, if, of course, they think it has any value."

It should be noted that while all claimed Christianity as their religion, there is diversity among them. The sample consists from mainline Presbyterians to non-denominational evangelical fundamentalists. While all state some affiliation with a religious association, such as a church or congregation, this does not necessarily establish "active" participation on the part of all respondents in those associations. Some offer details of active participation and others do not.

To refer to the respondents only as "religious," is a very narrow observation of their lives. For religious, refers more to orthodoxy than faith. One that is religious does practice the orthodox of their religion; that part of the religion that is established. However, life offers opportunity to make decisions regarding matters not expressly addressed. It is here that one chooses to exercise faith. Faith picks up where orthodoxy lets off. It is such faith that

repeatedly manifests itself in the interviews with the home-schoolers. They are religious and filled with faith. It is this faith that appears to fuel their decision to become home-schoolers and to continue their work as such.

As the data has already suggested, most home-schoolers are not overly confident when they begin to home-school. It is a "year-by-year" decision. Some speak of a "growing awareness," and almost all "grow" to feel it to be a "personal, religious conviction." Several share that they "believed it to be God's will." These are elements of faith. "Faith is being certain of what we do not see . . .By faith we understand. . ." (Holy Bible NIV, 1978, p. 1106).

The home-schoolers' of this sample value both the tenets of their religion and their faith in God, one God. They seem to express an abiding desire to pass this religious heritage to their children. Further, their religion and the Bible are the basis or foundation (the philosophical underpinning) for the decisions and factors in their life; there is no observable separation.

Theme 2: "Heirloom" of Truth, Authenticity and Morals. How home-schoolers determine "truth" and what the home-schoolers decide to accept as "truth" has great impact on the culture as a whole. The "truth" is frequently mentioned among the home-schooling culture workers as being highly valued and something to pursue. The authoritative truth for these home-schoolers is the Bible, "God's Word." Most mention that they try to teach their children to weigh knowledge, choices, and behavior against the "standard" of God's Word.

> . . .We really want to be able to give them a solid foundation, so that when they get out there they are not swept away by all the philosophies and that they take those and reason and compare them to the Word.
> . . .It is a good day when I get to share a truth and it becomes real to them whether it be from God's Word or some other [subject matter]. . .

We're interacting all the time in and with God's Word.

As mentioned in the section over pedagogy, the home-schoolers value "wisdom" over "knowledge." This value is also connected to their notions regarding truth. They say that wisdom comes from God. It is difficult to understand for sure what they mean by this. It intimates that in some ways, they hold knowledge to be man-made and wisdom to be that faith-intuitive "soulful" way of understanding via God and His Word. This is an interpretation from personal insight, however. Most home-schoolers speak of "the truth" and "wisdom from God," but do not explain directly how one receives such wisdom; except through study of the Word.

As a result of this belief of "the truth," many speak of certain standards of moral code. They exhibit a strong belief that there is an established "right" and "wrong," in regards to many areas of moral behavior. "We don't approve of secular values being taught. We believe that there are some things that are black and white. Not everything that feels good, is right," states one-home-schooling culture-worker. The "ten commandments" are believed to be the basis for most of society's laws and is the established moral code, at least in their lives.

Several home-schoolers discuss the moral or character development that they value and want to teach their children. Compassion and care to those less fortunate is a consistent value theme. This is represented by the examples they give of the community service work of their children. Other areas of moral and character values include:

> ..."We believe in hard work, finishing a job, perseverance, diligence, responsibility, honesty, and kindness," listed one home-schooler.

. . ."We want our kids to be good workers, be the best they can be. . .to be free and creative, wherever or whatever [as in a career] that may be," explains another.

One home-schooling cultural worker highlights their families most important moral principles:

Principle of Design: They are special just the way they are made. . . "fearfully and wonderfully made."

Principle of Authority: Recognize that in life, God places positions of authority. We should respect and obey that authority, unless they are asked to do something that violates God's written Word.

Principle of Ownership: That children recognize that they are stewards over what God has given them and to take care of it and honor it, but it is the Lord's.

Principle of Responsibility: That they take responsibility for their actions. To do it 'heartedly as unto the Lord' with diligence and determination.

Principle of Moral Purity: I want my children to recognize the freedom in moral purity and the consequences of going the other way and that purity really offers freedom, not bondage.

Not only do the home-schoolers have specific ideas about acceptable moral behavior, many discuss their belief of setting high moral standards and expecting them to meet that standard, such as this mother describes:

We need to instill values in children. Surely there are some general values we would agree on. . . .You could give twenty-five reasons why they shouldn't have sex [premarital] then turn around and give them abortions and condoms. Yes, we know some will fail and it must be dealt with, with compassion, but let's set the standard high with what is

healthy and strong. Let's shoot for the best, and make provision for those who fall short, but don't expect them all to fall short. Set high standards morally, as well as academically.

This same home-schooling cultural worker shares similar ideas about being drug free. She discusses how schools talk about being drug free, but they do not really "expect" students to live up to it. Again, she suggests that it is the level of expectations that needs adjusting.

Finally, in their value of "the truth," they refer to authenticity. They express their belief of living authentically before the children, of teaching their children to live authentically, and to recognize truth. This explains in part their pedagogical value of integration - immersing learning in as many aspects of real life as possible.

One home-schooling cultural worker shares this story about authenticity and teaching her view of immersing children in an environment of truth: "You know someone once said that when they're training someone to look for counterfeit money, they don't give them counterfeit money. They just touch and go through it over and over, so that when they get the counterfeit money, they recognize it immediately."

Theme 3: "Heirloom" of Life-Long Learning. The home-schooling cultural workers value education where learning is holistic, situated in real life when possible, continuous, and a "way of life." When mother is both the parent and the teacher and the house is both home and the school, the combination becomes a natural environment to foster life-long learning. Life-long learning indicates an attitude towards education that suggests that it is not confined: to the time from 8:30 - 3:30 Monday through Friday, or to the years spent in grades K - 12. It is an attitude towards education which

suggests that learning can be any time and any place, indeed, all the time and everywhere.

Several home-schooling cultural workers give voice to this attitude of life-long learning:

. . .Education is part of our family's personality.

. . . This is a much more efficient, exciting, positive and nurturing way to learn; to develop life-long learning.

. . .School is all the time.

. . .Every parent should home-school , even if their children are in public schools.

. . .[In public school], there is too much separation between learning and fun. For example, school's out, so then we play. In home-schooling, we're always learning and it's fun.

Theme 4: "Heirloom" of Independence and Individuality. "A lot of people may think home-schooling is conservative and narrow minded, but so be it," cites one home-schooling father. Comments such as this one, in a small way, demonstrate their attitude of independence regarding their choice to go against the norm.

Both the literature and the data from the interviews reveal the common characteristic of being very independent and valuing individuality. (This is partially discussed at the beginning of this chapter under the issue of control.). They do not directly discuss the value of independence or individuality to a great extent. It is more of an implied value. Perhaps one of the better indicators is the consistent dislike of what they call "peer-dependency." They desire to limit the norming and conforming aspects of same-age grouping, at least in part, to allow for the development of independence. They often discuss adjusting the learning environment to accommodate the "individual" learning

styles and interests of their children. These are demonstrative of their recognition and value of individuality.

Beyond this, they do value the redistribution of power that seems to transpire when a person is independent. For example, they mention that they appreciate not having "to answer to the state," "the local school authorities," or even "the school calendar." One home-schooler said it this way, "[we] have the freedom to pee when we want, eat when we want, play when we want, take a vacation. . ."

Theme 5: "Heirloom" of Family. Next to their religious values, families are the most cherished aspect of the home-schooling cultural worker. They are referred to as the "bedrock of American society." The home-schoolers imply fierce loyalty to the unity of their family.

To be sure, they value nuclear family and families staying intact. It is no small consequence that of the sample of respondents, only one is a blended family. They speak highly and frequently of the "unity" they feel as a family. They attribute home-schooling, at least in part, to their success of building strong families.

The roles in the home-schooling family tend to be very defined. At first glance, they might appear to be very traditional: the father as breadwinner, the mother as homemaker, and the children as precious, but subordinate. One might say they are patriarchal, however, that seems debatable. The mothers in this sample, appear to be quite matriarchal. To simply pass them off as traditional does not seem prudent.

This seems especially noticeable in the interviews with both the father and mother. In each of these cases, there is a distinct air of independence on the part of the mother. The fathers are very eager to participate in the interviews and quite informed and engaging every time.

110

But it was very difficult to determine the role of the father, with any preciseness, within the home-schooling family.

That however, is not the case with the mother. The role of the mother in the home-schooling family is one of tremendous power and influence. As one home-schooling father noted by the old quote, "The mother that rocks the cradle, rules the world." There are some indications that the home-schooling family is actually a "matriarchal family." This, however, cannot be ascertained without further research. What can be stated, is that the role and responsibilities of the mother, holds a primary position in the family units of home-schoolers.

The view of children has been previously discussed in the chapter, but in summary: They are valued individualistically. They are viewed to be in need of protection for an extended period of time, primarily because of their impressionability. In fact, it appears, at times, to be a matter of power with home-schoolers, over who has the right of "influence" during the "impressionability" period. It is a right and responsibility they want and cherish.

There also appears to be both an appreciation for childhood, and an extension of childhood. This extension seems to be, according to the home-schoolers, the result of shielding them from extended periods with same-age peers. Though many of the respondents have teenage children, there appears to be an absence of typical adolescent problems. In fact, there are glimpses of the possibility that the usual period and problems of adolescence are somewhat diminished as a result of an extended childhood and early maturation resulting in making career choices earlier.

Theme 6: "Heirloom" of a National Christian Heritage. The home-schoolers in this sample believe the foundation upon which this country was

established was Christian in principle and that it should remain so. It is their belief, that not only were most of the founding fathers of our country devoutly religious in the Christian faith, but that it was their intent that the nation be Christian. Further, they believe and teach that our laws have their basis in the ten commandments and are Judeo-Christian in foundation.

It is important to distinguish what they mean and don't mean by this belief. At first glance, one tends to perceive that they want to force their Christian belief and faith upon every citizen. That would be a misrepresentation of the home-schoolers of this sample. What they mean by their belief about our nation as Christian is that the tenets of the Christian religion are an inherent aspect of the documents that represent our national identity. Christianity is part of the fabric from which the garment of the United States is created and clothed. This belief does not include that all people of the nation must be Christians themselves.

One home-schooling father shares, "...[we] have veered so far away from the basic principles our country was formed on...it can be dangerous. If a democracy is built on certain principles and we dilute and change, then it results in a chain of re-interpretations."

This same sentiment is portrayed by the home-schoolers in a variety of ways. One, is their struggle with the public schools treatment of subject matter in both science, especially creationism, and history, especially the early U. S. period and the role that Christianity played in the creation. (This issue has been discussed earlier in this chapter.)

The other is their reference to research conducted by Peter Marshall (1977), particularly, and also David Barton (1990). This research provides prolific accounts of perusal of original documents written by various historical founding figures in the making of our country. Through his research, Marshall,

purports that the United States entered into a covenant relationship with God from its inception, much like Israel. He portrays the role that Christianity plays in the governing of our nation.

The home-schoolers of this sample unanimously believe that our national roots are deeply entwined with Christianity. This is a heritage they hope to transmit to their children, a national Christian heritage.

CHAPTER V

CLIMACTIC CONCLUSION OF THE HOME-SCHOOLING STORIES AND EXIGENT IMPLICATIONS FOR AMERICA'S PUBLIC SCHOOLS

Review of the Purpose of the Study

In our nation today, a quiet and growing exodus from public education is emerging. One by one, some parents are deciding to take matters into their own hands. Growing numbers of parents are choosing to carry the burden and responsibility of educating their own children, many without certified or formal teacher education, and also, without any governmental aid or return of their tax dollars paid to public education. Though their decisions have been made individually, collectively, this group is known as home-schoolers, and they constitute the home-schooling movement.

Does the home-schooling exodus represent an initial "crack" in a system that is breaking? Gerlach and Hine (1970) contend that "accelerated social change occurs at the interfaces of the human world - just as geological shifts occur along the fault line" (p. 216). This study, in the final phase, attempts an examination of the "fault line" or "interface" created by the exodus of the home-schooling movement from America's public schools in search of implications for improvement and "accelerated social change."

The goal is to trek, as a journeyman of America's public schools, and stand at the edge of the home-schooling movement as if it were a lucid lake and

to ponderously peer at the image of America's public schools revealed in its reflection. Then, with the artistic instrument of language, to sketch that reflection for the educational community that it might initiate an engaging and critical conversation capable of illuminating our struggle to create public schools worthy of even the children of the "best and wisest parent" (Dewey, p. 7).

The process of this study begins with a careful review of the literature; one that portrays the national backdrop for the drama of the home-schooling stories. Holding this information in mind, the focus of the study turns to the individual stories of twenty-five home-schoolers. An attempt is made to listen to their stories in such a manner as "to step into the mind of another person, to see and experience the world as they do themselves" (McCracken, 1988, p. 9).

In an effort to more fully accommodate the purpose of the study, which is to determine what home-schooling can tell us about public schools; the researcher listens to the home-schoolers as pedagogues and cultural workers. What, as practicing pedagogues, do they value pedagogically? What, as cultural workers- creators of culture, do they value culturally? The data is gathered and stands in contrast with the data regarding their view of public schools. From this data many themes emerge, as is recorded in chapter four.

With the data collected and the themes identified, the study begins consideration of the third study question:

III. If one entertains as true, the views of home-schoolers regarding pedagogy, culture, and the view of public schools, what view emerges and what are the exigent implications for public schools?

First, a consideration is made of the data, as if it were a "lucid lake." As one "stands at the edge" what reflection is revealed? What view of America's

115

public schools emerges and what do we know of the practice of pedagogy and creation of culture valued by home-schoolers? The reflection is revealed through the themes in the home-schooling stories.

McCracken (1988) suggests that the investigator consider these themes as "if they were simply and utterly true. . . .The investigator must let these ideas live in his or her own mind as if they were the most natural of assumptions. Once these ideas have been properly 'entertained' the investigator can ask: 'What does the world look like when I hold these things to be true'" (p. 20).

