

**A CHRISTIAN PHILOSOPHY  
OF TEACHING  
PRE-ELEMENTARY-SCHOOL CHILDREN**

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## **INTRODUCTION**

### **I ADDRESSING THE CONCERN**

It is not observable as to the percentage of Bible-believing leaders and parents/grandparents who participated in the criticism of, or even understood the dangers posed to, the Bible-believing movement through the ideas and programs promoted by Hillary Clinton, the PA Department of Public Welfare, Ed Rendell, and similar. However, it is observable that 75% to 90% of the children who come through our homes and churches reject the faith when they are in their teens and twenties; and the early signs of this rejection are highly visible in many of the children when they are in elementary school. It is also observable that there is a general weakness in many families and churches when pastors/educators evaluate the child-rearing efforts of Christians compared to the "world." It is as though Christians merely follow the general patterns of society except that a bit of church/Jesus is added. It is then quite justified to both ask if we have a philosophy of early childhood education/rearing and if we are practicing that philosophy.

### **II THE WORLD'S FOCUS OF THE CONCERN**

All of us have likely observed families in our communities who appear to be taking their children's early years all too lightly. We may have even observe a few who we might consider neglected and totally unprepared for life's next steps. However, all of us have also likely observed many families in our communities who appear to be very conscientious in their approach to raising their young children. On both counts, these observations are made considering the human aspects of child rearing, not the spiritual. On the latter front, we are all deeply worried as we see children being raised without God and His Word.

It should not go unnoticed, however, that the children's advocates and many planners of society are deeply active in thinking about quality years for all young children. Millions of dollars are being expended in writing, researching, lecturing, and influencing decision-

makers. These folks have grand plans, and they are not thinking in terms of traditional families and traditional limited governmental involvement in child rearing. It also should be noted that the “normal” secular, professional early childhood voices have no place for what we know to be the biblical framework for life and child guidance. Many are openly hostile to people of deeply a religious lifestyle.

### **III AVOIDING CONFUSION WITH A RELATED ISSUE, COMMON HEALTH AND SAFETY**

While biblical Christians should be most observant of the differences between a biblical philosophy of child rearing and the secular views, biblical Christians should also be conversant with and discerning between matters of faith and matters of common health and safety. On the former, we should have firmly developed biblical convictions that will supersede what any human government will seek to impose. On the latter, we are on a par with every other citizen to influence civil government to apply common sense to the writing of laws related only to health and safety.

# A CHRISTIAN PHILOSOPHY OF TEACHING PRE-ELEMENTARY-SCHOOL CHILDREN

## I ADDRESSING THE CONCERN

### THE FOCUS OF THIS PAPER

It is our purpose to address *philosophy*, which is an important study in the particular system of laws or principles for the conduct of life or an activity. With the addition of the word, Christian, we narrow the system to the laws or principals held by those who are Christians in the biblical sense.

It is our purpose to address philosophy of *teaching*, which implies the presence of institutions responsible for the transmission of knowledge, instruction, guidance; and teachers, individuals working within those institutions. For the purpose of this paper, the central institutions of concern are the homes, churches (with all of their auxiliary programs with this age group), and schools (in an age-appropriate sense); and the teachers of concern are the parents, guardians, classroom teachers, pastors, tutors, mentors, or anyone similar.

It is our purpose to address the *youngest of children*, from birth through age five or so when they customarily enter the elementary school in our society. (It is not our intent to indicate that the months from conception to birth are not important ones and important in far more ways than just getting a child safety through his birthing, but that is another study that could distract from the purpose of this writing.)

### A PHILOSOPHY OF TEACHING

How does one live? Why? What does one do and not do? Why? When does one do what? Why? Is this right? Wrong? Why? ... Why? ... Why? ... Why?

Properly viewed, all of the talk of rearing children, teaching students, and organizing education, be it as a parent, a teacher, a pastor, or anyone else presumes that the person has defined his/her philosophy. Even the absence of a system or pattern is a philosophy, albeit, one by default.

If any Bible-believing parent, church, or school were pressed into court, they should be ready and able to articulate a well-reasoned statement of their plans and strategies involving children. They should be able to point to biblical passages and books and pamphlets that have served as guiding influences. Institutions should be able to produce official documentation as to their beliefs and practices and how they are rooted in a systematic approach, in a philosophy. Their lengthy statements, both written and defended on a witness stand, should have weight.

Christian institutions should also be able to provide a concise summary of their philosophy, even publishing it in materials distributed to parents and to staff. Study the content of this statement for consideration by Christian educators of young children:

“The Christian teaching of [young children] does not happen automatically when a Christian teaches [such children], even with the advantage of Christian educational materials, Christian administrative supervision, and a Christian class. It happens when [early childhood activities] support the growth of a ... student in the image of God and equip him for the service of God. Performing this educational ministry requires mature spiritual perception, since the teacher must understand and embrace the goals of Christian education. It requires also sound professional preparation, since the teacher must know his subject well enough to recognize its potentialities for fulfilling these goals and must be sufficiently well versed in the techniques of its presentation to exploit these potentialities....”

This quote is found in the booklet, “The Christian Teaching of English,” Bob Jones University Press, 1979. The statement, as published, utilizes the word “English” at each of the occasions where brackets [ ] are employed. (The word “Christian” has been omitted from the original at the location of the three periods in the belief that Christian education in its broad sense includes the Christian teaching of the young and evangelism. It is not the purpose of this paper to initiate a debate of whether a Christian school should enroll nonbelievers.)

This statement:

1. Contains the core elements of a proper statement concerning Christian education for any and every subject, and for any and every age group of learners.

2. Contains the core elements of a proper statement that could be applied to the task of parenting, pastoring, teaching in a church ministry, or teaching in a school setting.

## A BIBLICAL FOUNDATION

The Scriptures have a divine purpose. In fulfilling that purpose, it is not necessary for God to draw lines of demarcation between age groups, even though our contemporary culture does so. Thus, one does not come to the Bible to see God's list of instructions for young adults in contrast to a list of instructions for retired adults. Similarly, there is not a list of instructions for youth or for children. Biblical scholar William Barclay provides a summary of biblical references to children. (See Appendix A.)

