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[00:00:00] [Sound of book pages being rapidly flipped.]

Courtney: [00:00:11] Welcome listeners to the Good Enough Homeschool podcast where we cheerfully eviscerate popular homeschool curricula. In today's show, AJ will give us a classical education history lesson and we'll talk about Oak Meadow, what we love and what we don't love.

[00:00:26] AJ, thinking of classical history. Remember last time we talked about neo-classical education. Want to swing back around to that for us?

AJ: [00:00:33] Sure. So last time around I talked a bit about the idea of the grammar stage, the logic stage, the rhetoric stage. These are ideas that were popularized by Susan Wise Bauer's excellent homeschooling guide the Well Trained Mind. And I'd like to dig a little deeper into the history of that because I think it helps, first of all, explain why there are several different definitions of classical education out there, particularly for us, secular and possibly politically progressive homeschoolers, it explains a bit why the modern classical education revival has been so closely tied with conservative Christianity and conservative politics, very often.

[00:01:10] First, a couple of definitions here. When we talk about the trivium, we're referring to the study of grammar, logic or dialectic, and rhetoric. And these are the three language arts disciplines that developed in the classical world. So the Greeks and Romans, and they were taught in various forms all the way through the European middle ages and the Renaissance until at least the Enlightenment. So when you hear people talking about the kind of education Thomas Jefferson had, this is what they're talking about.

[00:01:34] So grammar referred very specifically to training in Latin and Greek grammar and literature, period. Not English grammar, not any other kind of thing. Not the facts of math, not the "grammar" of history, whatever that is. But specifically Latin and Greek grammar and literature.

[00:01:52] Logic is how to structure arguments correctly and dialectic is how to engage in debate. Rhetoric covers the art of persuasion, and then that's especially in public speaking.

[00:02:01] How did we get from that content to the idea that young children are good at memorization, (which we know they are)? Or that middle school kids are sassy? The reason for this goes back to 1947. Dorothy Sayers, who was a British translator and poet and novelist, was asked to give a speech to a group of teachers at a summer education program at Oxford University, as she herself was a graduate of Oxford, one of the first women to come through the university, in fact. So her talk was called "The Lost Tools of Learning" and you can find it very easily on the internet. And I would strongly encourage anybody who's interested in contemporary homeschooling to read it, whether or not they actually identify as classical homeschoolers.

[00:02:40] So what she does in that talk is to lay out a proposal to revive the trivium, those three subjects, as it was taught in the Middle Ages and she connects that to her own ideas about child development. So the talk was published the following year and then was pretty much ignored for a whole generation. It wasn't until the early 1970s that it was republished by National Review. And those of you who are not familiar with National Review, it's a conservative political magazine in the United States that was founded by the late William F. Buckley Jr. who some of you may have seen on TV.

[00:03:10] The article was read by a fellow named Douglas Wilson, who's an American pastor and he went on to found a private Christian Academy called Logos School, based on Dorothy Sayers' ideas. So his school was founded in 1981. For those of you who are not as old as I am, that was near the beginning of the Reagan era and it was just a couple of years after Jerry Falwell Sr. founded the Moral Majority. So it was a time when Evangelicals were playing an increasingly large and important role in national politics in the United States and they were starting to be recognized as an important voting bloc.

[00:03:45] So Wilson encouraged Christian conservatives in his community to homeschool very specifically as a way of keeping their kids safe from secular liberalism, which they were going to encounter in the public schools. And I think this is important because it explains how this kind of obscure educational theory, Dorothy Sayers' essay, became popular in this very small but influential segment of society. And so it went on to have a broader impact.

[00:04:08] And I should mention here that Wilson is a—he's really quite a controversial figure, even among evangelicals, even in his own denomination. And I will let our listeners go down that rabbit hole on their own if they want to.

[00:04:20] But as far as I've been able to determine in my research, Douglas Wilson was the first person who referred to Dorothy Sayers' ideas as "classical." If you read her essay, you will see that she herself never does that. She consistently refers to what she's talking about as medieval or neo-medieval education. What are you doing with your children? Oh, we're homeschooling in a neo-medieval fashion.

[00:04:42] When Susan Wise Bauer and her mother Jessie Wise published *The Well Trained Mind* in 1999, they also, like Wilson, referred to their brand of classical education, the Sayers-influenced education as classical. And I want to be very clear that as far as I know, Susan Wise Bauer has no personal connections to Douglas Wilson. I've never been able to figure out whether *The Well Trained Mind* program was directly or indirectly inspired by the Logos School curriculum, or whether Susan and her mother came up with their ideas independently, working directly from Sayers' essay. Either is possible. There could be other options I don't even know about there.