In an effort to "entertain" the themes as "utterly true," a summary is compiled of the themes discovered in the data of each study question. They are written not as representing what "this one said" or "that many suggest," but matter of factly, as if the themes were "utterly true." They are written as conclusions of the data. Conclusion means "to bring or come to an end, close . . .to reach a decision" (American Heritage Dictionary, 1983, p. 145). They are written declaratively, in an effort to help sketch a strong portrait of the collective views of the home-schoolers.

After the conclusion of the thematic data from each question is given, the investigator follows with a critique of the data. Using the artistic instrument of language, the critique is written as a reflective sketch of the view that emerges from the home-schooling stories. A critique is "a critical review or commentary" (American Heritage Dictionary, 1983, p. 165). The critique provides the opportunity for the investigator to pose pertinent questions and add the nuances and insights of the investigator, those things not readily revealed in the data. The purpose is to "take the themes. . .and see how these can be brought together into theses" (McCracken, 1988, p. 46).

This process is accomplished "through the simultaneous use of 'the self as instrument' and a process of analysis" (p. 44).

> In this final phase of research, the focus changes once again:
> [Now] . . . one is no longer talking about the particulars of individual lives but about the general properties of thought and action within the community or group under study. Furthermore, one is no longer talking about the world as the respondent sees it. One is now talking about the world as it appears to the analyst from the special analytic perspective of the social sciences (McCracken, 1988, p. 46).

The task is to explicate the meaning and purpose of the actions of the home-schooling respondents. What do their actions represent culturally. To attempt such a task is not an easy one, nor one to be taken lightly. Sociologist Clifford Geertz (1983) shared this version of a story (first told by Gilbert Ryle) to illustrate the complexity of meaning within a culture:

> Consider, he says, two boys rapidly contracting the eyelids of their right eyes. In one, this is an involuntary twitch; in the other, a conspiratorial signal to a friend. The two movements are, as movements, identical; from an I-am-camera, "phenomenalistic" observation of them alone, one could not tell which was twitch and which was wink, or indeed whether both or either was twitch or wink. Yet the difference. . .between a twitch and a wink is vast; as any one unfortunate enough to have had the first taken for the second knows. The winker is communicating. . .in a quite precise way. . .Contracting your eyelids on purpose when there exists a public code in which so doing counts as a conspiratorial signal is winking. That's all there is to it: a speck of behavior, a fleck of culture, and voila` - a gesture (p. 39).

To complicate matters, he proposes the possibility of a third boy, who decides to clown around and "parodies" the wink of the second boy. He "winks laboriously...perhaps adding a grimace." The parody winker, of course, is attempting "ridicule";...not "conspiracy" of a true wink. If people think he is actually twitching or winking, he is sure to have egg on his face!

> One can go further: uncertain of his mimicking abilities, the would-be-satirist may practice at home before the mirror, in which case he is not twitching, winking, or parodying, but rehearsing; though so far as what a camera...or a radical behaviorist...can tell he is just rapidly contracting his right eyelids like all the others. (p. 40)

Such a simple action, contracting the eyelids, and so many possibilities! Is the action a twitch? A wink? A fake-wink? A rehearsal of a fake-wink? How does one decide? "The thing to ask, [says Geertz] is what their import is: what it is, ridicule or challenge, irony or anger, snobbery or pride, that, in their occurrence and through their agency, is getting said" (p. 43). Such is the difficulty of any investigator attempting to ascribe meaning and purpose to the actions of another. It is an attempt to be taken with care and prudent caution.

Finally, after entertaining as "utterly true" the conclusions of the home-schoolers' views, and examining the view that emerges through the critiques as "reflective sketch," then the investigation engages in explicating the exigent implications for public schools. Van Galen and Pitman (1991) "suggest that the significance of this movement lies in what can be learned about learning, about educational policy, and about the strength and viability of the institution of schooling" (p. 5).

The implications determined as most exigent are presented as "tracer elements" illuminating the deficiencies and weaknesses of the social system of America's public schools. For as Gerlach and Hine (1970) explain:

Social movements are like tracer elements coursing through a social system, illuminating its deficiencies and weaknesses. They serve to identify the points at which radical social change must and will take place. Members of the established order who genuinely want to create a social system free of those particular flaws can use the same mechanism for mobilizing energy as the protesters use to reveal the flaws. (p. 217)

Conclusions, Critique, and Implications

Why do home-schoolers choose to educate their children at home instead of public schools?

Conclusions as "utterly true": Four major themes encompass the initial reasons detailed by home-schoolers for choosing to teach their children at home instead of sending them to the public schools. The four themes are: (1) special needs of children which the public schools are either unable or unwilling to accommodate; (2) specific dissatisfactions with the public schools in areas which the parents have no control to change; (3) a desire to enhance family life which they believe the public school hampers; and (4) influence of the philosophy of a home-schooling advocate as an improvement over the philosophy purported by public schools.

Religious values influence many in their decision to home-school, but are not the impetus for the decision. None of the respondents reveals a personal religious conflictual incident with the public schools that resulted in their decision to choose home-schooling.

119

Home-schoolers come to their decision individually and independently of others, in most cases. Even those that are influenced by an advocate, usually only hear that advocate, initially, through the media, and not personally. Except for a few, most come to know other home-schoolers personally only after they choose to home-school.

They begin home-schooling with a temporal year-to-year commitment in mind and usually for rather specific reasons. Over time, the commitment becomes a "way of life," and the reasons they continue to home-school differ from their original reasons. The most important reasons home-schoolers cite for continuing to home-school are embraced by four major themes. They are: conviction, transmission of personal values, control, and benefits.

Home-schoolers teach their own children out of a sense of conviction, a sense of responsibility. They accept the responsibility of educating their own children as God-ordained and solely theirs -not the federal government's, nor the state's. This sense of conviction, is the result of a growing awareness of their responsibility as parents to oversee the education of their children.

The transmission of personal religious, moral, educational, and familial values is the most important reason home-schoolers choose to teach their own. Actually, religious values are viewed as encompassing all the others. There is no separation. The religious values dictate and define their moral, educational, and familial values. The religious values, which are Christian in nature, are the foundation upon which life is built; it is the culture. It is this foundational belief system that home-schoolers want to instill in their children. They want to give them a solid foundation religiously, morally, socially, and academically. They want to prepare them for life and provide them with the inward character to go against the flow of culture when necessary.

Control is an integral part of why they choose to home-school. By nature, home-schoolers are independent and individualistic people. They accept only one overall authority in their life - the sovereignty of God. While they respect and acknowledge civil law, they believe God's law to be above it; therefore, they see those authorities as only having the control in their lives that they allow or agree to acknowledge. Home-schoolers choose to teach their own so that they can control the life-shaping power of the curriculum. They strive to control the learning environment to protect their children from conformity and negative peer pressure. By home-schooling, they control the role of primary influence in the lives of their children during the formative years.

Finally, the choice to home-school is made for the benefits it provides. The personal pleasure of teaching your children and seeing them learn is very rewarding. Home-schooling serves to strengthen and enhance the relationships in the family, especially the mother-child relationship. Flexibility is a benefit of home-schooling, providing the opportunity for families to travel when they want, accommodates for illness or other family mishaps, and provides extra hours to groom the special gifts of children through outside sources.

Critique as "reflective sketch": Reflecting on the stories of why these respondents choose to home-school their children, it is as if life handed them a stone, dull and lacking luster. Because it seemed the best alternative, they accepted the stone, with some caution and a temporal sense of commitment. During the process of carrying the stone, its surface began to reveal its character with a glimmer of sparkle. The sparkle sparked hope. Hope produced awareness. Awareness manufactured commitment.

Commitment created cause. Cause constructed culture. Culture revealed its worth, the stone, a diamond in the rough!

The metaphor of discovering a diamond in the rough sketches a reflection that envelopes the reasons the respondents discussed with words, and yet, expands to embrace their spirit and demeanor. The discovery theme is illuminated in the distinction they make between initial reasons for home-schooling and the most important reasons they continue. Somewhere along the way, a change transpires. What begins as a result of dissatisfaction and a search for an alternative, leads to a discovery of something much more, a new way of life. What begins as an awareness, grows into a conviction. The transpiring change and the element of discovery can be traced throughout their stories.

Most of the respondents share that they did not personally know any home-schoolers when they made their initial decision to home-school. All of them purposefully, individually, and independently made their decision to home-school alone, just "a blade of grass." Yet, without exception, they soon find themselves to be "a blade of grass" in the "grassroots" of a movement that is local, state, and national in scope and organization. Swiftly, each one becomes connected to a host of others who are of like-mind. Through these connections, they "discover the gem of community." What seems of import is that the original decision was made without the benefit of community. In the process of their home-schooling journey they discover community and it is one of the reasons they continue to teach their own.

As they begin to journey as pedagogues for their children, it illuminates and heightens their own awareness of who they are and what they value and cherish in life. These values and beliefs become the foundation for the curriculum they teach. Consciously attempting to teach and live so as to

"transmit one's personal values" leads to the "discovery of the gem of authenticity."

This discovery of authenticity is illuminated in the role of importance religion plays in their reasons to home-school. Initially religion is referenced only as an influence, but not cited as a specific reason. They do not list any personal specific religious conflictual incidents with the public schools. What is of import, however, is that religious values are one of the primary reasons they continue their commitment to home-schooling; what then of the change? It is the discovery of a meaningful experience of pedagogy where the curriculum is centered and embedded in one's culture. It is the integrated daily living and the conscious and deliberate teaching according to one's cherished beliefs and values. It is the discovery of authenticity.

Engaging in pedagogical activity that not only allows for, but requires a deep level of authenticity, leads to a deepened relationship with their children. It leads to the "discovery of the gem of intimacy." Their description of the benefit of enhanced family life best illuminates the discovery of intimacy.

What begins as a conflict develops into a growing awareness, and finally, transcends into a "conviction." What is of import; why the change? The change is the discovery of community, authenticity, and intimacy, the diamond in the rough. They find the experience of home-schooling not to be merely an obligation or just an alternative choice to a bad situation, but rather a meaningful experience for them and their children. It becomes a "way of life," the creation of a culture (Giroux, 1992, p. 14).

Because of its worth, this "diamond in the rough" brings about the issue of power and control. To experience the value or benefits of home-schooling, the home-schoolers must have the ultimate power or control over the education of the children. Listening to their stories, there tended to be a

growing awareness or conviction on the part of the parents regarding their rights of authority versus the state's. It is as if they come to see the power that lies in the intersection of children, curriculum and the creation of culture. This intersection illuminates the wealth of the gem, the diamond in the rough, and the reason control is an inherent issue. As one home-schooling father so aptly describes with the old adage, " the hand that rocks the cradle, rules the world".

Implications as "tracer elements": The discovery theme of finding a "diamond in the rough," permeates as salient in the home-schooling story. What starts as a seedling of specific dissatisfactions or need, or perhaps as a hope for something different and better, blooms into an "awareness" and matures as a "conviction" about how to live a life; or create culture. What starts in isolation and as an independent decision quickly ascends to a new community of others. What is the meaning of such an "awakening"? Does it, in itself, hold implications for public schools? Perhaps.

Sexson (1988), in her research, suggests that home-schooling is an emergent shift in cultural consciousness. She explains that transformational theory (Kuhn, 1962) offers one way of understanding home-schooling as an emergent consciousness. "Whereas dominant models of social movements envision people 'joining' or 'being brought to movements,' home-schoolers represent a case in which people of changed consciousness find 'each other and come together' (Sexson, p. 129).

George Leonard (cited in Sexson, 1988) claims that "awareness is the transformation and there is no force that can stop it. . . .during periods of explosive change . . . the greatest danger lies in the fact that the awakening doesn't happen to everyone at the same time" (p. 100-110). So what is represented in this emergent shift of cultural consciousness? Sexson (1988)

finds that:

> Home-schooling is [a] social movement among many which is indicative
> of a widespread and rapid shift in consciousness. The themes of
> emergent consciousness . . .center on a rejection of bureaucratization
> and institutionalization. The synchronous shifts in personal
> consciousness . . .embody a move toward both autonomy and
> connectedness, toward greater simplification and personalization. It is
> a move toward value explicitness opposed to value compromise. It
> is . . .a move which seeks to create meaning and to recover control over
> the most vital aspects of personal life. (p. 131)
>
> The unified value orientation among the group [is] one which
> [holds] family life to be organic, sacrosanct and beyond state control and
> which emphasize[s] the current social arrangements. Further, it [is] a
> value base which esteem[s] autonomy and self-sufficiency. (p. 133)

The notion of an emerging consciousness offers, perhaps, an
explanation and enhancement of meaning for this study as well. Leaning
on the findings of Sexson, the home-schoolers in this study might be considered
prototypical. The home-schoolers of this research describe similar shifts in
thinking.

What then, are the exigent implications of the home-schooling
movement as part of a representation of emerging consciousness? Perhaps
they can serve as a reflection of society as a whole. Sexson (1988) suggests
the metaphor of a hologram with its remarkable feature of reconstructing the
entire image from a smaller fragmented piece of the hologram. Drawing on a
description by Ken Wilber (cited in Sexson) she explains:

A hologram . . .can best be described by an example: if you take a holographic photo of a horse and cut out one section of it, e.g. the horse's head, and then enlarge that section to the original size, you will get, not a big head, but a picture of the whole horse (Sexson, p. 137).

This same notion is consistent with Gerlach and Hine's (1970) description of social movements serving as tracer elements coursing through a social system, illuminating its deficiencies and weaknesses, identifying, for those that care to take note, the points at which radical social change will take place. Both notions suggest that social movements provide insight about society at large.

Educators participate both in the transmission of culture and whether consciously or not, the creation of culture. As such, they are in a unique position to have their

> finger on the pulse of culture. . .to be readers of the culture. If school people could become aware of this fact, we could move from schooling as the unconscious transmission of culture to a more dynamic function of reading, responding to and co-creating culture. In an era of rapid social change in which the cultural symbols are no longer intact, it may not only be desirable but necessary that schools move from a static transmitting function to a more adaptive, responsive, creative function. (Sexson, 1988, p. 135)

Recognizing that social movements, especially one that may represent an emerging consciousness, can be laden with enlightened suggestions and questions for public educators is an important implication. The potential of viewing social upheavals, such as the home-schooling movement, as potent, welcome, and enlightening resources, rather than as debilitating foes, can serve

the schools as a bridge to greater insight and understanding of the larger social community they serve.