External adversity will often force individuals and groups to examine what they believe. With an ongoing dispute with the Pennsylvania Department of Public Welfare, some leaders have been forced to discern, organize, and articulate what the Bible says about children and ministry to children. This occurred in 2007 as the state of Pennsylvania forced several Catholic, evangelical, and fundamentalist ministries into legal proceedings. In writing their Brief to the Pennsylvania Supreme Court, KCEA articulated a biblical position of ministering to children. A relevant part of that *Amici* Brief (*Friends of the Court*) is found in Appendix B.

It should not, however, take adversity for Bible-believing peoples to faithfully study and follow God's Word, including in matters affecting the children. The contemporary American culture is not the first culture wherein Bible-professing individuals find themselves at odds with the lifestyles and philosophies of their neighbors. Yet, in general terms, it appears that we are being overrun by our culture in the arena of child rearing. In 1993, Christian Apologist Bob Morey spoke at the 20th Annual KCEA Conference, articulating that "...the average Bible-believing local church has a variety of dynamic programs for children and youth but loses between 75 and 90 percent of the young people that have been coming through the church's doors." More recent research and polling indicates that Dr. Morey's observations were accurate, and the loss of our children has not come by court action or any similar force.

## THE PURPOSE OF EDUCATION

Classic definitions include each of the following:

Learning how to live.

Learning what is important to life.

The process of training and developing the knowledge, mind, character, etc., especially by formal schooling.

The process of human development towards previously set objectives.

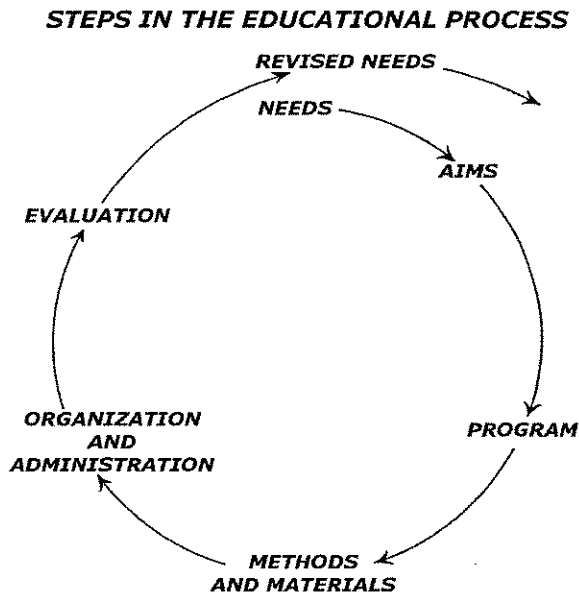
## THE “HOW” OF EDUCATION

Each of the four cited definitions of education point to the presence of planning, either formal or informal. As one progresses from the first to the fourth definition, the point is made with increasing clarity that “education” does not “just happen.” By definition, any situation where there is an absence of advanced planning cannot be considered “education” (but “learning” could still occur).

There is an inclination to “just allow things to happen” in family, school, and church life (and in many aspects of life). Of all people, biblical fundamentalists should find this appalling. Our claims indicate, among other things, that we believe that Jehovah is a God of order; and the transmission of His ways to others would of necessity include orderliness.

Human knowledge concerning how to organize thinking and actions to accomplish tasks has exploded, whether those tasks be in the arena of a church, the military, education, industry, or construction. Yet there are many who do not approach life with a view of effectively organizing themselves so that they can have success.

Educators of every position, and working with every imaginable age group, would improve their effectiveness if they would return to a guiding model. While there are different terms and designs, in the 1950 era Dr. Lois LeBar (Wheaton) introduced the “educational cycle” into minds of many in Christian work. (This writer has not located any earlier usage of this exact model.) While the terminology or graphic design may vary, LeBar’s model helps the average person envision the sequence through which one organizes himself toward solving a task (and in LeBar’s case, this is the task of Christian education).



It is noteworthy that Dr. Ruth Haycock (Professor, BBC at Clarks Summit prior to Homegoing) considered the work of LeBar to be flawed concerning one point. Haycock thought the “educational cycle” was deficient because it neglected to designate the Scriptures as the starting point for determining needs. This is a point well taken, for if a foreign philosophy determines needs, the complete cycle will be misaimed. This writer has never seen a chart/visual that would graphically illustrate this point, but

one should be able to envision how the LeBar chart could be modified to include this point.

With the passing of time, this writer has come to believe there is another deficiency. In reality, the Scriptures must be the guide for *every* step in the cycle. One could begin with Scriptural defining of the needs and subsequently go astray as one progressed around the cycle(s). The term “Scripture” means the totality of biblical teaching, whether by precept or by principle. By the term “guide for *every* step in the cycle” is meant to signal a disagreement with those who articulate that methods and programs are innately amoral. To the contrary, there are all too many illustrations that methods and programs can, in and of themselves, violate Scripture. (See Appendix C for summary content.) If one constructed a chart/visual to graphically illustrate this point, the background could be covered by a repetitious repeating of the word “Scripture” so that the entire background is filled. Over this background one could print the LeBar chart. Such a chart could describe the means by which a biblical Christian functions as an early childcare worker, a military leader, a professor, a factory manager, a parent, a teacher, a statesman, or a pastor.

Implementing the LeBar model will come naturally to some, and for others the process will take work, learning new ways of thinking, new ways of preparing, and, ultimately, new ways of conducting one’s affairs. On page 192 of Children in the Bible School, LeBar illustrates the age-



old problem of wishing to conduct educational activities without proper preparatory work. In this case, LeBar writes of the importance of educational aims:

“Why spend time discussing aims?” asks a young teacher. “There’s no question about them. Why not simply teach the Bible?” We shall teach the Bible, of course, but not so “simply.” Just as a path may be so broad as to lead nowhere, so a general aim fails to get results. The ineffective, haphazard teaching so prevalent in our day is the result of good intentions to teach the Bible without knowing exactly what and why.

When the mother of a child plans his physical food, she says, not merely, “I’m going to get dinner.” She says, “There was meat left over from yesterday; Jimmy needs potatoes for energy, spinach for minerals; he especially likes ice cream, and it isn’t too heavy for him.”