[00:05:17] But in any case, I think it's important for people to know the history of how these ideas came to be labeled classical education, and that, I think we can absolutely put at the doorstep of Douglas Wilson. And that is even though Sayers herself never called them that.

[00:05:30] And she didn't call them that because she, herself, had had a classical education. She started learning Latin at age 6. She knew what she was talking about there. And she was a medievalist, a trained medievalist.

[00:05:39] Susan Wise Bauer has said that it might be better to call the *Well Trained Mind* style of education neo-classical, so if you hear that term, that's still referring to Dorothy Sayers' ideas as interpreted by modern educators. I hope that explains a little bit for folks, again, for those of us who are more on the secular or progressive side of things, why it is that the classical homeschooling world has been so overwhelmingly Christian and conservative until quite recently. And we are seeing a real blossoming, I would say, of the secular classical homeschooling mode. We're seeing a lot more curriculum being published that is distinctly secular and I think this is a fantastic evolution in classical education.

Courtney: [00:06:19] Thank you, AJ. I read Sayers' essay but I hadn't really quite put together the logic chain. As a current educator, a lot of these practices have some basis in cognitive science and I find that absolutely fascinating.

AJ: [00:06:34] Yes. And there are definitely things in Sayers' essay, hypotheses of hers that we have seen supported by neuroscience, for example. She does make some claims for her ideas that I don't really think hold water. At the end of the day, I'm less interested in the history than I am does the stuff work for real people. But I also think it's important, particularly for those of us who are trying to figure out how to make peace with some of the history of classical education, which is, frankly, incredibly elitist and in some cases, incredibly racist. And very colonialist and very dead white guy.

Courtney: [00:07:12] And sexist. Mustn't forget that.

AJ: [00:07:12] And sexist. It's, yeah, I mean, pick an "-ist," it's in there. We need to grapple with the history of the movement itself and the ideas that are underlying the curriculum. You've said many times that we need to be wise and cautious about the companies we're giving our money to. And in order to do that, we really need to know where they're coming from ideologically.

Jen: [00:07:31] Yeah, and that's not so easy if you're just starting out because the terminology itself is not anything you would have run across. Most parents have been thrown into this, they can't be researching the owners of these companies and their ideologies. That's why Courtney and I really decided to do this podcast. We had thrown around the idea for a long time but really it was the pandemic that spurred us onto, we should really just share what we know. And you don't have to agree with us and we encourage you to do your own research.

Courtney: [00:08:01] Absolutely.

AJ: [00:08:03] By that, I would say, if you're thinking about buying from a company, look at the about page on their website. See what they say about their mission statement. Very often, you can get a very, very clear idea of where folks are coming from.

Courtney: [00:08:15] I think that there is a place in homeschooling for people who are deeply religious but not in the same way that, say, Douglas Wilson's particular flavor of Evangelical Christianity is. It's okay to have deep religious beliefs. For those people who want to use this kind of materials because they like the rigor and they feel the draw of classical education,

it can be really tricky to navigate using materials that are explicitly religious. And Jen and I want to help delineate when and how and where and why those materials work or don't work.

AJ: [00:08:53] And it's often a lot easier, even if you are a religious person, to add your religion in rather than having to take someone else's religion out.

Jen: [00:09:01] Yeah.

Courtney: [00:09:02] Even secular materials can be very different. For example, if you're a libertarian, your flavor of preferred secular materials might not be the same preferred flavor as someone, say, who feels very at home and comfortable in Portland, Oregon.

[00:09:21] Speaking of the sort of person who would feel very comfortable and at home in Portland, I really like the concept of Oak Meadow. Now, you may not know this, but my parents, when I was growing up, were deeply liberal. I grew up with friends whose parents lived in communes. So I have no idea if this is true or not, but I dearly love, out of sheer sentimentality, this idea of a bunch of hippies at a commune in Vermont sitting around coming up with their own progressive, nature-oriented, low-key curriculum. I love it.

[00:09:57] I never really messed with it much when my kids were younger because they tend to have broadly integrated programs and my oldest child was so wildly asynchronous in her academic development. At one point, she was on six different grade levels in six different subjects. She's evened out and when she hit middle school, I decided to look into their Ancient Civilizations, which is their grade six history.