As the home-schoolers grow in their awareness, they begin to see the power of education that lies in the intersection of children, curriculum, and the creation of culture. This awareness, and the fact that home-schooling becomes a way of life, brings about the need and the desire to "control." What implications for public education does the control issue offer? This information proves helpful to public education because it adds to the understanding of why the schools have become a battleground for the "culture wars."

Dobson and Bauer (1990) explain:

Children are the key to the future. . . .Children are the prize to the winners of the second great civil war. Those who control what young people are taught and what they experience - what they see, hear, think, and believe - will determine the future course for the nation. Given that influence, the predominant value system of an entire culture can be over-hauled in one generation, or certainly in two, by those with unlimited access to children. (p. 35)

Haynes (1994) proposes the same notion: "Tragically, the public schools have become battlefields in the culture wars that divide our nation. . . . Extremes have surfaced on all sides, and any notion of common vision for the common good is lost in the din of charge and counter-charge" (p. 30).

The awareness of understanding the power of education in shaping culture and consequently, our future, appears to come individually to the home-schoolers through their social experiment with teaching. It appears that their awareness is happening synchronously with society at large. Indeed, it seems the last to become concerned with the issue of culture creation and the role of education are the educators, themselves! This implication is a challenge for

public educators to quit avoiding the "war" and to examine the issues and societal events at hand, and to determine what moral, ethical, and professional position should be theirs in the struggle.

How do home-schoolers view the world of public schools?

Conclusions as "utterly true": The home-schoolers view the nations' schools as a place that has changed since they were children. Public schools create a culture all their own, and it is one that is "fabricated" and "artificial." It does not resemble the real world. It is a limiting place that demands a certain loss of individuality and requires a certain measure of conformity. Differences, of all sorts, among its students are problematic.

In public schools there is a lack of discipline and respect of authority among many of the students, which results in an environment that poses potential safety problems of a serious nature. There appears to be a loss of a clear moral standard, no "right and wrong." The moral climate tends to be "relativistic in nature," reflecting the society as a whole.

The same age grouping of young people in the public schools is not an ideal learning environment. It does not represent the "real world." It tends to lead to "peer-dependency." This results in a student's peers maintaining a greater role of influence in their lives, than the adult models of teachers and parents. Sufficient modeling of authentic social interaction by and with adults is lacking in public schools.

The curriculum offered students is choppy and fragmented because of the bell-to-bell time intervals of public school. It is watered down and strays too far from the basics. Learning needs to be made more meaningful by making the curriculum more applicable to real life. Assessment, as mandated

by government agencies, works as a dictator limiting the flexibility of the curriculum of public schools. Finally, in public schools the curriculum is used as a political tool to distort the truth to America's children about the history of our nation and our origins in science.

The teachers in public schools are, by and large, kind adults that care about the welfare of their students. They have great potential as an influential authority in the lives of children. They are, unfortunately, professionally and politically powerless. Many teachers are wise about pedagogical and cultural matters, but their "hands are tied" and they have no agency in which to promote their views and career insights. They are "trained" and sometimes "brainwashed" into being "politically correct pawns" of the state. They especially are not well represented by the NEA that lobbies in their behalf to influence government and subtly change the philosophical underpinnings of our nation, by infiltrating the public schools and the minds of America's children.

Families of public school children are called upon to support their schools. Yet, in return their authority is subtly diminished by the schools . The schools make many of the decisions in a child's life that once were the decisions of parents. Parents and families are given opportunities to participate in their children's school, but only in very limited ways. They can help to run the PTA's, raise funds, and make cookies, but there is little room for the parents' "voice" in the inner workings of the school or its curriculum. Furthermore, parents send their children to school all day, and then, are often asked to give up their evening family time at home for homework or extracurricular school activities.

Though public schools are made up of children representing local neighborhoods and communities, the schools are made of curriculum, policies, and personnel that represent the interest of the government, especially the

129

federal government and its courts of law. They are not allowed to represent a belief in God; therefore, the schools are "God-less." America's public schools no longer represent the values of the majority of grassroots citizens in the local communities they serve. They are government schools, not community schools.

Critique as "reflective sketch": If one peers at the "lucid lake reflection" of America's public schools as viewed by the home-schoolers, one sees two reflections, one of schools the way they "used to be" and one of how they are today. First, one sees a village enclosed and surrounded by protective community walls. At the center of the village is the local public schools, where all the townspeople send their children to learn and prepare for the responsibilities of adult life and citizenship. Life seems simple and peaceful in the village. The townspeople fully trust the local schools as a safe, appropriate, and productive place for their children.

In the second view, the village is besieged by a conspiracy. The teachers, as naive, innocent pawns, allow a "Trojan Horse" into the village's schools and out of the belly of the wooden horse comes the enemy, "They." Slowly but surely, "They" worm into government policies and the highest court cases in the land. "They" manage to rid the schools of God, removing any symbolic references of the God and Christian values of the village. In the void, "They" base knowledge on the authority of secular truths and values. "They" take the history of our nation and strip the significant role that Christianity played in its foundation. "They" tell the children we evolved, failing to mention the great Creator. "They" take the minds of the children and teach societal acceptance of morals and values that are contrary to the Biblical "truths" of the village parents and grandparents.

130

The metaphor of the "Trojan Horse" sketches the essence of the home-schoolers' view of public schools. The respondents intimated feelings of victims; victims that have been betrayed and robbed of their own community schools, and the influence and connection they once felt with those schools. The schools are viewed as having changed from community schools, their schools, to government schools, not theirs; from schools reflecting the Christian roots and heritage of our nation, to schools that deny the heritage and are secular in nature. The home-schoolers speak in tones that imply that the changes were made in a clandestine and conspiratorial manner.

What is unclear, is who comprises the "They," the enemy of the wooden horse's belly. Among the potential villains, is the federal government, the NEA and the religion of humanism and its followers, the humanists. Overall, the federal government is primarily blamed as the villain. NEA is a frequent reference as the "Trojan Horse," for it is viewed as the means often used by the villain to infiltrate the public school system through government policies, programs, and by controlling or influencing the funding.

"They" is also commonly referred to as "humanists" or "humanist thought." The religion of Humanism, by the home-schoolers' view, appears to be a clear enemy and a contributing aspect of the downfall of the public schools. However, specific leader(s) of this "armed force of humanists" tend to go unnamed.

Besides the view of public schools as property of the government rather than property of the community, respondents view the public schools and the curriculum and learning environment to be lacking and limiting. It is with tones of pity, not animosity, with which they speak. They tend to express pity and sympathy for both the students and teachers that abide in the institution of public schools.

Implications as "tracer elements": The metaphor of the Trojan Horse provides a variety of exigent implications for public schools. Foremost, is the issue of government schools verses community schools. Most public school officials would probably claim that they not only serve the community first and foremost, but that they also genuinely desire to serve them. At the very least, this research provides a challenge to that claim. When writing policies, planning curriculum, school schedules, and any other governing aspect of the school, what is most considered, the governments' (state and/or federal) wishes or the communities? How often is input from the community genuinely considered? Most importantly, whose schools are they?

This research implies a question that reaches deeper into a possible problem which asks, what is the difference between the people and the government? If our government is for the people, of the people and by the people, when did a we-they relationship develop? What does such an adversarial relationship towards the government mean for public schools? If public schools are both the government's and the people's of the local community, where is the balance? This, no doubt, has been a perennial question since the inception of public education and the indication is that it remains so.

This research displays the need for public schools to reexamine the balance between government and the community. Further, it suggests a need to examine what their role is and should be between the community and the government. Are they employees, agents or pawns of the state? Are they employees, agents or pawns of the community? Can they represent both? How would or do they balance such a position? Is there appropriate preparation by university education programs for educators encountering such a position?

For all the difficult questions this position of balancing requires, one can see that it is also a position of potential power that could be ignited and utilized in powerful ways for shaping the fabric of our nation. If, as this research suggests, we are living in a time when growing numbers of people feel that the government is a separate, suspicious adversary, then schools as government schools are in danger of being targets. Educational leaders, could however, become mediators, diffusing this fracturing of consensus and restoring the unity we need to have as a nation. Public schools are one entity that is empowered by both the government and the community, both entities have a very serious investment at stake. Public schools, then, in a very real sense, can become a meeting place for consensus and perhaps lead the way to the eventual healing of our fractured nation's psyche.

The Trojan Horse metaphor represents the victims as betrayed and robbed. Home-schoolers, however, do not really consider themselves personally as victims, in fact, overall, they would be more likely to call themselves victors. The image of "victim" is a reflection of their description of the place of Christianity and/or the Christian in today's school. Christianity is the real victim they portray in their stories. Again, the public school is also not the true villain. It is the government entity representing the public school that is perceived as victimizing Christianity.

This notion of Christianity as a victim is one that is shared by a growing number of others (Carter, 1993; Dobson & Bauer, 1990; Neuhaus, 1984; Noebel, 1991).

> The arena in which our public moral and political battles are fought. . .
> has become openly hostile to religion. . . .From the point of view of
> religiously devout people whose consciences and visions of reality are
> influenced by faith, the public square can indeed seem a cold, suspicious,

133

and hostile place. That the hostility might sometimes have a justification does not mean that the hostility is not there.

(Carter, p. 52-53)

Religion has always been an important facet in America's character. It not only is cherished, but is a freedom protected by law. Surveys continue to show that the majority of American's believe in God and attend worship services. Yet despite this

many political leaders, commentators, scholars, and voters are coming to view any religious element in public moral discourse as a tool of the radical right for reshaping American society. But the effort to banish religion for politics' sake has led us astray: In our sensible zeal to keep religion from dominating our politics, we have created a political and legal culture that presses the religiously faithful to be other than themselves, to act publicly, and sometimes privately as well as though their faith does not matter to them. (Carter, 1993, p. 3)

It is certainly easy to understand why educators would want to avoid any public discourse over religion considering its sensitive and volatile nature. However, if we are to be culturally sensitive as practicing educators, this is not a luxury we can afford. America is experiencing a "resurgence of religious belief" (Carter, 1993, p. 3). The political arena, with the New Religious Right, is perhaps the most prominent example of this resurgence. This research and the concerns and visions expressed by the home-schoolers is saturated with religious aspects. Public schools at the very least should become knowledge-able about present day religion and its shaping role in the culture and politics of our country. This knowledge can be a tool to help them navigate, sensitively, concerning the children, families and community that they represent.

The research illuminates several specific areas of concern regarding issues of religion and public education. One is the issue of humanism or secular humanism. Many of the respondents speak about and refer to humanism as a religion. There does not appear to be a clear consensus among the respondents or the current literature, regarding humanism. Is it a religion? What does it mean to be a humanist? Is there a leader or leaders to this religion or organization?

Whether secular humanism is real or not, it certainly is real to these respondents, and it is something they fear and want to avoid. In many ways, the fear of "humanism" seems comparable to the rampant fear of "communism" during the McCarthy era of the fifties and sixties. Rather than scoff, scorn, or appear as hostile, the research suggests it would be wiser to have a sensitive understanding so that we can be open to discussion and capable of meaningful conversation with local patrons.

Secondly, the investigator of the study, in attempting to understand the meaning behind religion, home-schoolers, and the public school arena, discovered that the struggle is part of a much larger issue. Neuhaus (1984) explains:

> The religious new right is forcing a first-principle reexamination of the role of religion in American life. Perhaps more important, it is forcing to the forefront the question of "religious America" - the ways in which the American experiment is appropriately conceived as a sacred enterprise . . . .[Its] leaders are possessed by a crusading mentality that invokes the fear of fanaticisms once presumed to be past. . . . Fanaticism is contagious. It tends to evoke a similar response from opponents not ordinarily given to being fanatical. When this happens, it becomes almost impossible to blunt the do-or-die edge of politics. As Pascal said

more than three centuries ago: "Men never do evil so completely and cheerfully as when they do it from religious conviction." (p. 6-8)

Part of the larger struggle is the fracturing of Protestant Christianity into newly defined factions. Christianity is the religion of the majority of Americans. However, in the last two to three decades, the definition of what it means to be Christian appears to be in flux, along with the religion itself. Neuhaus (1984), speaking as a mainline Protestant theologian, explains that

the quarrel with politized fundamentalism is not so much over the form of religion's role in society but over the substance of the claims made. . . . Our quarrel is primarily theological. Unless that quarrel is transformed into an engagement that moves toward dialogue, we will continue to collaborate, knowingly or not, in discrediting the public responsibility of religion. . . . The question is whether we can devise forms for that interaction which can revive rather than destroy the liberal democracy that is required by a society that would be pluralistic and free. The prospect of achieving this is not encouraging. One reason for this is that in all our institutions, including the churches, there is pervasive confusion about what is meant by references such as "liberal democracy," "pluralism," and "freedom." (p. 9 & 19)

The larger struggle includes major theological differences within the religious community of the faith held by a majority of Americans. Further, as Neuhaus suggests, there is great confusion about the meaning of very important language needed to begin a dialogue that might bring cohesion and help maintain democracy.

What are the implications for public schools regarding these problems with society's religions and politics? As centers of cultural transmission and cultural creation, they should be aware of the struggles of the larger society,

136

whether religious, economic, welfare, etc. This knowledge can be useful in understanding local problems in the larger social context from which they come. One such problem is the issue of curriculum as an ideological weapon, as explained by the respondents.

The home-schoolers express their belief that much of our history has been rewritten leaving out the role that religion played in the founding of this country. They also have concern over the limited view in science texts which present the idea of evolution yet leave out creationism. They believe this to be political tinkering.