Likewise, the true teacher formulates definite, specific aims to meet his spiritual needs. At present Jimmy’s child spiritual need may be prompt obedience. It is that need which determines the Bible story, the Bible verse, the songs, the discussion, and expressional activities.

The specific need calls for a specific aim which suggests a certain type of program, method and materials, organization and administration. After these have been employed, the procedure is evaluated by testing to see what has been accomplished. Is the same need still present: does Jimmy now have a related need, or an entirely different one? This systematic, efficient type of teaching is a challenge, for teaching has something definite to accomplish and measure, and spiritual growth is inevitable.

Bible teaching is allowing the Bible, empowered by the Spirit, to change pupils according to God’s standards....

Appendix D provides important pages from the depositions contained in the *St. Elizabeth’s* court proceedings. These pages illustrate the extent to which an educational program should be planned so that it is thoroughly consistent with the institution’s aims. As noted in Appendix B, this is official material from a Roman Catholic institution. They demonstrated to the Court that their philosophy was deeply rooted in historical church writings concerning the philosophy of teaching young children. They could not only produce scholarly documents, they could demonstrate to the Court that their everyday activities with the children actually followed the doctrines and philosophies of their religious system.

It should go without saying that Bible-believing parents and Bible-believing teachers and children’s workers should not be caught without having accomplished similar work consistent

with their faith. Christian ministries with children should not be lacking in such forethought and dedication to the most important mission that exists.

## CARING FOR THE CHILDREN, BUT WITHOUT AIMS

What of educational aims when working with children from birth through age five? Three historical quotes should be cited:

Give me the children until they are seven and anyone may have them afterwards.  
- Xavier

Let every father and mother realize that when their child is three years of age, they have done more than half they will ever do for its character.  
- Horace Bushnell

Jesus put a child in the midst; many churches put him in the basement.  
- Unknown

The trends may be summarized by the following quote from an *evangelical* legislator to Harrisburg. The occasion was an office visit to the legislator's office by a KCEA staff member who sought to enlist the legislator to help protect religious ministries from the claims by the Pennsylvania Department of Public Welfare that all formal care for children and teens must be licensed. The legislator addressed the specific issue of "day care" of the pre-school years. He said:

"These are just little children. You aren't really teaching them anything, so the state won't be interfering with your religion. You are fussing over something that is really nothing."

From this evangelical legislator's viewpoint, the only activities that churches and religious schools conducted with young children related to basic health and safety – physical safety – food – safe building and toys – sanitation – nice activities.

Before one condemns the legislator, it should be asked if that view is the common practice in homes and church ministries across Pennsylvania. By the observation of this writer, that view is all too prevalent. With the decreasing emphasis upon a Christian philosophy of teaching our youngest children, all too many homes are functioning without a Christian focus of aims for the child – and all too many of our church programs are little more than wholesome custodial care while the older people in attendance are in their programs.

The quote from page 192 of LeBar identifies a “young teacher.” Yet, the sentiment that is cited with that inquiry is a pitfall into which the majority of Christian parents, pastors, and teachers have seemingly fallen. Their institutions have seemingly fallen prey to that pitfall, too. It is increasingly evident that many traits of our society have infected the Body of Christ, none the least of which is the trait to think that achievement comes without work and that preliminary steps to a process can be omitted while still gaining the ultimate prize. The teaching of the children, from birth through age five, is a glaring illustration. Consider only a few illustrations in the following contrast (non inclusive):

<u>What Our Philosophy Statement Should Propel Us To Do</u>	<u>What Is More Normal For Us To See</u>
<p>1. The young couple should learn much about each other while they are courting and enter marriage with confidence in strong spiritual unity. They should not only be confident of each other’s testimony of salvation but should share a mutual understanding of God and his attributes, of man and why man was created, of the Scriptures and their place in the life of the believer and the Church, and of the local church and its importance as a community of believers joined together in a covenant relationship with each other for the evangelism of the lost and the edification of the saints. When children are born into the relationship, they are not only dedicated to the Lord in a public manner, but in the quiet decisions that are made on a daily basis. The parents will be selective in the toys and activities for their children, including protecting them from things not 100% compatible with their goals.</p>	<p>1. The young couples often date similar to everyone else. They attend church and conclude that it would be natural to decorate the church auditorium for their wedding. They decide to put up with the church rules for “counseling” and wedding music and for activities at the reception. They determine that these are not worth fussing over. As children are born they are taken to church to the degree the parents attend. The children will likely be taught to pray their cute prayers and are given exposure to generic Christian books, videos, and activities.</p>
<p>2. Upon learning of a pregnancy, and then throughout the developmental years, the parents of a child should be focused on the goal of what they desire that child to be when he is an adult leader of men, say at age 35. With a well-focused goal for age 35, the parents should focus on the incremental stages in life and the necessary steps to arrive at the ultimate goal.</p>	<p>2. Couples are typically quite excited when learning of a pregnancy, and the child is typically fussed over in giant proportions in the early months and possibly years. Subsequently, the child is displaced from his place of honor and squeezes lower on the priority list. The parents typically reinstall their personal priorities while the child catches the “leftovers.” Everyone focuses the children</p>

	to have fun, fun, fun at whatever they do, including church; but everyone would certainly want the children in an environment that is safe and with the right friends.
3. Christian families, churches, and schools should all be working at a step-by-step process in rearing the children. At the coming of each birthday or promotion day, there is a crucial reminder, “Where do I want this child to be in another year?” “What will it take from me to get him there?” “What must be my goals for this month, for this week, for this day, for the present teaching opportunity?”	3. Christian families, churches, and schools add a bit of “Jesus” to the lives of the children, and there is a general desire for the children to be Christians so they fit into the niche filled by the family. We hope that when the kids get into the youth group, they will like their youth pastor and all of the activities he plans for them.
4. Parents and children’s workers should engage in learning how to better teach, honing their skills.	4. A relatively few parents and children’s workers actively push themselves to read and study, let alone engage in professional studies to improve their skills.
5. Parents and children’s workers should determine what all facets of this life are less important than meeting the incremental goals so that the ultimate goal is attainable and is ultimately attained. This lifestyle permeates the family’s choices and dictates the conclusion of decisions at every level and for every opportunity affecting parent and child.	5. When parents select a caregiver for their young children, and when the churches and schools select staff for this age group, the tasks are considered “entry level positions” into which almost anyone can fit as long as they are perceived as generally wholesome. More capable individuals are perceived as being qualified to work with the older children and adults. We almost give more attention to police and abuse background checks than to an assessment of spiritual qualities.