[00:10:21] When I talk about this, keep in mind that I have a current teaching certification in social studies grades 5-12. I have a Bachelor's of Arts in History with a specialization in Middle Eastern History. And I've professionally taught Well Trained Mind-style history at both the middle and the high school level.

[00:10:38] When I think about a history curriculum, I'm using that perspective. In front of me, I have the 2017 edition, with version 1017, which is apparently not what they're selling online right now. I checked the 2020 sample, and it doesn't appear to have been significantly changed, just so you know. When I open it up, I see that there are 36 lessons, probably corresponding to one lesson per week. I like my lists, I like this level of organization. This is great.

[00:11:08] After the lessons, they have a suggested reading list. So I flip to the back, and I see that there are approximately 250 books listed. That's a lot of books. Keeping in mind that Oak Meadow doesn't sell a course pack of these books. They obviously aren't recommending that students read all of these. And some of them are really long novels.

[00:11:27] Flip back to the front and I look at the materials and organization section, and it says that this book that I'm holding in my hands, this big, thick, doorstop of a thing, contains all of the lesson plans, plus I'll need to go out and buy *The Rainbow People* by Yep, *D'Aulaires' Greek Myths* and *Green's Adventures of Robin Hood*.

[00:11:44] So these are great books, I won't quibble there. But there are only three of them. It doesn't cover the whole ancient world, like, hello? Where's Africa? Where's South America? Also Robin Hood is medieval historical fiction.

Jen: [00:11:58] Yeah.

Courtney: [00:11:57] So the materials section also says you're going to need a dictionary, an atlas or a world map, some colored pencils, some index cards, all very standard. And then they note that you'll need to plan ahead to check books out of your library. Tell you what, I am a busy, busy mama. I do not want to be hassling my librarians and low-key whining to get my books at a certain time, but okay. If I'm paying \$120 for 6th grade history, I want specific books listed in specific weeks so that I can grab the names of those books in advance and send it to the librarian and say, I need this October 10th, or January 17th, or whatever. I do not want to have to sit there and contemplate exactly what my 6th grader should read for Ancient Africa, and double check reading levels, sort through this 250 book list. Give me the books.

[00:12:47] And then a little bit later on in the beginning, there's this line under Assessment. So this is a direct quote, "Ultimately, it's not the end result, but rather the pathway that develops capacities with your child." I'm sorry, that's not okay. Is it okay that my 6th grader's end result be a couple lines of chicken scratch as long as she had a fun pathway to get there? I don't think so! There are actual things that middle schoolers need to learn how to do and this book doesn't really tell you exactly what those things are. But okay. Deep breath.

[00:13:17] I flip open the book to a random lesson and it pops up at Ancient Africa, which is chapter 11. First, they assign reading from their text, and then they say, and I quote, "Find some Anansi stories." No specific recommendations, no book recommendations. Are the

preschool picture books okay? Do we not want to make sure they're reading at the middle school level?

[00:13:38] After reading the eight pages of text or so in the course book and some random Anansi stories, there are four or five assignments. The first assignment is to add the countries of Africa to your map. I am all for the idea that the average American child should be aware that Africa is a continent and not a country and that you should be aware of what the African countries are. But it's not ancient history. This is modern geography.

[00:14:05] Second assignment is, quote, "Choose one of the following topics and write a five paragraph expository essay." I'm like, whoa. There are five sentences on how to do this, one of which is, and I quote: "Refer to the instructions in the English manual for more details on the essay format." And this, dear listeners would be why I didn't buy Oak Meadow in the younger grades. Not all sixth graders are going to be ready to turn out a five-paragraph essay every week. In fact, I would argue that most of them are not. This makes the history text pretty much unusable unless you buy into their ELA program, and I like to be able to separate things out because my children are asynchronous learners.

[00:14:48] But okay. Maybe I'm a homeschooling parent and I'm going to tweak this out. The given topics are: 1) Sub-Saharan African diseases. Oh honey, no. This is a very colonialist view of the second-largest continent. It reduces it to a public health problem. Also, it's not ancient history.

[00:15:08] Option two: research Pygmies. These, again, are modern peoples. Again, it's a small part of modern Africa. This would be like if we were covering the American Revolution for a week and then assigned students to write about the modern day Onondaga. This is not ancient history.

[00:15:24] And then the third option is to research and write about Aksum, Meroe, or Songhai. I'm down with that, but they're not mentioned in the course text. Where are students supposed to get the information? How are they supposed to choose it? How do they know they're using good sources? This is an entire skill set and it's important, so I'm going to go off on a little rant here.