They are not alone in the notion that curriculum can be and is being used as ideological or political weapons (Carter, 1993; Dobson & Bauer, 1990; Neuhaus, 1984; Noebel, 1991; Schlesinger, 1992). In The Disuniting of America, Schlesinger (1992), a noted historian, acknowledges the abuse of history as a weapon:

> History as a weapon is an abuse of history. The high purpose of history is not the presentation of self nor the vindication of identity but the recognition of complexity and the search for knowledge. . . . Falsifiers of history do not safeguard freedom but imperil it. . . .Honest history is the weapon of freedom. (p. 52 & 72)

This research study does not ascertain that indeed our history is being purposely tainted for political purposes, but it does imply that educators must be ever vigilant about the curriculum and the search for truth. This implication has far reaching conclusions. For

> the schools and colleges of the republic train the citizens of the future. Our public schools in particular have been the great instrument of assimilation and the great means of forming an American identity. What students are taught in schools affects the way they will thereafter

see and treat other Americans, the way they will thereafter conceive the purposes of the republic. The debate about the curriculum is a debate about what it means to be an American. (Schlesinger, 1992, p. 17)

Not only do the respondents suggest that the curriculum is used a political weapon, but that sometimes teachers are as well. Teachers are viewed as being kind, caring and pedagogically influential, but politically and professionally powerless. This beckons the question, " is it true"? Are teachers politically and professionally powerless?

Curriculum theorist, Constance Kamii (1981) says,

Teachers have an enormous influence on children's development. . . .But teachers today have very little autonomy and scientific training. . . .By autonomy I mean the right and responsibility to make professional decisions. By scientific training . . .I am referring to the scientific study of children. . . . Teachers thus become the mere instrument of other people who are supposed to know. (p. 5-6)

Giroux (1992) believes:

The proletarianization of the teaching profession has made educators too dependent and powerless. . . .We need to redefine the role of teachers as transformative intellectuals. . . intellectuals as engaged critics. . . able to exercise power. Pedagogy is always related to power. . . . so learning must be linked not just to learning in the schools but extended to shaping public life and social relationships. (p. 15)

The home-schoolers' critique of public school teachers suggests that they are often used as pawns, tools of political correctness, and that their own professional organization, NEA, is out of their control and not philosophically representative of most of America's public school teachers. This research does not determine the accurateness of these statements; however, they are

informative even so, as they are representative of a segment of public perception. If one holds as true the home-schoolers' critique of public school teachers, one clearly sees that they are professionally heteronomous rather than autonomous.

Heteronomy is "moral and intellectual regulation by others" (DeVries & Zan, 1994, p. 31). Autonomy is "moral and intellectual self-regulation" (p. 31). Heteronomy operates from an "attitude of mindless obedience" (p. 31) while autonomy fosters an attitude of "reflective understanding" (p. 31). Teachers, as employees of the state and community, are in a precarious position regarding power. It is a position that certainly promotes, and appears to demand, heteronomy. The exigent implication of this research calls for, at the very least, an examination of definition regarding what it means to be a teacher, and a search of ways to provide an atmosphere which fosters teacher autonomy by detangling the webs of power and authority inherent in the teacher position within the institutional structure.

As Home-Schooling Pedagogues, What Do They Value Pedagogically?

Conclusions as "utterly true": Pedagogy, whether practiced in public schools or in homes, is an intensively human endeavor that involves a complex web of interpersonal relationships. The role of the pedagogical relationship between the mother as teacher and child as student dominates the home-schooling stories. The mother is the pivotal character and the pedagogical relationship is the instrument through which she operates. The home-schooling pedagogue believes that nurture and intimacy is the foundation for creating the pedagogical relationship. Tremendous effort and care are taken to

develop and maintain this relationship. The fact that the teacher is also the mother and the student is also the child enhances the pedagogical relationship.

The home-schooling pedagogues value their right and responsibility of authority in the lives of their students. They believe it is their responsibility to protect their students from harm that might stunt their growth physically, emotionally, academically, socially, and spiritually. They protect, not to stifle, but to allow the students to flourish and become what they were created to be.

The home-schooling pedagogue values her own growth as a teacher. She associates with other home-schoolers to share resources, ideas, and encouragement.

As pedagogues, the home-schoolers value a specific view of children. They believe that children are very impressionable, especially when they are young. They believe that this period of impressionability must be guarded and protected because of the power of influence one can exercise over children during this time. They value their right as the primary influence in the lives of their children. Though they believe that children are impressionable, they also believe that over time they can learn to be discerning. Discernment is valued as one of the goals of education.

The home-schoolers firmly believe in the individuality of each child-student. They value this individuality and attempt to accommodate its needs and foster its existence. They tune in to the uniqueness of each child and use this information to guide their pedagogical practice.

As pedagogues, they exercise their authority by controlling the influence of others in the lives of their children. They believe that the same-age grouping of public schools is detrimental to the social growth of children. They value and promote an environment of cross-age grouping.

The home-schoolers value curriculum and instruction that are fluid. That is, curriculum and instruction that are flexible, that can be individualized and personalized according to the individual abilities, interests, and needs of the learner. They strive for competence and confidence in the basics, especially for the young student. They value curriculum that is immersed in real life events and believe that modeling is a valuable instructional method in such a curriculum.

The process of integration is valued as the foundation for the curriculum and the means of instruction. Home-schooling pedagogues strive to integrate subject matter with real life; subject matter with their personal philosophical -religious beliefs; and knowledge with wisdom. Wisdom is valued as the premium goal of education.

Assessment in the traditional public school sense, was rarely mentioned by the home-schoolers. They do not mention grades or the like. They value and utilize their own pedagogical judgment in the area of assessment. They believe they intimately "know their child-student" and are, therefore, the most qualified to assess their progress.

Home-schoolers have specific places within the confines of their home where they conduct school and they have both a daily schedule and a projected school year calendar. These vary from home to home. Yet, what is salient, regarding facility and schedule, is that for the home-schoolers the real classroom and schedule is under the umbrella of the pedagogical relationship. The pedagogical relationship serves as both classroom and calendar and in that sense, home-schooling takes place anywhere and anytime.

Finally, home-schooling pedagogues value their roles, responsibilities, and relationship as "a way of life." Home-schooling pedagogy is a way to go about living life.

141

Critique as "reflective sketch": As one listens to the stories of the home-schoolers as pedagogues, their words sweep across a canvass, painting a depiction. The style is impressionistic; reminiscent of Mary Cassatt, the American painter, known for the delicate feeling and color sense she brought to her sensitive paintings of mothers and children in everyday situations (World Book Encyclopedia, 1972).

Like the mothers in the paintings, the home-schooling pedagogues are engaged in an everyday situation, yet there is wonder, warmth, and energy abounding in the scene. Standing near the children, the mother portrays strength yet tenderness, provides protection yet freedom, presence yet not pressure. The children are fully engaged in activity, unencumbered. The painting is full of light, airy, with a quality of wholesomeness; the essence embodied in the nurturance of a mother-child relationship.

This metaphor best exemplifies what home-schoolers value pedagogically. The pedagogy they value is encompassed by day to day life and the interaction and integration of that life within the context of the pedagogical relationship. The combination of the elements of good mothering and teaching and child as student creates a firmament which is fertile with pedagogical potential and possibility.

Though the basic curriculum of literacy is, of course, valued as essential; the goals of discernment and wisdom dominate the curriculum. The experiences of day to day living are valued as subject matter for the curriculum, and are used to help teach discernment and wisdom. The instructional methods are varied, but the relationship between the teacher and student, mother and child, is valued as the most useful instructional tool. The mother-teacher while immersed in daily life with her children-students, is ever watchful for the opportune "teachable moments" that arise.

142

Implications as "tracer elements": The mothers pervade the drama in the home-schooling stories. Their presence and actions can serve, in a sense, as a model for public schools. For as van Manen (1991) reminds us, "parenting and teaching derive from the same fundamental experience of pedagogy: the human charge of protecting and teaching the young to live in this world and to take responsibility for themselves, for others and for the continuance and welfare of the world" (p. 6-7). This is the foundation from which comes the legal charge of a teacher's responsibility of *in loco parentis*.

van Manen (1991) suggests:

the *in loco parentis* relation as a source for exploring pedagogical understandings and insights that maintain a holistic focus on the lived world of professional educators and children. . . . What is relevant for the relation between parents and children may be informative for the pedagogical relation between teachers and students. . . .There exist deep connections between the nature of teaching and of parenting, yet these connections are rarely explored. In the North American educational literature the parent is remarkably absent. (p. 4-6)

van Manen's notion of *in loco parentis* encompasses more than the traditional charge of educators' being legally responsible for the care and welfare of children in the absence of the parent. He suggests that *in loco parentis* should be a charge and challenge to "care" as if they were the parent. This is not about power and control. It is not a questioning of the authority of parents. It is about compassion, care, and thoughtful practice.

If one takes seriously van Manen's call to examine the parental relationship for pedagogical significance, then , in a sense, the home-schoolers' stories can serve as a prototype of the combination of the two, parenting and

143

teaching. The implications from this research support van Manen's suggestion by demonstrating that the combination of the role of mother/teacher made for a very strong and powerful relationship with her children/students. Examining the metaphor of teacher as mother may be very beneficial to the knowledge of pedagogy.

Dobson, Dobson, and Koetting (1985) explain that language holds the power to influence or direct the study of teaching; "educational words have power --the power to direct the procedures and purposes" of teachers and educational researchers (p. 53). They share many examples of the metaphorical bases of some of the words that are presently used to shape education today. For example:

Industrial - classroom management, cost effectiveness, efficiency, institutional planning, programming, output measures, product, feedback, defective, input-process-output, quality control, time management.

Military- target population, information system, centralization of power, line and staff, scheduling, discipline, objectives, teaching strategies, maintain.

Disease - diagnosis, treatment, prescription, remediation, monitor,
[Medical] label, deviant, impaired, referral-procedure, special needs.
(Dobson, Dobson, & Koetting, p. 54)

These authors ask, "Are metaphors borrowed from a military, medical, or an industrial model appropriate for talking about young people and the schooling experience"? (Dobson, Dobson, & Koetting, 1985, p. 127)

Perhaps one of the most exigent implications this research offers is the possibility of a new metaphor for understanding pedagogy; the role of mother as teacher and teacher as mother. While it sounds almost too simple and trite,

a perusal of the home-schooling stories suggests that "a mother's way of knowing and being" can offer insight to the act of pedagogy and the pedagogical relationship.

This simple idea of "a mother's way of being" can easily become convoluted when one considers the gender issues it may raise. The implications are not to be construed as suggesting that females are more capable than males as pedagogues. Rather, it is about studying a particular relationship role, that of parent- especially the mother, for the attributes that may prove informative to the practice of pedagogy.

Another implication of the study is found in the aims of education that the home-schoolers' value; the aims of wisdom and discernment. This is hopeful because it parallels similar calls from noted curriculum theorists in the field of education, which indicates, that perhaps, consensus about the aims of education is possible. Kamii (1982) calls for autonomy as the aim of education, while Giroux (1992) suggests that education should be critical.

An examination of definitions demonstrates the parallels. Wisdom is defined as: "understanding of what is true, right, or lasting; common sense; good judgment; scholarly learning; knowledge" (American Heritage Dictionary, 1983, p. 782). Kamii (1982) defines autonomy as: "the ability to think for oneself and to decide between right and wrong in the moral realm, and between truth and untruth in the intellectual realm, by taking relevant factors into account independently of reward and punishment" (p. 76).

Discernment is defined as: "to perceive by the sight or by the intellect; to distinguish mentally; to show good judgment and understanding" (Random House Dictionary, 1980, p. 249). Critical is defined as: ". . .characterized by or requiring careful evaluation" (American Heritage Dictionary, 1983, p. 165).

Giroux's (1992) explanation of the role tradition plays in light of critical pedagogy, provides clarity to what his definition of critical education entails:

The nature of our educational problems is new and unprecedented. In that sense there is no tradition to appeal to. But there are elements of a critical pedagogy in all traditions. The radical educator deals with tradition like anything else. It must be engaged and not simply received. Traditions are important. They contain great insights, both for understanding what we want to be and what we don't want to be. The question is: In what context do we want to judge tradition? Around what sense of purpose? We need a *referent* [italics added] to do that. If we don't have a *referent* then we have no context to make sense of tradition. It doesn't supply its own *referent*. (p. 18)

As the definitions demonstrate, the home-schoolers' call for wisdom as the aim of education is interchangeable in meaning with autonomy and discernment is interchangeable with critical. Wisdom/autonomy act as a noun for it is what we want students to be and discernment/critical acts as a verb for it is the skill or action needed to achieve the goal.

This provides important information for public schools in that it provides a common point at which we can begin to engage in a conversation about the aims of education. However, like most discussions in education, it won't be simple, for though there is potential for agreement on the aims of education, there is still a critical element to be negotiated. That is the "realm" or "referent" upon which one bases their discerning or critical decision making. Therein, lies the deep, conflictual problem that remains to be discussed.

There is no question in the minds of the home-schoolers regarding the ultimate referent in their lives; it is God's Word, the Bible. This does not, however, mean that they exclude knowledge gained from the world of science

146

for example. It means that ultimately, even that knowledge is weighed against the principles of the Word.

For Giroux (1992), the referent is democracy:

My referent is how do we make this country a real critical democracy.
. . . Are schools to uncritically serve and reproduce the existing society
or challenge the social order to develop and advance its democratic
imperatives? Obviously, I opt for the latter. I believe schools are the
major institutions for educating students for public life. More
specifically, I believe that schools should function to provide students
with the knowledge, character, and moral vision that build civic courage.
(p. 18)

This struggle over the referent is an exigent implication for public schools. The struggle today is being posed as "whose referent" is best. The final decision determines what type of society we will have and how democratic that society will be. It is crucially important for public school educators to understand their role in this struggle. Giroux (1992) explains that this:

is why teachers need to be intellectuals, to realize that teaching is a
form of mediation between different persons and different groups of
persons and we can't be good mediators unless we are aware of what the
referents of the mediation we engage in are. (p. 17)

Our challenge then is to begin to understand that we educate towards a goal or aim which is based on a referent. We must learn to be not the dictators of what the referent will be, but rather mediators.