## CONCLUSION

There is great appreciation for those families, teachers, churches, and schools that are ministering to your young children based upon a well-designed and well-implemented philosophy. But, overall, there is a need for examination and action; and all of us should stir each other to be more effective with this age group. If we do not reverse the pattern that is being following by many of our families, churches, and Christian ministries, we will continue to lose our children at the rate of 75% - 90% when they are in their teens and twenties.

Train up a child in the way he should go; and when he is old, he will not depart from it.

- Proverbs 22:6

Those who educate children well are more to be honored than they who produce them; for these only gave them life, those the art of living well.

- Aristotle

## II THE WORLD'S FOCUS OF THE CONCERN

The foundational model for childrearing and education in the United States has been a Judaeo-Christian model. This stands in contrast to the Prussian and other socialistic models. Under this model, the family unit has been the backbone of the society. Being pluralistic, our families have had a variety of approaches at their disposal.

It is important to note that research continues to indicate that families continue to believe that it is their responsibility to rear and educate their children. In the absence of parental care, the families' first preference for caring for their children is family and close friends, and then their church. (This is a major point in the brief presented to the Court by the Pennsylvania Family Institute in the *St. Elizabeth's* matter.)

These traditional patterns are increasingly unpopular with modern thinkers. The halls of Congress and state capitol buildings have been the sites of increasing actions in recent years as to public policy in child rearing / education. Generalities are generalities; and, thus, there are exceptions of varying types. That aside, there is an increase in children unprepared for the responsibilities of citizenship and life in a civil culture and an increase in the number who are not properly educated. It appears that everyone wants childrearing success without work. It appears that mankind is increasingly centered on personal gratification, even at the risk of alienation from everything that they profess as being dear to them. University professors, think tanks, researchers, and theorists increase their output of advice. Lawmakers are increasingly struggling to create laws for actions and attitudes they deem to be objectionable.

As secular policy influencers / makers and lawmakers have increased their activities in the arena of childrearing and early childhood education, there has been an increase in conflict with those in the community who hold to philosophies in conflict with the latest innovations. For some, their philosophy has been rooted in tradition or in habit. For others, their philosophy has been rooted in their religious teaching.

So, how has the battle been going in the Capitols? Not well. In summary, the traditional family approach to childrearing and early childhood education is being replaced for very non-traditional approaches. Several key points should not be missed:

The agenda of the trend-setting activists and lawmakers is professionally constructed. They can articulate a philosophy. They can define their aims. They are spending "big bucks" to win their points. They are impressive. (See Appendix E for an illustration of a how conservatives have designed rebuttals to the activist's twisting of research. See also Appendix F and G for illustrations of how groups have sought to argue against the activist's agenda.)

To accomplish their agenda, the trend-setting activists have constructed a model that emphasizes "quality" care for the young so the children can achieve their potential in the future. For them, the price of quality is immaterial, and they are working to "sell" the public on making a sizable financial investment in their ideas. For them, the average

parent and religious setting are unqualified. To fulfill their objectives, the activists must displace parents and religious institutions, regardless of their qualities.

The trend-setting activists have the attention of the mass media, and this can be observed if one looks to the Internet search engines or consumer-level literature.

The trend setting activists have enlisted major political blocks in their cause. (See Appendix H) Appendix I reports on a fair-minded research professor's testimony before Congress, a testimony that will be rejected because it draws the wrong conclusions. This is an excellent study.

The foundational question for the traditional families and churches / religious schools is whether they will be able to convince (1) the current generation of parents of young children, (2) the current church and Christian school workers, and (3) the next generations of these groups that there is a Christian philosophy of rearing and educating, and that philosophy is worth training the adults to follow.

### **III AVOIDING CONFUSION WITH A RELATED ISSUE, COMMON HEALTH AND SAFETY**

Anyone working with children must be conscious of the total needs of the children. This includes matters of health and safety.

Yes, there can be conflict with civil government in these matters. Great discernment must be exercised. It is one thing to battle our culture over a philosophy of life that we seek to instill in the young lives in a diligent, urgent manner. It is another thing to battle our culture over matters of common sense health and safety. The first relates to biblical commands. The second does not.

SB 549 of the 2007-08 legislative session is the most recent text of the Religious Child Care Facilities Act, a bill created by religious groups to defend religious liberty for institutions, parents, and children. While this bill is not law, it embodies the type and level of concern for health and safety that should be a pattern for religious institutions. This document can serve as a model for these issues in all of our children's ministries. (Access the Internet, type in "Pennsylvania Bill Room" in your preferred search engine and following the appropriate link and instructions.)

Ministries should also be diligent in their discernment as to the differences between state oversight of health and safety and state involvement in areas directly related to religious mission. Appendix J is a section of the Brief prepared by KCEA in the St. Elizabeth's matter wherein the state claims authority to require licensing, control of hiring based upon religious, curriculum, guidance and discipline, and other matters.

## VI. The Child in the Early Church

There is no gospel picture dearer to most people than the picture of Jesus setting the child in the midst, or taking him in His arms. There are comparatively few references to children in the pages of the gospels, but the few there are of first-rate importance; and in them there is set out in a way that cannot be forgotten the importance of the child.

It is clear that Jesus was never too busy or too preoccupied to receive and to welcome a child. When His disciples would have kept them back, He bade them to be allowed to come to Him.<sup>1</sup> The disciples are not to be thought of in that passage as hard and unsympathetic men. If we place any reliance at all upon the chronology of the gospels, that incident of the children happened when Jesus was on His last journey to Jerusalem. His tension was apparent to the disciples, even if they did not fully realise its cause; and they sought to keep the children away, because they did not wish their Master to be worried by them at such a time as that. Even on the way to Jerusalem Jesus had time for the child.