[00:15:43] When I search for curriculum, I want one written by experts because experts understand the deep structure in a content area because experts organize knowledge differently. We want their expertise when deciding what is important to include in a class. For example, a

non-expert who writes curriculum might wrongly interpret the slave narrative collection at the Library of Congress as an accurate, truthful memory about life under slavery, and then use this to argue for a white supremacist interpretation of slavery. An expert would have a deeper understanding about these amateur interviews by government officials and be able to transfer that knowledge to correctly interpret the slave narrative collection as a distorted view of the past.

[00:16:28] So when I look for a curricula, I'm looking for one where an expert has identified pre-requisite pieces of knowledge and worked with an instructional designer. An instructional designer is an expert in and of themselves. They're an expert in creating a useful sequence of instruction and assessment. They can create things like knowledge organizers, or tables with all the key vocabulary, and the concept knowledge, and the timeline and the maps, and that's what I want. I want that stuff.

[00:16:54] And then the fourth possible essay topic references Sundiata as someone who overcame a great obstacle, and then they ask the student to write a biographical essay not of him, but of a random person who overcame an obstacle. This is not ancient history, and arguably, it's not even history.

AJ: [00:17:10] It's a college entrance essay.

Courtney: [00:17:12] And then the last assignment for the week is to make a book of an original Anansi story. This means they want the students to write their own Anansi story. I'm a middle class white woman. I'm not sure if this actually cultural appropriation, but it sure isn't comparative literature. They're not comparing stories. And it isn't ancient history, because they're not studying how the stories reflect history, or when they were important in history, or where the stories came from.

[00:17:36] And then they have a series of craft projects and this reduces all these great African kingdoms of the past to a series of musical instruments. For further extension, they suggest going to the library and drawing pictures of the art in the books, or recreating mancala or playing with rocks to make a wall like in Zimbabwe, or investigating lost wax techniques and making a mud resist design. Seriously, you're going to talk about Africa and have your students play in the mud and call it art?

[00:18:05] Most cringely, one suggestion is making an African mask with bulging eyes, noses, and other features. Somebody, somewhere, really should have done the, "Oh honey, no," part when they saw that. Really, really, really not okay.

[00:18:20] No lesson plan is complete without assessment and there are no specific rubrics, there are no model assignments, there's no step-by-step guidances for each part. Instead you get a table with three sections, not yet evidenced, developing, and consistent, and a teeny box about the size of a return address label for parent notes.

[00:18:42] On this, seven of the eleven parts are about the expository essay, and that's great. More power to them, but it's not history. First of the other four is demonstrates knowledge of African history. Like, what knowledge, exactly? What kind of demonstration? Are we not connecting this to themes in history or comparing or contrasting history in various parts of the world? Are we not looking at primary source documents? It's just random knowledge in isolation. Is all knowledge equally valuable? So if my kid came away from this lesson with knowledge of mancala and made a mask with a bulging nose, we're good? I'm not feeling that.

[00:19:15] And the last three items, are again, not ancient history. Demonstrates knowledge of African culture, as if the second largest continent is a single monolithic place and has a single culture, oh, buddy. Don't even get me started. And then, draws a map to scale with detail, color, and labels. Again, not even an ancient history map, but a modern map.

[00:19:35] Finally, the last is explicitly not ancient history. "Shows awareness of modern day problems in Africa." Look, I am all for the hippies in a commune coming up with a curriculum. I am. I want to like it. I really can't be comfortable with these kinds of assignments or assessments. I'm not sure that other parents would see these as issues the way that I do, to be fair.

AJ: [00:19:57] I would like them to, for the sake of their children who are going to be running our country when I'm old.

Jen: [00:20:01] Oak Meadow is sort of held up as a secular fallback. It's completely secular. There's no criticism at all about their content when in fact, they're just all over the place. And I'm someone who's bought and rebought and bought and not used and bought and sold. I keep wanting to like it, that I'm convinced that this grade level will work, when in fact it's every grade level you look at is so random. There's nothing wrong with a gentle kindergarten but they went through one letter a week.

Courtney: [00:20:33] Very old school. Very traditional, actually.

AJ: [00:20:36] Yeah.

Jen: [00:20:36] Yeah, well, I guess I did too good of a job with my kids because in kindergarten they were already past that. I mean, they weren't writing a five paragraph essay, but one week in a day, which leaves parents thinking, oh, my kid must be a super genius because look at us.