As this research points out, we perhaps can come to an agreement of autonomy/wisdom as the aim of education and critical/discernment as the skill needed to achieve that goal. Now, instead of watching the battle brew on, to near devastating levels, over whose referent is best, this research challenges

147

educators to engage themselves in the battle as mediators. It is possible, perhaps, that with some mediation guidance, that what those calling for critical democracy have in mind and those basing their decisions on God's Word have in mind, are be more similar than they realize. Once they see what they have in common, the level of fear and difference may subside enough, that a meaningful discussion over the points of difference can be engaged.

Further, this implication calls forth to scholars of pedagogy to begin examining the many referents being suggested by society today. Since we know the far right's referent, the Bible, then perhaps a modern day scholarly work comparing and contrasting the referent of critical democracy to the referent of the Bible might prove a helpful place to begin.

Finally, the home-schoolers value curriculum as fluid; that is, they value the flexibility and freedom they have to adjust and create a curriculum that is personalized for the needs of the children. The notion of curriculum as fluid poses the question: what are the limitations with which the public schools must deal, but of which the home-schoolers are free, that allows for a curriculum that is fluid- "capable of flowing, readily changing, adaptable" (American Heritage Dictionary, 1983, p. 271) ?

Observing the home-schooling stories in contrast to public schools, illuminates several areas that provide home-schoolers flexibility, such as freedom from: facility, mandated schedules, grade levels, and mandated assessment by standardized testing. An examination in these areas may pave the way for providing opportunity for curriculum as fluid.

Assessment by standardized achievement testing stands out in the home-schooling stories and is simultaneously being questioned by other educators:

Major national organizations (NAECS/SDE, 1987; NAEYC, 1988; NCTM, 1989; Fair-Test, 1990; Kamii, 1990; National Commission on Testing and Public Policy, 1990) have raised concerns about the negative effects of traditional methods of evaluation, particularly standardized paper- and-pencil, multiple choice achievement tests. There is increasing recognition that curriculum reform must be accompanied by testing reform. [These] national organizations are now calling for more performance-based assessments that align with current views of curriculum and more accurately reflect children's learning" (Bredekamp & Rosegrant, 1992, p. 11).

Most home-schoolers disclose that in the beginning of their home-schooling experience they had their children tested on standardized achievement tests, but as they became more experienced and more committed they stopped. As one home-schooling mother remarked, "I did have the achievement test administered in the past when I wasn't as confident in my own ability, but I no longer do. I've grown to feel confident in my ability as a teacher." The home-schoolers learn to trust their pedagogical sense as the major source of assessment. They value their freedom from state and federal mandates. Most appear to think of the state standardized tests as an assessment tool that is useful for the state, but not for them as pedagogues.

One wonders with the expense, time taken from instruction, and so many calls for reform, why the states move so slowly to adopt such changes? Kamii (1990) offers an explanation as to why and illuminates other dangers as well. She believes that state mandated achievement testing is a charade game of pretending to improve education by raising test scores. Many important people are involved in playing this game of charade. Within this broad game, there are many smaller games being played. "Among the games being played

are the vote-getting game, the looking-good game, the keep-my-job game, and the buck-passing game" (p. vii).

The vote-getting game is played by politicians that find success in promising educational accountability. They impose testing because it is simple to put into effect. The success of such strategies speaks for itself as all 50 states now have testing mandates. The publishing of test scores in newspapers invites comparisons among schools and districts. This ignites the looking-good game played by school administrators. School administrators, influenced by the looking-good game, take the state testing mandates and initiate requirements in an effort to produce higher test scores. Consequently, the principals and teachers are pushed into the keep-my-job game. Teaching methods and materials are chosen not on their pedagogical worthiness and developmental appropriateness, but rather on their ability to produce higher test scores. In the keep-my-job game principals and teachers are compelled to "silence their professional consciences to earn their paychecks" (p. viii). The buck-passing game is played by test and measurement specialists, state department coordinators, and others that are aware that curriculum is being adjusted for reasons other than pedagogically sound ones, yet, they say nothing except to pass-the-buck back to the teachers and school administrators (Kamii, 1990).

Operating with pedagogical freedom from state mandated assessment, the home-schoolers, when left to their own devices, most commonly used their own pedagogical sense as the primary assessment tool. This research does not prove the advantage and accuracy of such means of assessment. It does, along with the suggestions of other curriculum theorists in the field, however, suggest that "freedom from" such state testing mandates might prove to emancipate public schools from the restrictive conditions by which they now

150

are incarcerated. Such freedom may provide for the possibility of a more fluid curriculum.

As Home-Schooling Cultural Workers, What Do They Value Culturally?

Conclusion as "utterly true": When the home-schoolers discuss what they value culturally the word "foundation" is frequently used. They express the desire to "pass down," "give," "establish within," "lay" a solid foundation for their children. They speak of this foundation as if it is a cherished possession, a family heirloom. They believe it will safeguard and prepare their children for a rich and full life. The foundation is Christianity. This foundation is the basis and standard by which they live; it permeates all aspects of their lives. Christianity is the culture.

Home-schoolers value "truth." What they accept as authoritative truth is first filtered through the lens of the Christian faith, mostly as described in God's word, the Bible. They value "morals" and believe that there exists a standard by which to guide, as morally right or wrong, much of our behavior. Both the cultural values of truth and morals, are defined and constructed on the tenets of the Christian faith.

They value authenticity. Authenticity is living a life that integrates one's philosophical beliefs into one's behavior and way of being. So, for the home-schooling culture worker living authentically is to live and behave according to Christian beliefs. Authenticity is a value they hope to teach or instill in their children by modeling it day by day in their own lives.

The home-schooling culture worker values life-long learning. With mother as teacher, children as students, house as school, learning becomes a "way of life." The home-schooling way of life fosters learning naturally as a

151

continuing aspect of life, in contrast to public education which tends to foster learning as something one does at school Monday through Friday, 8:30 to 3:30.

Independence and an appreciation for individuality are highly esteemed by home-schoolers. They value and exercise their own independence and individuality as demonstrated in their decision to go against the status quo and be home-schoolers. They strive to protect the individuality of their children as expressed in their efforts to accommodate individual learning styles and interests. They strive to foster independent thinking by greatly reducing the amount of time their children spend with same-age peers, believing cross-age grouping may enhance their independence and at least protect from peer-dependency.

The family is greatly cherished and is paramount in the drama of the home-schooling culture. It is the classroom; the place where schooling transpires. They are devoted to the nuclear family structure. The father is the bread-winner and typically considered the head of the family. However, the role of the mother is one of tremendous power and influence. The children are viewed as tender and impressionable and are protected like eaglets in the nest of their homes.

Not only do home-schooling culture workers value Christianity as their personal individual culture, but they also believe it to be our national cultural heritage. They teach their children that our nation was founded on the tenets of the Christian religion and that our laws have their basis in the ten commandments. They impress upon their children the role that Christianity played in the early history of our nation. That they value the heritage of our nation as Christian in principle is illuminated in their indignation at public school history books and teachers that eliminate the threads of Christianity in the fabric of our nations' history.

Critique as "reflective sketch": To reflect in a meaningful manner on the cultural values of the home-schoolers, is to reflect first microcosmically, then macrocosmically. Reflecting microcosmically on the cultural values of home-schoolers, one sees a water globe, like those found in gift shops with interesting miniatures of precious scenes encapsulated in glass, water, and little snowflakes when shaken. The scene in the home-schooling water globe is a family with a father, mother, and several children. The mother is giving the children a gift. It is an old embroidered sampler, a family heirloom to be handed down from generation to generation. The words on the sampler are those of the old adage: "The two most important things we can bequeath our children are roots and wings."

This adage represents the culture the home-schoolers value and help to create. Like in the miniature scene of the water globe, it is within the warmth and safety of the family, that the home-schoolers hope to "bequeath," as a heritage, their specific cultural values.

They want to give their children roots. Roots are the part of a plant that develop and spread under the ground, anchoring the plant and providing it water and nourishment. They sustain life. Home-schoolers believe children need roots as well. They strive to give their children a solid foundation academically, socially, emotionally, physically, and especially spiritually. They want them to know who they are individually and to know their heritage in their earthly family, their spiritual heritage in Christ, and their national heritage in a democratic, Christian nation. They believe that it is important to establish the root system during the young and impressionable years, so that they can grow to become all they were intended to be.

The wings are parts used for flying, things which equip to fly. The home-schoolers want to give their children wings, the wings of independence and

individuality. They endeavor to do this by establishing a strong sense of roots, of identity. They do this by protecting them from influences or situations that might dwarf their individuality, such as: peer dependency or learning in an environment of group mentality or rigid developmental timetables. Like a mother eagle, they believe that their children are intended to fly, but they are protected, like eaglets in the nest, until they are ready to fly. When their roots are strongly established, then they, with soaring wings of wisdom and discernment, will take flight and become all they were created to be.

To consider the home-schoolers microcosmically is to consider their individual stories collectively, as a culture itself. To view the home-schoolers macrocosmically, is to view them as a culture among the cultures of the world.

Reflecting "macrocosmically" on the culture valued by home-schoolers, one envisions the telescope, rather than a kaleidoscope. They value monoculturalism, rather than plurality. They see the world through the singular lens of Christianity, and not the lens of multiculturalism. They believe our nation's government was philosophically based upon the underpinnings of one culture, the Christian culture. They desire that this culture be preserved and restored.

Implications as "tracer elements": The strength and character of the home-schooling families serves the public schools as a symbol of hope. Through their stories we are reminded of the powerful asset a family can be to children and their learning. "Education begins at home" is a phrase that, because of its inherent truth, has become an adage. Few would argue that strong families are the cornerstone of our nation. Many education experts have recognized that family life is significant to academic success, such as: Coleman, 1966, *Equality of Educational Opportunity*; Hirsch, 1988), *Cultural Literacy: What Every American Needs to Know*; Bennett, (1989), *Our Children*

154

and Our Country; Bloom (1987), *The Closing of the American Mind; and* Comer *(1980), School Power: Implications of an Intervention Project.*

The significant role that family life plays in academic success seems almost too simplistic a notion, yet in spite of this, Guterson (1992), a public school teacher who home-schools his own, points out that:

> Curiously, however, few of our educational experts, in responding to it, have focused their attention on families or on how to nurture academic success in the homes of *all* Americans. Instead they offer endless new curricula and novel ways of organizing schools on the assumption that by so doing they will somehow negate the truth of the Coleman Report - that education begins at home. (p. 17-18)

The home-schoolers frequently mention in their personal stories that they believe that public schools, whether knowingly or not, often operate to undermine the family. Their insights, in addition to their cultural value of family and life-long learning, emerge as an exigent implication demonstrating our need to examine our educational structure and restructure schools in ways that serve to strengthen families. Guterson (1992) stresses this point in his book *Family Matters: Why Homeschooling Makes Sense*:

> Educational reform, then, should aim at strengthening the family instead of replacing it, which means more than mere lip service to the family, more than sloganeering at election time or sober rhetoric from government commissions, more than inviting parents in for open house or sending them the PTA newsletter. It means a thorough restructuring of our educational system, one that encourages parental involvement, supports those parents who are already involved, and energetically promotes the fundamental principle that education begins in the home. (p. 184)

155

This is not a small undertaking. For "the harsh truth is that, in many communities, the family is a far more imperiled institution than the school" (Geiger, 1993, p. 84).

> The "Norman Rockwell" family - a working father, a housewife mother, and two school age children -accounts for 6% of U. S. households. . . . Since 1987, one fourth of all preschool children in the U. S. live in poverty. . . .Single mothers are raising 15 million children. . . .At least 2,000,000 children have no adult supervision after school. . . .On any given night, between 50,000 and 200,000 children have no home. (Hodgkinson, 1991)

Amidst these sobering statistics, the exigent implication is "the essential task of educational restructuring, which is to nurture and cultivate learning in families where learning does not currently thrive and where learning must once again take root if we are to solve our grave educational problems" (Guterson, 1992, p. 195).

Another exigent implication can be traced throughout the home-schooling stories in their examples of the intersection of pedagogy and culture creation. The respondents unanimously state that home-schooling becomes a "way of life"; in other words, it becomes a culture of its own. Their stories can serve public schools demonstratively, as they saliently substantiate that pedagogy does powerfully participate in culture creation.

Several curriculum theorists support this finding and have been positioning their research deep in the notion of pedagogy as culture creation. Purpel (1989) holds that there is an "inevitable and intimate relationship between education and culture. . . . that education and culture are significantly interrelated. . . .When we talk of education we are simultaneously talking about culture; when we propose changes in education, or when we propose not

making changes, we are making moral statements" (p. 2 & 8).

Giroux (1992) states:

I think schools should be about ways of life. They are not simply instruction sites. They are cultures which legitimize certain forms of knowledge and disclaim others. . . . Pedagogy is not defined as simply something that goes on in schools. On the contrary, it is posited as central to any political practice that takes up questions of how individuals learn, how knowledge is produced, and how subjects positions are constructed. In this context, pedagogical practice refers to forms of cultural production that are inextricably historical and political. (p. 14 & 83)

Max van Manen (1991) purports that "pedagogy always deals with educational concerns at the level of the individual and of society. To ask what it means to be an educated person implies the question of what kind of society we educate our children for" (p. 216).

In public education there has always been an awareness that a primary purpose of education is to prepare students for active participation as citizens in a democracy. What has not been the focus, is that in so doing, we are also participating in the creation of culture. That we are aiding in culture creation is not new, rather the awareness of the fact is what is new.

A look at past and recent public policies at state and federal levels, easily illuminates the lack of this awareness. Purpel (1989) decries this problem:

The recent flurry of educational reports do not. . .reflect or propose anything approaching a fundamental reconceptualization of the schooling process, much less anything in the way of a serious social/cultural critique. . . .The public dialogue on education in America

rarely touches upon major theoretical alternatives but rather focuses on the much narrower possibilities within the perspective of existing practices. . . . The discourse on the trivial nature of education can be quite intelligent, elaborate, and sophisticated, and indeed we have seen enormous human energies focused on such relatively minor issues as merit pay and the efficacy of homework. . . . Such intense effort would be better channeled toward the *most* important social and cultural concerns of our time. (p. 2)

This research stands as another example, among growing examples and calls, regarding the powerful intersection of pedagogy and culture creation. It invites public schools and those concerned with teacher preparation to begin to examine pedagogy within the understanding of its power and inescapable role of creating culture. With the awareness of the inevitable interrelatedness of culture and pedagogy, it is time for educators to examine what our responsibility and role should and should not be. It is time to shift our focus from the trivial in education and engage in examining the exigent.