There is one saying of Jesus, as it is reported to us, which means that Jesus believed that God too is never too preoccupied with greatness to receive the child. His warning is that men must have a care lest they offend the children, for, "In heaven their angels do always behold the face of my Father who is in heaven."<sup>2</sup> That can only refer to guardian angels. At a king's court it was only the most favoured courtiers and officials who had at any time access to the king's presence, and who at any time saw the king's face. So that give complete attention to the care of the child.

It is the assumption of Jesus that every father will automatically and instinctively care for the child. Even men, who are evil, know

<sup>1</sup> Mark 10. 13; Matthew 19. 13; Luke 18. 15.    <sup>2</sup> Matthew 18. 10.  
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## Appendix A

### *The Child in the Early Church*

how to give good gifts to their children.<sup>3</sup> The care of the child is a primary human duty.

It is the teaching of Jesus that the Christian duty to the child is absolutely binding. To receive a child is to receive none other than Jesus Himself.<sup>4</sup>

The responsibility of the Christian for the child is a terrible responsibility. The fate of the man who puts a stumbling-block in the way of the child is a more bitter fate than awaits any other human sin. It would be better for a man to have a great millstone hanged around his neck and to be drowned in the depths of the sea than to cause a child to stumble.<sup>5</sup>

The child is the very pattern of the citizen of the Kingdom, and unless a man becomes as a child he will not enter into the Kingdom at all.<sup>6</sup>

With a background like that in the teaching of Jesus, one would have expected that the rest of the New Testament would have had much to say about the teaching and the training of the child; but the amazing thing is the meagreness of the New Testament material dealing with the child. The children of believing parents are within the Christian fellowship, for the promise is to the Christian and to his children.<sup>7</sup> There is one brief glimpse of the Church at Tyre, when the children and the wives appear to speed Paul upon his way to Rome.<sup>8</sup>

The New Testament has practically nothing to say about the training of the child. Children must obey their parents.<sup>9</sup> Those who are to rule within the Church must first be the rulers of their own households. The bishop must be one who has his own children in subjection, and the deacon must be one who rules his own household well. The elder must be one who has faithful children in his own house.<sup>10</sup> Parents have the basic human duty of providing for their children, for the children ought not to lay up for the parents, but the parents for the children.<sup>11</sup> Fathers must not provoke their

<sup>3</sup> Matthew 7. 11; Luke 11. 13.    <sup>4</sup> Mark 9. 36; Luke 9. 48.  
<sup>5</sup> Matthew 18. 6-14; Mark 9. 42; Luke 17. 2.

<sup>6</sup> Matthew 18. 2-4; Mark 9. 33-6; Luke 9. 46-8.

<sup>7</sup> Acts 2. 39; I Corinthians 7. 14.    <sup>8</sup> Acts 21. 5.

<sup>9</sup> Ephesians 6. 1; Colossians 3. 20.

<sup>10</sup> I Timothy 3. 4, 12; Titus 1. 6.

<sup>11</sup> II Corinthians 12. 14.  
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children to wrath, as the letter to the Colossians adds, lest they be discouraged.<sup>12</sup> Bengel commenting on that passage says that fathers must never be too hard on their children, so that they may avoid that plague of youth, the broken spirit.

And there our material ends.



## Appendix B

*Amici* sincerely believe the Great Commission (Matthew 28:18-20) and many other Scripture passages given in the Old Testament and by the Lord and His apostles in the New Testament are literal commands to be followed by all faithful believers. They accept the charge that the Christian faith is to be individually and corporately practiced, including being transmitted to others. Their faith in the directives of both the Old and New Testaments require Christians to reach all age groups. The Scriptures are very specific in commanding believers to teach those who are new to the faith and those who are children. Those Scriptures include Deuteronomy 6:1-9, Psalm 78:6, Proverbs 22:6, Psalm 145:4, and Ephesians 6:4, to identify but a few. Especially influential for the *Amici* is that the Lord taught by example as He gathered the little children to Himself (Matthew 19:14).

Christian churches and religious organizations have attempted to honor these biblical commands by creating and developing various and diverse ministries to and for all age groups. Major changes in the familial, moral, and social aspects of our society have caused many *Amici* to develop childcare ministries, variously titled, to minister to children of working parents and children of parents who simply desire additional Christian instruction for their children. Similarly, with the elimination of Bible reading, prayer, and openly religious values from the public schools, many *Amici* founded Christian schools or facilitated home schooling to inculcate the Christian faith in the academic setting.

Methods for transmission of the Christian faith include, but are not limited to, preaching, formal teaching, reading, and other more traditional pedagogical methods. However, the Scriptures also teach that the *actions* and *attitudes* of believers transmit a message. Believers are admonished to *demonstrate* evidences of godliness such as love, joy, peace, patience, hope, meekness, and the Golden Rule found in the Old Testament (Leviticus 19:18) as well as in the New Testament (Matthew 7:12).

The embedding of and permeation of religion throughout program and curriculum in their child development and day school ministries (and elsewhere) is the historic pattern in the Catholic church. A practical, concise summary can be seen in the “Goals and Objectives” of St. Elizabeth’s. (R. 93a – 94a) A lengthy, detailed summary is clearly seen in their extensive documents (R. 59a – 101a) and pastoral explanations (R451a – 458a, R. 465a – 470a). Similarly, but based upon their own distinctive doctrine, polity, and practice, evangelical Christians seek to minister to children and youth to perpetuate their own distinctive spiritual goals and objectives.

Even casual observers recognize that preaching and teaching are regular activities in a church sanctuary. However, with *Amici*, the preaching and teaching of the Scriptures occur far beyond the sanctuary as they attempt to integrate biblical basic truths into the formal and informal teaching given to the youngest of the young children, given to the school-age children, and given to the adults. *Amici* plan and provide programs to children and parents in the hope and expectation of “leading them to Christ” or teaching them to live a life that would please God.

Whether Catholic or evangelical Christian, conducting these religious ministries is not motivated by financial gain; and, in reality, it is typical to subsidize the expenses of these teaching ministries from the general treasury of the church. The staff at these ministries are not motivated by purely secular or professional goals; and many of the spiritually faithful choose to volunteer their time rather than engage in secular professions, investing in the lives of the children for the purpose of making a spiritual difference in their lives.