[00:20:53] In 4th grade, that's the only time ever that we used the whole grade level. We did it from start to finish, we had a great year. I remember we read Stuart Little, and we read The Indian in the Cupboard. In 6th grade, yeah, we bought and returned it because the writing was too hard. I wasn't going to do all that random stuff with the ancients that wasn't really ancient.

[00:21:14] The beginning of the pandemic, I bought a bunch of high school level stuff and then ended up returning half of that. I can say, honestly, my daughter used a lot of their art and photography and now she is getting her BFA in Photography, so I guess that stuff worked. Those are electives.

[00:21:31] American History that I have right in front of me that's brand new, version 042219, pretty current. I just bought it this year in 2020. I had issues with this, too. I said, I think, in the last podcast that I'm using Joy Hakim's History of US. My original thought was that I was going to use that with this program because Oak Meadow has gone in high school to a method where they don't care what textbook, if any, that you use. They have rewritten all of their material. They say, use whatever book you want or don't use a textbook and use the internet. Here is your lesson, you get the information however you want to. Which sounds progressive, almost like a flipped classroom, only I don't see this working for a high schooler on their own because they sell this as the text manual. There's a teacher manual, which you have to pay extra for that. The lessons are written to the high schooler themselves.

Courtney: [00:22:28] Yeah, the 6th grade Ancients is written to the student, as well.

Jen: [00:22:33] Now, I don't know if your kids are more responsible than mine, but my kids are going to go to the easiest possible source. And I picture—

Courtney: [00:22:41] They're going to Google it.

AJ: [00:22:42] Yeah. This is for—

Jen: [00:22:44] They're going to Google it—

AJ: [00:22:46] They're going to copy from Wikipedia like we used to copy from the encyclopedias when we were in 6th grade.

Jen: [00:22:49] Yeah.

Courtney: [00:22:49] Absolutely. And they don't know any better, a lot of them. They really don't.

Jen: [00:22:54] So here's lesson four, the American Revolution. I quote: "It's hard to imagine just how bad things have to get before a group of people decide to revolt. As you study the material in this lesson, try to trace the sequence of events that led up to this fateful decision." Okay.

Courtney: [00:23:09] It doesn't offer them the tracing?

Jen: [00:23:11] No. Then it says below that, "Read about the American Revolution. You can use the assignments and activities to help guide your research efforts. Feel free to focus on areas of interest to you in addition to exploring the following topics: French and Indian War, British taxation and restrictive policies in the colonies, significant events leading up to the American Revolution, Declaration of Independence, and Articles of Confederation.

Courtney: [00:23:35] Any random significant events? Whatever the child chooses as being significant?

Jen: [00:23:39] Whatever they feel is significant.

AJ: [00:23:41] And that list was probably taken from some standards somewhere. Like, these are things that, in theory, if you're studying the American Revolution, you should touch upon.

Jen: [00:23:50] I know that Oak Meadow has a page on their website where it says, are you trying to match the Common Core, these standards are covered in these classes. So this is for high school, right? They recommend this class for an 11th-grader.

Courtney: [00:24:02] That's right! This is 11th grade?

AJ: [00:24:03] Yeah.

Jen: [00:24:03] This is 11th grade, but wait, wait wait.

Courtney: [00:24:06] There's more!

Jen: [00:24:06] Wait til you hear this assignment. My favorite: "Was the British tax policy in America justified after the French and Indian War? Create a two-column list with this question at the top. Label one column yes and the other no. Briefly explain why the tax policy was or was not justified. You do not have to use complete sentences. Identify several key points for each side of the issue and cite specific details to present a compelling case. If you'd prefer, you can argue each case in writing rather than in list form using both a Patriot and Loyalist point of view."

Courtney: [00:24:43] Wait, this isn't just taking notes for an essay, this is the whole assignment?

Jen: [00:24:47] Uh-huh. The activities for the week, there are four. One is, "Activity A: War correspondence, write a letter or series of journal entries as a soldier in either the British Army or Continental Army. Activity B: Conduct an imaginary interview with a prominent American Revolutionary or British leader. Activity C: Give a dramatic reading of the Declaration of Independence. Activity D: Draw a political cartoon that expresses a strongly held opinion of the day." We're not using this.

AJ: [00:25:18] Yeah.

Jen: [00:25:20] I was going to hop over here onto their website, but it costs a lot. Over a hundred dollars.