As we begin to engage in discussions regarding culture creation, the home-schooling stories can once again be a hearty reminder about the importance of "roots." As Giroux (1992) reminds us: "The notion of experience has to be situated within a theory of learning, within a pedagogy. Students have memories, families, religions, feelings, languages, and cultures that give them a distinctive voice. We can critically engage that experience and we can move beyond it. But we can't deny it" (p. 17). Often public schools operate in such a way as to silence the individual voice that students bring with them. In this sense, pedagogy works as the "politics of erasure" (p. 4).

The home-schoolers express the belief that their children's ability to be heard, recognized, and encouraged in the Christian beliefs are in many ways

being silenced in the public schools. Through home-schooling, they are able to immerse their children deeply into their own culture, a monoculture. We see in their stories that pedagogy steeped in one's own culture leads to the sense of authenticity.

For public schools, however, immersion into the culture of a particular other is not a luxury they can afford. If we believe "that schooling is about somebody's story, somebody's history, somebody's set of memories, a particular set of experiences, then it is clear that just one logic will not suffice" (Giroux, 1992, p. 14). Herein lies both the exigent implication and problem before the public schools. How to recognize and accommodate the "roots" of each student, being heedful not to silence them, while at the same time, participate in the making of a culture of and for all.

This study illuminates the depth of difficulty such an endeavor bears. For example, culturally, the home-schoolers value "truth." For them, truth is based on one primary authoritative source, the Bible. Provenzo (1990) found similar thinking among the ultra-fundamentalist and points out the problematic.

> Their interpretation of "truth" totally pervades their lives and their understanding of the world. Everything that does not fit within their conception of knowledge is by definition an untruth or is false. Although they live within an open society, the ultra-fundamentalists wish to adopt a world view similar to that found within total institutions. . . .As a result, it is impossible for them not to challenge the pluralistic model implicit in the public school system in the United States. (p. 91)

However, the preferential acceptance and promotion of a particular culture of a specific other, is not an option of public schools. Indeed:

> America's public schools are becoming increasingly diverse racially and

culturally. In some cities, such as Los Angeles, public school students represent more than seventy cultures, from Nepalese to Guatemalan. As new immigrants continue to stream into the U. S., this diversity is likely to increase. (Bender & Leone, 1992, p. 143)

The diversity debate in the public education forum has been dubbed "multiculturalism." To date this debate has been primarily concerned with race, class, and gender (Nieto, 1992). This research, however, suggests the need for a new realm to be considered in the debate; that is religion. The debate is of crucial importance. For as Schlesinger (1992) reminds, "What students are taught in schools affects the way they will thereafter see and treat other Americans, the way they will thereafter conceive the purposes of the republic. The debate about the curriculum is a debate about what it means to be an American" (p. 17).

Just as race, class, and gender are often debates about power, so too, can be the debate about religion. Provenzo (1990) presents the case that the ultra-fundamentalists are engaged in "status" politics. Whereas, "class politics involves the clash over 'bread and butter' interests; status politics involves confrontation over 'lifestyles'" (Wood cited in Provenzo, p. 88). Provenzo establishes the fact that

> status politics is attitudinal rather than material. In status politics symbolic benefits are sought, rather than material gains. Thus, the ultra-fundamentalists seek to have prayer included in the curriculum of the public schools, because it is a symbolic reaffirmation of their religious values and belief system. On the most basic level, nonbelievers would be compelled to recognize the status of those with ultra-fundamentalist religious beliefs. (Provenzo, 1990, p. 88)

Public schools must find a way to avoid the "politics of erasure" (Giroux, 1992, p.4) and the silencing of student's voices, that includes their connections to race, class, gender, and religion while at the same time preparing them to live in and among the cultures of an ever-shrinking world. This research underscores the need for a pedagogy that is culturally salient; one that can enrich the student's own culture, while simultaneously creating the makings of a democratic culture.

Many curriculum theorists, historians, and sociologists have been working on the necessary elements of a culturally salient curriculum. A consensus, however, has not been reached. Arthur Schlesinger, Jr. (1992), a critic of much that is offered as multicultural education, states that we must strive

> to maintain the balance between *unum* and *pluribus*. . . .Historically
> and culturally this republic has an Anglo-Saxon base; but from the start
> the base has been modified, enriched and reconstituted by transfusions
> from other continents and civilizations. The movement from exclusion
> to inclusion causes a constant revision in the texture of our culture. The
> ethnic transfusions affect all aspects of American life-our politics, our
> literature, our music, our painting, our movies, our cuisine, our customs
> our dreams. . . .the United States consists of a common culture that is
> multicultural. (p. 135)

Harold Hodgkinson (1993) echoes Schlesinger's concern regarding the balance between *E Pluribus* and *Unum*. He states: *"E Pluribus* is easy and fun. What's hard is *Unum*, the things that hold us together"* (p. 200). Hodgkinson and Schlesinger would say that it is the common culture, those things that unite us, making us one nation, that are important to teach children.

Advocates of multicultural education do not disagree that we must pass on the heritage of our common culture that is uniquely American. However, they are extremely concerned with the perspective through which that culture is taught, which is predominantly Western and European-centric. "The multiculturalists argue that although the West should receive a major emphasis in the curriculum, the West should be reconceptualized so that it reflects the contributions that people of color have made to the West" (Banks & Banks, 1993, p. 197). The home-schoolers would add that the role religion played in the lives represented in our history should be included as well.

Max van Manen (1991) states:

That as fathers, mothers, or teachers our pedagogical concerns and intentions for children carry political implications. The social norms and moral values that we may desire to instill in our children cannot contradict the social good of society and endanger the health of the earth on which we live. If we teach our children group hatred, intolerance, prejudice, violence, greed, ecological indifference, then we are not only teaching our children immorality, we are also making them victims of the social consequences of the negative values directed at others or directed back to them. We should not, by means of our children, produce a world that we would not wish upon them. (p. 212)

A culturally salient curriculum, then, should be one that reflects our culture of many cultures. It should be one that has cohesion and teaches the unifying ideals of democracy and civic responsibility, while at the same time, giving voice to the diverse cultures that comprise the common culture. The home-schooling stories serve to remind us just how difficult and complex providing for unity in diversity can and will be.

For such a culturally salient curricular approach to succeed, we must improve teacher education programs and inservice. Teachers must have a much deeper understanding of culture and knowledge about how, as pedagogues, we go about creating culture. They need to have an understanding of their own culture and be able to recognize the limited vision of their perspective.

Publishers need to make a commitment to producing textbooks and materials that present the subject matter from more than one perspective and are culturally sensitive, and as this research indicates, that includes religion. They must move past mere "political correctness" by adding multicultural tidbits, in token fashion, but rather transform the total approach to reflect more honestly the contributions and perspectives of both those in and outside of the mainstream perspective.

Teachers must be knowledgeable and prepared to engage in critical dialogue about the purpose of a culturally salient curriculum. They should be aware of the difficulty that some patrons may have with accepting and understanding such an approach. As Provenzo (1990) states:

> Whereas for many individuals it is possible to reconcile a Christian faith with modern scientific theories, this is a task that is impossible for ultra-fundamentalists. . . . Supporters of the public school system in the United States need to understand that reason and compromise are almost certainly not possible when dealing with the ultra-fundamentalists in matters concerning public education. . . . Accommodation, compromise, and empathy are essential. . . from all sides. (p. 94 & 97)

Educators concerned for the greater good of society, may consider developing an approach for reaching out to home-schoolers regarding the

importance of teaching tolerance. As Provenzo says, this may be difficult and even impossible with some. Yet, engaging in open dialogue might begin to build a bridge of communication and understanding, leading eventually to consensus about our democratic ideals.

Finally, the home-schoolers believe that our nation was created as a Christian nation and they value that Christian heritage. Provenzo (1990) found that the ultra-fundamentalists share this view as well. He says:

> It is assumed among the ultra-fundamentalists that the United States is a Christian nation. While this may be so in terms of the country's historical tradition, and even though the majority of its people may be Christian, it is not Christian according to the law. On matters of religion, the Constitution is very clear. The United States is a secular state where all religions are tolerated and where no single religion, from a legal point of view, can ever dominate.
>
> The public schools pose a threat to the ultra-fundamentalists because they operate under the assumption that a central feature of political socialization is the cultivation and acceptance of diversity. The ultra-fundamentalists, bound to a literal interpretation of the Bible, and a belief that the only truth is that revealed by their religion, are inevitably in conflict with the public schools and what they represent. (p. 93)

This research suggests that as a people, as a nation, we suffer from a fractured identity of what it means to be an American. Schlesinger (1992) supports this finding:

> the historic idea of a unifying American identity is now in peril in many arenas - in our politics, our voluntary organizations, our churches, our

language. And in no arena is the rejection of an overriding national identity more crucial than in our system of education. (p. 17)

The home-schoolers' view of the nation as a Christian nation offers an exigent point of dissension; one that deserves to be brought to the fore. If, as Schlesinger claims, education is a debate about what it means to be an American, then it stands to reason that the field of education offers possibility as an arena through which to reach a consensus about our national identity, about what it means to be an American.

Potential Sequel: Suggestions for Further Study

This synthesis of home-schooling stories has offered many implications worthy of consideration by those interested in improving America's public schools. In this study, an attempt has been made to discern and discuss those implications deemed most exigent in the eyes of the investigator. In making such a judgment, many implications were left dormant and unexamined. These implications, which are often no more developed than a question or observation, are seeds, that if germinated by further research and study, offer promise and potential for sprouting other sequels to this synthesis of home-schooling stories.

One seedling implication worthy of further consideration is the home-schoolers' view of the child. The child is viewed as very vulnerable and impressionable, consequently, the sense of needing to protect is heightened. Have educators become numb to children's vulnerability? Is there an age at which children are helplessly programmable or hopelessly victims of indoctrination. If there is an age at which they cannot discern, what is that age, and what precautions should educators take? When and how are the

parents beliefs and desires considered? Furthermore, the respondents felt it important to protect their children from influences with conflicting points of view. Is this necessary or desirable? Is age a factor that should be more carefully considered?

Compared to many public school children, the childhood period of home-schoolers appears to be extended, while typical adolescent problems appear to diminish or are at least delayed. The home-schoolers' older children seem to demonstrate adult-like responsibilities, such as: maturity in finances, independent work, and career choices at an earlier age. Perhaps the home-schoolers' concern for peer-dependency and limiting the amount of time with same-age peers, aids this process. The home-schoolers' view of childhood and peer-dependency seem worthy of further research.

A second seedling implication is uncovered in the home-schoolers' discovery of authenticity, intimacy, and community as a result of teaching their own. In a very real sense this offers an implication of hope for public education, for it was through the process and relationship of educating children that they discovered or "re"covered these important elements. Perhaps then, education is a hopeful place to help restore these same elements in society at large. Though public schools certainly cannot be held solely responsible for the growing lack of authenticity, intimacy, and the sense of community in our society, it may be fruitful to examine the possibility that public schools contribute to their lacking. If so, in what ways? Can an institutional way of existing ever provide for authenticity in the midst of such plurality? If not, what is the hope of the institution of public education? Is there a way to provide public education without the confines of "institutionalization"?

A third seedling implication derives from considering the source of the home-schoolers' perception of public schools. The home-schooling respondents

166

all attended public schools. Most view the public schools as having changed a great deal since they attended them. However, many of them have never sent their children to public schools. What and who influences their perception of public schools? During the course of their stories, many indicate that they are influenced by a variety of Christian leaders that reach their audience mainly through radio and print. Perhaps a careful study of these leaders' views and opinions would be helpful to educators. It might provide background information for many of the issues at hand. After careful research, if appropriate, educators could challenge and/or explain false or confusing notions purveyed.

This study seems to raise the age-old question of "knowing" and reveals yet another seedling implication for further research. What ways of knowing, of establishing truth, are considered acceptable? Though the respondents do not directly address this issue, there is a sense that the home-schoolers feel that the "intuitive" spiritual way of "knowing by faith" is not an accepted definition or method. This seemingly simple word - "know" - actually presents deep philosophical, spiritual, and cultural problematics for educators. Further examination of what public schools consider as knowing and accept as knowledge or truth is worthy of our attention and may provide insight in to the underpinnings of the public debate in education.

While listening deeply to the home-schooling stories, the investigator began to see parallels between the respondents of this study and the respondents of another study, that of Susan Ostrander (1984) and her study of Women of the Upper Class. An excerpt helps to illuminate the potential similarities:

> Upper-class children are taught early that they are different from
>
> children of other socioeconomic classes. They learn that they have

167

special talents and special responsibilities. Their association with children from other classes is limited, their individual abilities are nurtured, and their social responsibilities are disciplined. They are both protected and prodded so they can become the very best of what they can be, within the acceptable boundaries of class expectations. It is the task of their mothers, as the women themselves see it, to enforce these high standards of behavior and to structure children's participation in appropriate class activities and social organizations. Upper-class mothers take those responsibilities seriously, and they describe the expectations of motherhood with a strong awareness of what is required of them. (p. 70)

If there are sufficient parallels between the upper-class and home-schoolers, then what are the implications for public schools? Does this suggest that the home-schooling movement, in part, is a class movement?
The upper-class children are rarely educated in public schools. Most urban schools also experience a great deal of "white flight." Now, we can add "Christian flight." This raises the question: For whom are the public schools adequate? If one takes seriously Dewey's concern that democracy depends on all children experiencing the type of education that the "best and wisest parent wants for his own child" (1956, p. 7), then are America's public schools endangered? The parallel of the upper-class and the home-schoolers provides a fertile and potent seedling implication for further research.

To further examine the depth of the "Christian flight" from America's public schools, an examination of the population growth of private Christian evangelical schools might prove enlightening. Many of the home-schoolers either have sent their children to such schools at one time or another or suggest that if they could no longer teach at home, they would send them to a

private Christian evangelical school. This tends to imply that the parents of children in this type of private school and home-schoolers share common concerns and desires regarding education. If the two groups represent like-mindedness on the issues of public education, then the numbers of what might be called "Christian flight" may increase to a level of definitive results. The possibility of this notion beckons the attention of further research and study.