## Christian Educational Methods

An educational methodology implies methods, but the two are not the same. Educational methods are instructional techniques and processes used to facilitate learning. A methodology is "a body of methods, rules, and postulates employed by a discipline" (*Weber's New Collegiate Dictionary*, 8th edition). As "a body of methods" with its rationale and controlling principles, a methodology expresses a philosophical point of view. The methodology of secular education expresses a humanistic view of man and his needs. The methodology of Christian education expresses a biblical view of the human condition. Its methods are instrumental to the purpose of Christian education: to develop redeemed man in the image of God. The postulates of Christian educational methodology are concisely stated in *The Christian Philosophy of Education* (Bob Jones University Press, 1978) and elaborated in *Christian Teaching and Learning* (Bob Jones University Press, 1980). The present discussion therefore focuses on Christian educational methods.

First, we must clarify what we mean by a method. A method should be distinguished from a material, which is the physical vehicle of a method, and from a teaching strategy, which is a combination of methods designed for a specific instructional purpose. Virtually all instructional techniques and processes commonly in use are varieties of a few basic methods. These methods are exemplified in the Scriptures. Some of them like discussion and question-and-answer have been avoided by Christian educators because

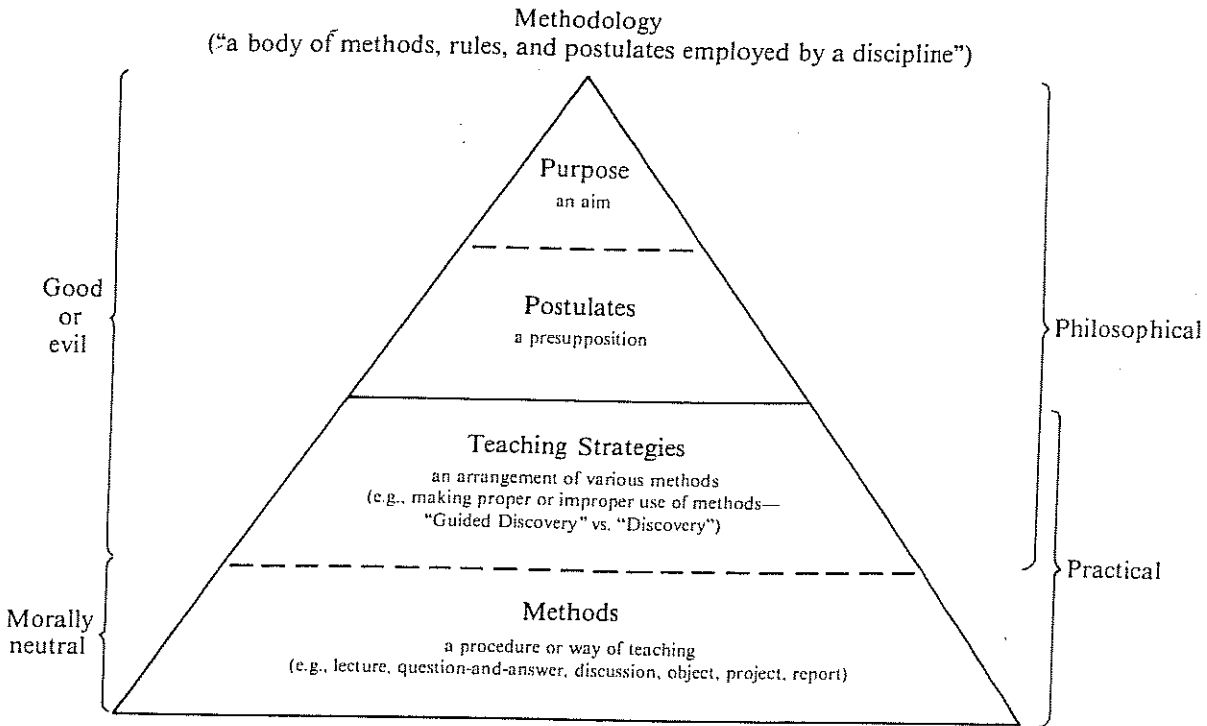
### Christian Educational Methods

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## Appendix C



they have been harnessed to the purposes of secular-humanistic education. They have appeared as parts of teaching strategies that have been found destructive of Christian character and belief, and therefore the methods themselves have been rejected. We must be careful that in condemning a false educational philosophy or harmful teaching strategy we do not deprive ourselves of educational methods with timeless value that can increase the resources of Christian education.

If the perverse applications of these basic methods and the harmful strategies that employ them are considered separate types of methods, then we must distinguish between good and bad methods. If, on the other hand, they are considered more accurately not as separate methods but as perverse uses of legitimate methods, we may regard the methods themselves as neutral and apply judgment to the modes in which they appear and to the strategies and methodologies of which they are a part (see diagram). In either case we are exercising biblical discrimination. In the latter case, however, we are less likely to go astray.

## Appendix D

### PHILOSOPHY

Education assists in developing the total person to grow creatively, spiritually, socially, emotionally, mentally, physically, and intellectually. A preschool program provides a preparation for kindergarten by establishing a loving and caring Catholic environment. It encourages the young child to grow in an awareness of self and others, through the love of God, the Father, Jesus his Son, and the Holy Spirit. Provisions for creative areas of early childhood development are incorporated in the curriculum. A preschool program assists a child in developing an awareness that he or she is special and unique and is capable of limitless knowledge in the developing years.

Joy in the learning process is encouraged by the understanding and creativity of dedicated teachers. The teachers

- share the love of God the Father, Jesus the Son, and the Holy Spirit;
- provide a loving and caring environment;
- help make the child's adjustment to school a happy and enriched one;
- help the child develop a positive self-image, sense of respect for others' rights and feelings, and develop a sense of fair play;
- enrich the child's socialization skills by creating an awareness of self and others;
- enrich the child's use of language and expand his/her concepts;
- allow the child to think and act independently and develop problem-solving skills;
- develop cognitive and self-help skills;
- develop gross and fine motor skills;
- develop an awareness of the child's environment through first hand multi-media experiences;
- promote a cooperative home-school relationship for both child and parent, providing materials and information for each child's individual growth.