Courtney: [00:25:23] Yeah, my Ancient History was \$120, so I'm sure the high school is at least that much if not a little bit more.

Jen: [00:25:29] One of the things that people like about Oak Meadow is there are always assignments that are good for artsy kids, for creative kids. It's not all completely academic. After you've studied actual ancient civilizations, I have no problem at all taking my kid to a museum and letting my artsy kid make some pottery that looks like the pottery of that civilization at that time. And I would devote part of my school day to that, even, but this isn't that.

AJ: [00:25:55] Just for the record, the course book is \$85, the teacher's manual is \$65.

Courtney: [00:25:59] And this doesn't come with a textbook.

Jen: [00:26:00] No.

Courtney: [00:26:00] This is like a series of very fluffy assignments, they're expecting you to shell out either beaucoup dinero on your own or

venture into the vastness of the world wide web to hunt down actual facts.

Jen: [00:26:15] If this is your area of expertise and you knew enough that you could give your high schooler a great lecture on these events, and your kid already has the background to know what year all these things happened in and what is happening all around the world at the same time, and you are coming to this with all that knowledge, then I could see some of these things as a group activity. However, most homeschoolers don't have a group.

[00:26:40] I can see a bunch of kids coming together and bouncing these ideas off of each other and that would be quite fun, but a high schooler alone, at home, who's just going to Google these things and use a sheet of loose leaf paper to write that down, that seems really dumb for a 16-year-old.

AJ: [00:26:57] As you were saying, in a co-op situation, where you were then going to have a debate, for example—

Jen: [00:27:01] Yes.

AJ: [00:27:01] And these are the talking points or the points for the debate, something like that I could see having.

Jen: [00:27:06] Yes.

Courtney: [00:27:08] But even then, because there's no textbook, you don't have any way to ensure the quality of the information the students are going to find. That's my sticking point.

Jen: [00:27:17] I've given them a lot a of my money, but I finally reached the end. This is the newest, this is where they are. And I know, in SICT I've gone on rants about Calvert, totally different subject, but again, things are just not the same as they were when I started and I feel like an old fogey. You know, in my day, a loaf of bread was 20 cents, but as far as we've come, the standards are slipping.

Courtney: [00:27:41] I don't know if the standards are slipping so much as we're seeing, in the United States, for very complicated reasons, the liberal side of education, the progressive side of education, the vast majority of what is taught in teacher education schools. Because remember, I have a Masters degree in Secondary Education. I have 120 graduate hours in secondary education. This is a sort of progressive, constructivism that children should learn to build their own knowledge and that if you, as a

teacher, dictate that knowledge to them, then you're doing them injury because they're not going to retain it as well.

[00:28:21] Also, this has gotten intertwined with this progressive point of view, which is to say that we want to include the perspective of historically marginalized groups. And in doing so, what I see happening a lot is that central narrative access of the material is being thrown out. And I think that Oak Meadow, very wisely did not include a textbook because whatever textbook they picked someone is going to complain about. So they're like, here. Go find your own. But the problem is there are some basic facts that are not in dispute. Now how you look at those facts and interpret those facts, that can be a progressive or conservative point of view and I think that those kind of pros and cons should definitely be debated. That's your Federalist paper and your anti-Federalist paper, right? But... to not include that central narrative at all leaves your students with this gaping hole in the center of education where there facts should be.

[00:29:21] And no, you cannot just look it up.

AJ: [00:29:23] Daniel Willingham. The idea that children are somehow going to magically come to know what they are supposed to know without anyone telling them what that is...I've got nothing. I mean, how does that even work? You don't know what you don't know. You need somebody to teach you those things. That's what we called education. I mean, it just, it frustrates the heck out of me.

[00:29:44] I understand the underlying concept knowledge builds on itself, but you have to lay the foundation and that is the job of teachers.

Courtney: [00:29:49] It is very lonely to be a secular classical homeschooler and that is why we do this podcast, to let you know that you are not alone. You are okay. You are not as isolated as you might feel. There are other people like you out there in the world.

AJ: [00:30:09] That's why the SICT group is so important, I think, for people, and other similar groups because it allows people to create not only a pool of knowledge—what curriculum works for this kind of kid at this age with this budget and so on and so forth. But also, a personal sense of community.

Courtney: [00:30:24] We're your people. Come join us. Thanks for listening to Good Enough Homeschoolers today. Before we go, show some love for your favorite podcast by leaving us a review, and then stay tuned for next week where we will show some love and hate for another curriculum.