Epilogue

As a journeyman of America's public schools, I trekked and stood at the edge of the home-schooling movement as if it were a lucid lake and ponderously peered at the image of America's public schools revealed in its reflection. Then, with the artistic instrument of language, I sketched that reflection for the educational community.

For three years I have walked among the home-schoolers, read diverse literature about them and the issues of which they speak. I have spent considerable time thinking and writing about them and the issues of exigency that their life stories offer. Through the means of the epilogue, "a speech delivered by one of the characters at the end of a drama" (American Heritage Dictionary, 1983, p. 238), I step forth and speak, not as a researcher, but as a citizen. My hope is to initiate an engaging and critical conversation capable of illuminating our struggle to create public schools worthy of "even the children of the best and wisest parent" (Dewey, 1956, p. 7).

The home-schooling stories, indeed their lives, are surrounded by the clamor of warfare. "Tragically, the public schools have become the battlefields in the culture wars that divide our nation. . . .Extremes have surfaced on all sides, and any notion of common vision for the common good is lost in the din of

charge and counter-charge" (Haynes, 1994, p. 30). The rhetoric of battle permeates the air. Dobson (1990) claims:

> Nothing short of a great Civil War of Values rages today throughout North America. Two sides with vastly differing and incompatible worldviews are locked in a bitter conflict that permeates every level of society.
>
> Bloody battles are being fought on a thousand fronts. . . . Instead of fighting for territory or military conquest, however, the struggle now is for the hearts and minds of the people. It is a war over *ideas*. . . .The hottest battles in this civil war are being fought on educational turf, and that is where eventual victory or defeat will occur. (p. 19 & 37)

Rousas J. Rushdoony (cited in Provenzo, 1990, p. 95) argues:

> We are in the most important and crucial war of religion in all history, the struggle between Christianity and Humanism. . . .It is a war unto death, and the goal of the battle is the obliteration of our faith. If this battle is nothing to you, the Lord may soon declare that you are nothing to Him. (p. xiv)

Provenzo (1990) responds:

> The ultra-fundamentalists have the right to promote their beliefs and to maintain their rights, but not to impose their vision of culture and education on the majority of the American schoolchildren. . . .To accept the ultra-fundamentalists' arguments about public education is to accept an absolutist, intolerant and exclusive public school system. Such a public school system represents a conscious rejection of the pluralistic, tolerant and inclusive roots of American education. (p. 96)

It is amidst these battle cries that the exodus of the home-schoolers is occurring. One by one they seek asylum in the refuge of their home and family.

Their stories seem to be "situated in the hurricane's eye" (Sexson, 1988, p. 82). There, in the calming peace, one is reminded of life's basics; such as, the strength that can be derived from one's family and faith and of the true means and ends of meaningful pedagogy. Who can blame the home-schoolers for joining the exodus? For I ask, what pedagogue, let alone caring mother, would ever choose the battlefield as a pedagogically appropriate place to educate a child? It is a shameful metaphor for America's public schools and for the sake of our children, I grieve.

Ironically, this epilogue speaks out in the spring of 1996 in Oklahoma City, Oklahoma, in the shadow of the one year anniversary of the worst terrorist attack in the United States history. The devastated shell of the bombed Murrah Building and the ravaged souls of its victims are yet painfully vivid in my mind. I have seen the wreckage of a battlefield. It is a grievous place to learn. I suppose the terrorist(s) had an intellectual and ideological warfare marching inside his/her being. When, why, and how did it transform from ideological to physical? Is it not a thin line that divides the two? Aren't all physical wars first spurred by ideological differences?

For the sake of our children, let's "just say NO" to any semblance of warfare. We can and must do better by our children. Am I suggesting that we simply forget our differences and just go our own ways? Not at all. There will most likely never come a day when we won't have differences in need of resolution.

I recommend that we change our metaphor from "public schools as battlefields" to "public schools as the public square" (Carter, 1993; Dobson & Bauer, 1990; Neuhaus, 1984; & Provenzo, 1990). Metaphors serve as frameworks. Once conceived they can confine our thinking, our language, and consequently our actions. For as Macdonald and Purpel (1987) have said,

171

public schools emerge. . .

> from an orientation and vision of who and what we are, where we come
>
> from and where we are going. What is of the most extraordinary import,
>
> of course, is which particular vision we decide to choose, for the choosing
>
> of a vision allows us to become that vision. (p. 230)

The vision of schools as battlefields evokes the vision of enemies,

suspicion, keeping our guard up, always on the defensive, actions unbecoming

to pedagogy, and ultimately, the loss of life, vision, and vitality by the loser.

Conversely, the vision of a public square sketches a community where a fellow

citizen is our neighbor, worthy of respect, not an enemy. It requires trust, not

suspicion; cooperation, consensus and compromise, not competition, and

ultimately, winning, not losing.

What is the public square? It is a place in the center of a community. It *cannot*

is the place where democracy is created and maintained. "For we live not in a *be*

settled and finished world, but in one which is going on" (Dewey, 1916, p. 151). *compulsory in*

It is not a place of power, but rather of powerful persuasion. Dewey (1938) *a*

likened it to the process of children playing a competitive game at recess: *free state*

> Even in a competitive game there is a certain kind of participation, of
>
> sharing in a common experience. Stated the other way around, those
>
> who take part do not feel that they are bossed by an individual person or
>
> are being subjected to the will of some outside superior person. . . .The
>
> control of individual actions is effected by the whole situation in which
>
> individuals are involved, in which they share and of which they are co-
>
> operative or interacting parts. . . .This instance illustrates the general
>
> principle of social control of individuals without the violation of freedom
>
> . . . .In all such cases it is not the will or desire of any one person which

establishes order but the moving spirit of the whole group. The control is social, but individuals are parts of a community, not outside of it. (p. 53)

So, it is a place that requires participation. For, "men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common. What they must have in common in order to form a community or society are aims, beliefs, aspirations, knowledge - a common understanding" (Dewey, 1916, p. 4) So, as Thoreau suggested, "let every man make known what kind of government would command his respect, and that will be one step toward obtaining it" (p. 544).

The public square is a place that must recognize the limitations of its created institutions, such as its governments and public schools. As Thoreau made clear, "A corporation has no conscience; but a corporation of conscientious men is a corporation *with* a conscience" (p. 545). Institutions are instruments created by mankind to serve and function. They are like computer programs; they are not fluid entities. They can only do what the programmers tell them to do. They will only be as just, merciful, and moral as the men that create and maintain them.

The public square is a place of arduous work on crucial and complex issues whose resolution is always in flux. It is the balancing of such things as: children as property of parents vs. children as property of the state; schools as property of the community vs. schools as property of the government; government as a body of they vs. government as each of us; cooperation vs. competition; individuality vs. community; autonomy vs. dependence; and authority of the church vs. authority of the state. It is the working together to silence no one voice by keeping honest, fair, and truthful representation in the history we teach our children. It is the hammering out of an acceptable

common referent on which to teach our children to base decisions made with wisdom and discernment. It is the struggle together to free ourselves of those aspects of our institutions that keep us moribund. Finally, it is the work of restoring our fractured American identity; and ultimately, it is the work of creating democracy.

What is the role of teachers in public schools as the public square? First, as van Manen (1991) reminds us, it is to remember their responsibility through the charge of *in loco parentis*; a charge to care as if they were the parent. Secondly, as Giroux (1992) explains, "teachers have a public responsibility that by its very nature involves them in the struggle for democracy" (p. 15). The role of teachers then, is one of mediation between the many voices that make up the American identity. Further, it is to "provide students the knowledge, character, and moral vision that build civic courage" (p. 18). It is to prepare students for their future work in the public square.

Engaging in public schools as public square is not easy; it is not a place for cowards and the faint of heart. Indeed, to participate in the public square will require a lot of personal fortitude. A few maxims from a modern day friend Alan Alda (1981) will help to guide us:

> Be fair with others, but keep after them until they're fair with you. It's a complex world. . . . learn to make distinctions. A peach is not its fuzz, a toad is not its warts, a person is not his or her crankiness. If we can make distinctions, we can be tolerant, and we can get to the heart of our problems instead of wrestling endlessly with their gross exteriors.
>
> Once you make a habit of making distinctions, you'll begin challenging your own assumptions. Your assumptions are your windows on the world. Scrub them off every once in a while, or the light won't

come in. If you challenge your own, you won't be so quick to accept the unchallenged assumptions of others. You'll be a lot less likely to be caught up in bias or prejudice, or be influenced by people who ask you to hand over your brains, your soul or money because they have everything all figured out for you.

     . . . [You will need] to have chutzpah. Nothing important was ever accomplished without chutzpah. Columbus had chutzpah. The signers of the Declaration of Independence had chutzpah. . . .Be bold. (p. 84)

Besides chutzpah, we must also remain ever mindful that the public schools as public square is lived out before all our children. This calls us to live and function in a way worthy of a child's respect. Max van Manen (1991) aptly reminds us that the influence of our example should be "not an influence that preaches, seduces, ridicules, or criticizes, but wants to strengthen the child by showing how one can live in an exemplary manner" (p. 218).

Who should participate in the public square? The poet Maya Angelou (1993) beckons us all:

    . . .The Asian, the Hispanic, the Jew

    The African, the Native American, the Sioux

    The Catholic, the Muslim, the French, the Greek,

    The Irish, the Rabbi, the Priest, the Sheik,

    The Gay, the Straight, the Preacher,

    The privileged, the homeless, the Teacher.

We must all participate in the public square. Each diverse voice must be heard. For as Martin Luther King, Jr. exhorted:

    in a real sense all life is inter-related. All men are caught in an

    inescapable network of mutuality, tied in a single garment of destiny.

    Whatever affects one directly affects all indirectly. I can never be what

I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be. This is the inter-related structure of reality.

Public schools as the public square is the process of creating the *Elementary?* American identity; it is the process of democracy. *not possible in a compulsory institution* It is our civic duty. Through the voice of Maya Angelou (1993) the public square calls for each of us:

> . . . Lift up your faces, you have a piercing need
>
> For this bright morning dawning for you.
>
> History, despite its wrenching pain,
>
> Cannot be unlived, but if faced
>
> With courage, need not be lived again.
>
> Lift up your eyes
>
> Upon this day breaking for you.
>
> Give birth again
>
> To the dream.
>
> Women, children, men. . .
>
> Lift up your hearts
>
> Each new hour holds new chances
>
> For a new beginning.
>
> Do not be wedded forever
>
> To fear, yoked eternally
>
> To brutishness.

The horizon leans forward,

Offering you space

To place new steps of change

Here, on the pulse of this fine day

You may have the courage

To look up and out and upon me,

The Rock, the Tree, your country. . .

Here on the pulse of this new day

You may have the grace to look up and out

And into your sister's eyes,

And into your brother's face,

Your country,

And say simply

Very simply

With hope -

Good morning.

177

REFERENCES

Alda, A. (1981). Dig into the world. The Reader's Digest, 5, 84-86.

Angelou, M. (1993). On the pulse of morning. New York: Random House.

American heritage dictionary. (1983). New York: Dell Publishing Co.

Ayers, W. (1989). The good preschool teacher. New York: Teachers
College Press

Banks, J. & Banks, C. (1993). Multicultural education. Boston: Allyn
Bacon.

Bender, D. & Leone, B. (Eds.). (1992). Education in america: Opposing
viewpoints. San Diego, CA: Greenhaven Press, Inc.

Bennett, W. J. (1989). Our children and our country. New York: Touchstone.

Bloom, A. (1987). The closing of the american mind. New York: Touchstone.

Bredekamp, S. & Rosegrant, T. (Eds.). (1992). Researching potentials:
Appropriate curriculum and assessment for young children. (Vol. 1).
Washington, D. C. : NAEYC.

Carper, J. (1992). Home schooling, history, and historians: The past as
present. The High School Journal, April/May, 251-257.

Carter, S. L. (1993). The culture of disbelief: How American law and politics
trivialize religious devotion. New York: Harper Collins.

Cassell, J. (1977). The relationship of observer to observed in peer
group research. Human Organization 36(4), 412-416.

Cilbulka, J. (1991). State regulation of home schooling: A policy
analysis. In J. Van Galen & M. A. Pitman (Eds.). Home
schooling: Political, historical, and pedagogical perspectives.
New Jersey: Ablex Publishing Corporation.

Coleman, J. S. (1966). Equality in educational opportunity. Washington D. C.:
Government Printing Office.

Comer, J. P. (1980). Schoolpower: Implications of an intervention project.
New York: Macmillan Publishing Co.

Connelly, F. M. & Clandinin, D. J. (1988). Teachers as curriculum
planners. New York: Teachers College Press.

Council of American Anthropological Association. (1971). The principles of
professional responsibility. Author.

DeVries, R. & Zan, B. (1994). Moral classrooms, moral children. New York:
Teachers College Press.

Dewey, J. (1916). Democracy and education. New York: Macmillan.

Dewey, J. (1938). Experience and education. New York: MacMillan

Dewey, J. (1956). The school and society. Chicago: University of
Chicago Press.

Dewey, J. (1978). On education. In A. Newman (Ed.), In defense of the
american public school (pp.23-24). Berkley, CA: McCutchan
Publishing Corporation.

Dobson, J. & Bauer, G. (1990). Children at risk: The battle for the hearts and
minds of our kids. Dallas: Word Publishing.

Dobson, R.L., Dobson, J. E. & Koetting, J. R. (1985). Looking at, talking about,
and living with children. Maryland: University Press of America.

Duckworth, E. (1987). The having of wonderful ideas. New York:
Teachers College Press.

Eisner, E. (1991). The enlightened eye: Qualitative inquiry and the
enhancement of educational practice. New York: Macmillan.

Fegley, J. (1992). Home schooling in connecticut. Home School
Researcher, 8(4), 9-16.

Ferguson, M. (1980). The aquarian conspiracy: Personal and social
transformation in the 1980's. Los Angeles: J. P. Tarcher, Inc.