GOALS AND OBJECTIVES FOR AN EARLY CHILDHOOD  
RELIGION READINESS PROGRAM

The following goals and objectives for ages 3-5 are developed from the combined perspectives of the child, the parent, the parish, and the teacher.

THE CHILD WILL:

- feel a sense of belonging to a loving and caring Christian community.
- grow in self-esteem as a child of an unconditionally loving God.
- develop a sense of prayer by the use of her/his contemplative capacities.
- learn to respect and appreciate others as special gifts from God.
- begin to develop characteristics of self-discipline and cooperation through individual and group activity.
- participate in paraliturgical celebrations with both children and adults at an appropriate level.
- gradually become familiar with the signs and symbols of our Catholic faith through observation.

THE PARISH WILL:

- assist parents in their role as religious educators by providing them with opportunities for growth in faith.
- recognize the importance of its obligation toward even its youngest members by inviting and encouraging parents and others to participate in a parish-centered preschool program and to publicly affirm the need for such a program.
- encourage catechetical leadership at the preschool level.

THE PARENTS WILL:

- become more aware of their responsibility as primary religious educators of their children.
- strive to create a loving and Christian home atmosphere as a vital setting for informal catechesis.
- look upon the parish as a support in their task and take advantage of opportunities for their own religious growth.
- participate actively in school-sponsored programs for early childhood religious development.

THE TEACHER WILL:

- be sensitive to the children's developmental level by providing a suitable environment and acting as a caring adult role-model.
- create an atmosphere where the children will be exposed to positive attitudes toward self and others as a basis for moral development.
- awaken the children to the wonder of all creation and stimulate their sense of awe at the beauty around them.
- provide opportunities for increasing each child's own human potential.
- stimulate the children's use and appreciation of the five senses.
- foster a sense of play in a spirit of joy and celebration.
- be prepared to take advantage of training and enrichment offered by the diocese, parish, and other institutions.



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## CURRICULUM

A good preschool program promotes the spiritual, emotional, intellectual, physical and social growth of young children. The curriculum should not be centered around very specific subject areas, but rather it should be developed using a "hands-on" approach to learning in general. Multi-sensory activities that enhance the total development of the child are planned in a sequential manner, following a theme or unit.

### Components

RELIGION READINESS is an integral part of the Catholic Preschool Program. It is the preparation time for more formal instruction in the years ahead. Religious readiness is the development of a positive self-image in relationship to a loving God. This basis for a deep love of God comes from the examples set by the family and spiritual life of the parish community. A child's sense of God comes from the warm atmosphere of love and acceptance in the preschool environment where the child learns about God's wonderful world. Classroom prayer and paraliturgies prepare him/her to participate in the celebrations of the Church.

LANGUAGE is the development of communication skills that enable a child to share his world with others. At the preschool level, these skills include listening, speaking and thinking. Transferring thoughts into words is the primary skill upon which future language development is based. Learning experiences that promote an understanding of the sense of self help the child express his/her thoughts and feelings in various ways. An awareness of the five senses will stimulate a child's curiosity as to the different ways his/her body receives information about life around him/her. Visual discrimination and memory, and auditory discrimination and memory are important readiness skills that can be taught through play activities. Listening to and sharing stories, poetry and finger plays enhance the love of language. An awareness of the written word is developed through alphabet activities and written classroom stories about field trips, events, etc.

MATH READINESS at the preschool level includes the development of cognitive skills. Piaget calls the way in which a child perceives the relationship between two objects "logicomathematical knowledge." This knowledge comes from the understanding of colors; shapes; quantitative concepts, such as, size differences; basic counting skills through practical application; classifying; forming sets and recognizing numerals. These concepts are taught through manipulatives and play experience.

#### Gross Motor:

Body coordination, as appropriate to the child's physical development, is enhanced through large muscle activities of walking, running, jumping, hopping, and skipping. Arm-eye coordination is attained by throwing a large ball or bean bag, catching, and aiming at a target. Rhythm and movement provide an outlet of creative expression and the joy of using the body in dance, games and organized play.



#### Fine Motor:

Eye-hand coordination is developed through manipulating clay, stringing beads, hammering, pasting, crayoning, painting, pouring, lacing and using scissors. Dexterity and strength of the small muscles are developing skills that enhance reading readiness. Use of the natural hand preference is observed, although hand dominance is not achieved yet. Eye tracking is another fine motor activity that promotes the left-to-right progression skill required for reading readiness.

PERSONAL-SOCIAL DEVELOPMENT is the primary goal for the young child entering preschool. A positive self-concept is essential to successful learning. The more a child understands himself/herself, the better equipped he/she is to relate to other children and adults. Basic social interaction -- between two children; the teacher and a child, and group interaction provide ways in which the child establishes autonomy and learns skills to help him/her relate to his/her world.

Personal development includes knowing name and age, eventually learning address, phone number and birthdate; caring for toileting needs and washing hands; separating from parent with relative ease; caring for own belongings and respecting others.

ART at the preschool level should be a joyful, creative experience full of self-expression. Teacher-made samples should only be used, if necessary at all, to give specific help to a child who needs it and never as an example of what a child's finished product should look like. Creative art activities will come from use of manipulatives that develop fine motor skills: clay, paint, paste, and crayons. Also, sand and water play are excellent activities that encourage multi-sensory learning.

MUSIC is a dual channel for creative expression, in that sounds are communicated by the music-maker, while emotional and physical responses are evoked from the listener. Singing; listening to music; using rhythm instruments and making instruments; dancing and other rhythmic activities are ways of developing a love and appreciation for music.

COOKING EXPERIENCES provide many learning experiences in the areas of language, math, and fine motor skills. The teacher should talk about the activities: pouring, measuring, stirring, etc. Observe changes that occur during cooking and note what senses you are using to detect changes: smell, taste, touch, sight. Let the child do as much of the activity as possible, (use dull or plastic knives for cutting) and use specific positive suggestions such as "Hold the bowl with one hand while you stir," instead of "Don't spill it!"

Many "cooking" activities don't require the use of a kitchen or any special equipment. Mixing juice, slicing fruit, making sandwiches, spreading butter on crackers, all provide good learning experiences.