Geertz, C. (1983). Thick description: Toward an interpretive theory of
culture. In R. Emerson (Ed.). Contemporary field research.
Illinois: Waveland Press.

Geiger, K. (1993). From tinkering to true reform. In the State of the Nation's
Public Schools. Elam, S. (Ed.). Indiana: Phi Delta Kappa.

Gerlach, L. and Hine, V. (1970). People, power, change: movements of
social transformation. Indianapolis: The Bobbs Merrill Co.

Giroux, H. (1992). Border crossings: Cultural workers and the polictics
of education. New York: Routledge.

Gordon, E. & Gordon, E. H. (1990). Centuries of tutoring: A history of
alternative education in america and western europe.
Lanham,MD: University Press of America.

Guba, E. S. & Lincoln, Y.S. (1981). Effective evaluation. San
Francisco: Jossey-Bass.

Guterson, D. (1992). Family matters: Why homeschooling makes
sense. New York: Harcourt Brace Jovanich Publishing.

Haynes, C. (1994, January). Beyond the culture wars. Educational
Leadership, (pp. 30-34).

Henderson, J. (1989). Positioned reflective practice: A curriculum
discussion. Journal of Teacher Education, 40(2), 10-14.

Hendrickson, B. (1989). Home school: Taking the first step. Idaho: Mountain Meadow Press.

Himes, E., Livingston, R.,Priddy,R. & Severtson, K. (1991). The home school resource digest. USA: National Do It Yourself Association of America, Inc.

Hirsch, E. D. (1988). Cultural literacy: What every american needs to know. New York: Vintage.

Hodkinson, H. (1991, September). Reform versus reality. Phi Delta Kappan, p. 10.

Hodgkinson, H. (1993). Keynote address by Harold Hodkinson. In Elam, S. (Ed.). The state of the nation's public schools. Indiana: Phi Delta Kappa.

Holt, J. (1964). How children fail. New York: Pitman.

Holt, J. (1982). Teach your own: A hopeful path for education. New York: Delacorte.

Holt, J. (1983). Schools and home schoolers: A fruitful partnership. Phi Delta Kappan, 64, 391-394.

Holy Bible, NIV. (1978). Michigan: Zondervan.

Home School Legal Defense Association. (1990, December). How many home schooled children are there? Home School Court Report.

Hubbs, D. (1989). Home education resource guide. Arizona: Blue Bird Publishing.

Huebner, D. (1975). Poetry and power: The politics of curricular development. In W. F. Pinar, (Ed.). Curriculum theorizing: The reconceptualists. California: McCutchan Publishing Co.

Jefferson, T. (1978). The schools are everyone's concern. In A.

    Newman (Ed.), In defense of the american public school

    (pp. 9-11). Berkley, CA: McCutchan Publishing Corporation.

Journal of Curriculum Discourse and Dialogue, 2. (1994). p. i.

Kamii, C. (1981). Teachers' autonomy and scientific training.

    YoungChildren, 27, 5 -6.

Kamii, C. (1982). Autonomy as the aim of education. Numbers in Preschool

    and Kindergarten. Washington D. C.: National Association of the

    Education of Young Children.

Kamii, C. (Ed.). (1990). Achievement testing in the early grades: The games

    grown-ups play. Washington, D. C.: NAEYC.

Knowles, G., Marlow, S. & Muchmore, J. (1992). From pedagogy to

    ideology: Origins and phases of home education in the united

    states, 1970-1990. American Journal of Education, 2.

Kozol, J. (1991). Savage inequalities. New York: Harper Collins.

Kuhn, T. S. (1962). The structure of scientific revolutions (2nd Ed.). Chicago:

    University of Chicago Press.

Lasch, C. (1994, November). The revolt of the elites. Harper's

    Magazine, (pp. 39-49).

Lines, P. (1991). Home instruction: The size and growth of the

    movement. In J. Van Galen & M. A. Pitman (Eds). Home

    schooling: Political,historical, and pedagogical perspectives.

    New Jersey: Ablex Publishing Corporation.

Lines, P. (1987). An overview of home instruction. Phi Delta Kappan,

    68, 510-517.

Macdonald, J. B. & Purpel, D. E. (1987). Curriculum and planning: Visions and

    metaphors. Journal of Curriculum and Supervision, 2, p. 320.

Mann, H. (1978). The education of free men. In A. Newman (Ed.),

    In defense of the american public shool (pp. 16-20). Berkley,

    CA: McCutchan Publishing Corporation.

McCracken, G. (1988). The long interview. Newbury Park, CA: Sage

    Publications.

Moore, R. & Moore, D. (1979a). School can wait: The natural child, the

    first years. Provo, Utah: Brigham Young University Press.

Moore, R. & Moore, D. (1979b). Better late than early. New York:

    Readers Digest Press.

Moore, R. & Moore, D. (1981). Homegrown kids. Beaverton, Oregon Words.

Naisbitt, J. (1982). Megatrends. New York: Warner Books Inc.

Neuhaus, R. J. (1984). The naked public square: Religion and democracy in

    America. Michigan: Eerdmans Publishing Co.

Newman, A. (Ed.). (1978). In defense of the american public school.

    Berkley, CA: McCutchan Publishing Corporation.

Nieto, S. (1992). Affirming diversity: The socio-political context of

    multicultural education. New York: Longman.

Noebel, D. A. (1991). Understanding the times: The story of the biblical

    christian, marxist/leninist and secular humanist world views. Colorado:

    Summit Press.

Ostrander, S. (1984). Women of the upper class. Philadelphia: Temple

    University Press.

Pagnoni, M. (1984). The complete home educator. Burdett, NY:

    Larson Publishers.

Pedersen, A. & O'Mara, P. (1990). Schooling at home: Parents, kids,

    and learning. New Mexico: Jon Muir Publications.

Pinar, W. F. & Grumet, M. (1976). Toward a poor curriculum. Dubuque, IA: Kendall/Hunt.

Pitman, M. (1986). Home schooling: A review of the literature. Journal of Thought, 21(4), 10-24.

Pride, M. (1988). The new big book of learning. Illinois: 4040 Crossway.

Provenzo, E. F. , Jr. (1990). Religious fundamentalism and american education: The battle for the public schools. New York: State University Press.

Purpel, D. E. (1989). The moral and spiritual crisis in education: A curriculum for justice and compassion in education. New York: Bergin & Garvey.

Quine, D. & Marek, E. (1988). Reasoning abilites of home-educated children. Home School Researcher, 4(3), 1-6.

Rakestraw, J. (1988). Home schooling in Alabama. Home School Researcher, 4(4), 1-6.

Random house dictionary. (1980). New York: Ballantine Books.

Ray, B. (1989). An overview of home schooling in the united states: Its growth and development and future challenges. A paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, California.

Ray, B. (1990, December). An nationwide study of home education. Home School Court Report.

Ray, B. (1992). Home education in oklahoma: Familiy characteristics, student achievement, and policy matters. (Available from the National Home Education Research Institute, 5000 Deer Park, S. E. Salem, OR 97301).

Ray, B. and Wartes, J. (1991). The academic achievement and affective development of home-schooled children. In J. Van Galen & M. A. Pitman (Eds). Home schooling: Political, historical, and pedagogical perspectives. New Jersey: Ablex Publication Corporation.

Reed, D. (1982). The first home-school catalogue: a handbook and directory. Glassville, New Brunswick: Brook Farms.

Reeves Sanday, P. (1979). The ethnographic paradigm(s). Qualitative Methodology 24(December), 527-538.

Reinharz, S. (1992). Feminist methods in social research. Oxford: Oxford University Press.

Reynolds, W. M. (1989). Reading curriculum theory: The development of a new hermeneutic. New York: Peter Lang.

Schlensinger, A. M. Jr. (1992). The disuniting of america. New York: W. W. Norton & Co.

Schubert, W. H. (1986). Curriculum: Perspective, paradigm, and possibility. New York: Macmillan.

Schubert, W. H. (1991). Teacher lore. In C. Witherell & N. Noddings (Eds.), Stories lives tell: Narrative and dialogue in education. New York: Teachers College Press.

Sexson, B. L. (1988). Home schooling: A socio-educational analysis of an emergent cultural shift in consciousness. Unpublished doctoral dissertation, Oklahoma State University, Stillwater, OK.

Shepherd, M. (1986). The home-schooling movement: An emerging conflict in american education (an abstract). Home School Researcher, 2(3), 1.

Schwartz, M. S. & Schwartz, C. G. (1955). Problems in participant observation. American Journal of Sociology 60(4), 343-353.

Shulman, L. S. (1986). Paradigms and research programs in the study of
    teaching. In M. C. Wittrock (Ed.), <u>Handbook of research on teaching</u>
    <u>(3rd ed.)</u>. New York: MacMillan.

Taylor, J. (1986). Self-concept in home-schooling children. <u>Home School</u>
    <u>Researcher, 2(2)</u>, 1-3.

Thoreau, H. D. (1972). Civil disobedience. In McFarland, P., Kirschner, A.,
    Ferguson, A., Benson, L. & Peckham, M. <u>Themes in American</u>
    <u>Literature</u>. Boston: Houghton Mifflin.

Van Galen, J. and Pitman, M. A. (Eds.). (1991). <u>Home schooling: Political,</u>
    <u>historical, and pedagogical perspectives</u>.

Van Galen, J. (1991). Idealogues and pedagogues: Parents who teach their
    children at home. In J. Van Galen & M. A. Pitman (Eds). <u>Home</u>
    <u>schooling: Political, historical, and pedagogical perspectives.</u> New
    Jersey: Ablex Publication Corporation.

Van Maanen, J. (1983). The moral fix: On the ethics of fieldwork. In R.
    Emerson (Ed.). <u>Contemporary Field Research</u>. Illinois: Waveland
    Press.

van Manen, M. (1990). <u>Researching lived experience</u>. New York: SUNY.

van Manen, M. (1991). <u>The tact of teaching</u>. New York: State University
    of New York Press.

Wade, T. E. Jr. (1984). <u>The home school manual</u>. Auburn, California:
    Gazelle.

Wartes, J. (1987). <u>Washington homeschool research project report form the</u>
    <u>1986 homeschool testing & other descriptive information about</u>
    <u>Washington's homeschoolers</u>. (Available from the author at 16109 N.
    E. 169 Pl., Woodinville, WA, 98072).

Wartes, J. (1989). <u>Report from the 1988 washington homeschool testing</u>.

    (Available form the Washington Homeschool Research Project at 16109

    N. E. 169 Pl., Woodinville, WA, 98072).

<u>World book encyclopedia (Vol. 3). (1972)</u>. Chicago: Fields Enterprises

    Educational Co.

Zukav, G. (1979). <u>The dancing wu li masters</u>. New York: Bantam Books.

APPENDIX

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

1. Tell me about your family.
   Spouse.
   Names and ages of children.

2. Please describe the factual history of your home-schooling experience:
   How many years have you been home schooling?
   When did you start?
   Which children and their ages?

3. Take a moment to recall your original decision to home-school. Share with me about that time in your lives.
   On what factors did you base your decision?
   What were the major influences- which: people, organizations, literature, experiences, etc. were considered?

4. Describe your typical home-school day.

5. Tell me about one of the best home-school days you can remember?

6. What are the benefits of home-schooling?

7. Could you summarize the most important reasons why you choose to home-school your children?

8. Are you associated with any other people that home-school?
   If yes, in what ways and how many, and how often? Explain.

9. Do you subscribe or read any current periodical literature that you feel connects you to other home-schoolers? Explain.

10. Are you affiliated with any religious group? Explain.

11. Did your religious values and/or affiliation with this group influence your decision to home-school. In what ways?

12. Have your children attended public schools or will they be attending at a certain level?

13. What is your opinion of public schools?

14. If you could give a message to the American public schools, what would it be?

DEMOGRAPHICAL DATA

1. Name of interview respondent:
   Age:

2. Spouse's name:
   Age:

3. Names of children:
   Ages:

4. How many children being home-schooled at the present time?

5. How many children have been home-schooled altogether?

6. What level of education have the parents completed?
   Respondent:
   Spouse:

7. Are they certified educators?
   Respondent:
   Spouse:

8. What religious affiliation, if any, do they maintain?

9. In what occupations are they working?
   Respondent:
   Spouse:

10. What range is the family's average annual income?

VITA

Rhama Jeanne Akin

Candidate for the Degree of

Doctor of Education

Thesis: THE EXODUS FROM AMERICA'S PUBLIC SCHOOLS:
AN EXAMINATION OF HOME-SCHOOLERS FOR
EXIGENT IMPLICATIONS

Major Field: Curriculum and Instruction

Biographical:

Personal Data: Born in Carnegie, Oklahoma, December 5, 1956,
the daughter of Jim D. and Rhama E.Weaver. Married to
Jerry D. Akin, July 23, 1988.

Education: Graduated from Carnegie High School, Carnegie,
Oklahoma, in May 1975; received a Bachelor of Science
Degree in Education from Southern Nazarene University
in January 1979; received a Master of Education Degree
from University of Central Oklahoma May 1989; completed
requirements for the Doctor of Education Degree at Oklahoma
State University in July 1996.

Professional Experience: Classroom teacher, Western Heights Public
Schools, January 1979- May 1980; Classroom teacher, Yukon
Public Schools, 1980-81; Gifted Education Coordinator, Yukon
Public Schools, 1981-1990; Graduate Assistant, Oklahoma State
University, Fall 1994.

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 05-08-95   **IRB#:** ED-95-084

Proposal Title: THE EXODUS FROM AMERICA'S PUBLIC SCHOOLS: AN EXAMINATION OF HOME-SCHOOLERS FOR EXIGENT IMPLICATIONS

Principal Investigator(s): William Reynolds, Jeanne Akin

Reviewed and Processed as: Exempt

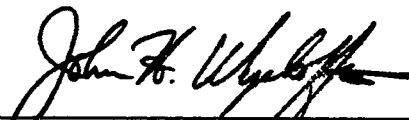**Approval Status Recommended by Reviewer(s):** Approved

APPROVAL STATUS SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING.
APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.
ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval are as follows:

Signature: Date: May 12, 1995

Chair of Institutional Review Board