PLAY is a child's work. The value of free play indoors and outdoors cannot be overstated. Opportunities for play should occur as the child enters the classroom at the beginning of the session, and after structured learning activities and outdoor play should be part of the daily schedule whenever weather permits.

## RELIGION

Preschool programs (weekday or Sunday) provide an environment that encourages religious development. The goal of the program is to journey with the three or four year old child as he or she becomes aware of and experiences God the Father and Jesus, His Son, as caring, forgiving, and loving.

The preschool teacher will introduce and foster the religious development of the child by:

- fostering an awareness that God is our Father;
- showing that God loves us and watches over us at all times;
- developing a sense of gratitude to God for all the beautiful gifts He has given us, namely, self, family, friends, and the world around us;
- showing that prayer is talking to God, thinking about Him, and doing things for Him;
- helping the child understand the meaning of Advent;
- emphasizing the real meaning of Christmas;
- introducing Mary as the Mother of God;
- relating experiences showing Jesus as a young boy, an adolescent, and an adult;
- helping the child recognize that the Bible is a special book where God speaks to us, about His love for us;
- frequently using the stories of Jesus, His teachings and healings, and applying them to daily living;
- helping the child understand the meaning of Lent;
- helping the child understand the meaning of Easter;
- telling the child about the Church: physical environment, clergy, religious sisters, staff, and parish community;
- making the child aware of the saints as being his/her special friends and friends of God;
- aiding the child in understanding the celebration of Mass;
- helping the child experience God's love through music, art, gesture, and song.

WEEKLY PRESCHOOL PROGRAM  
RELIGION LESSON

Unit Title--usually has a Bible phrase to go with it

Each unit includes several lessons. Each lesson has a theme and all the activities within the lesson should be correlated to that theme.

Division of time

For use in Preschool - 3 days a week, 10-15 minutes a day:

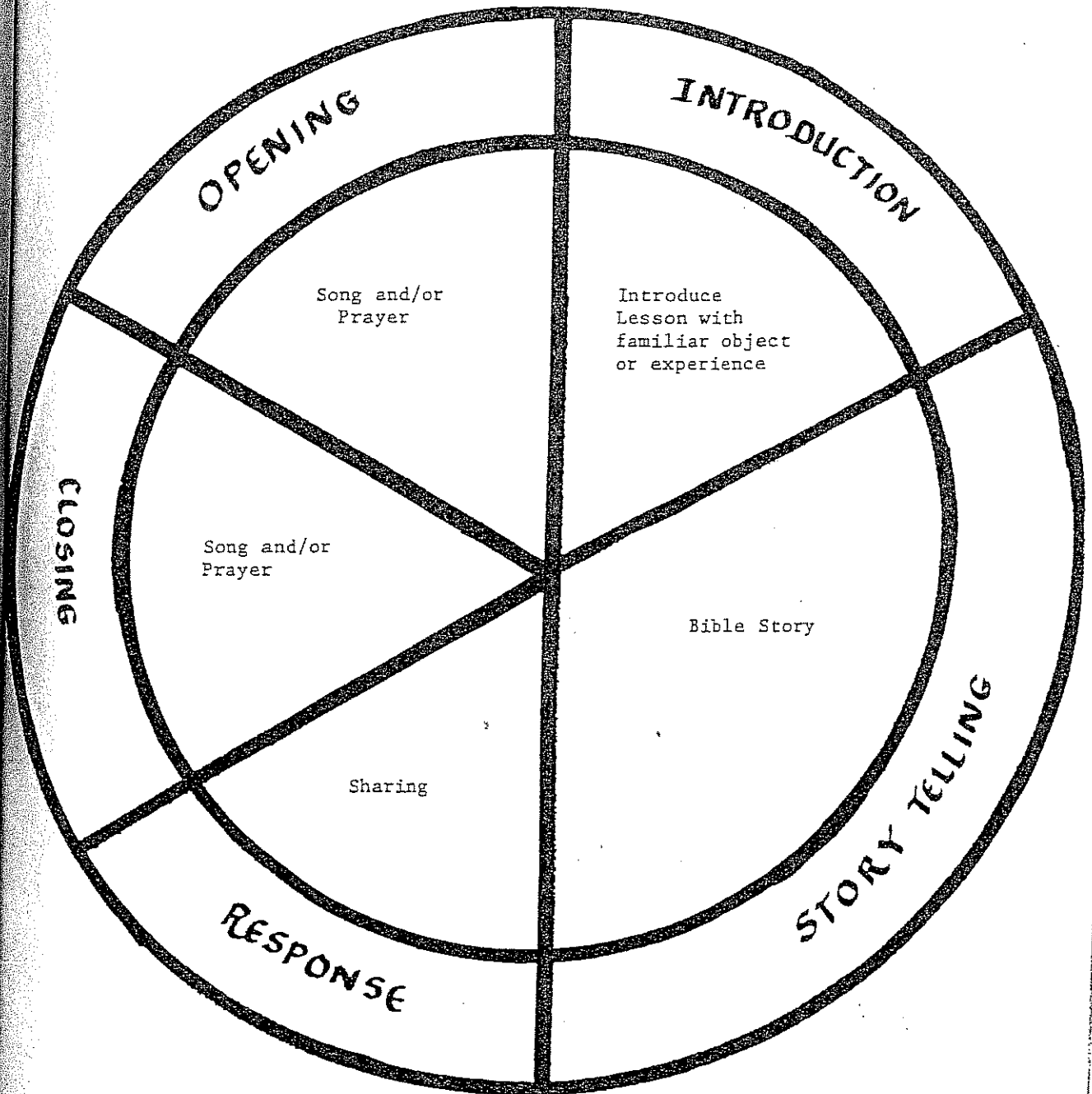
- Day 1: Introduce Unit and Bible phrase  
Introduce lesson theme through a familiar life-experience.  
Teach related song or action rhyme.
- Day 2: Quickly review Day 1 and add Bible Story. (Again use catchy technique as mentioned above.)
- Day 3: Review Days 1 & 2 and then do related art project.

THEMES  
3 OR 4 YEAR OLDS

SEPTEMBER	FEBRUARY
Prayer--talking to God. Who is God? God loves you. God created the world.	Love of God through Jesus the Man New Testament stories about Jesus Ash Wednesday
OCTOBER	MARCH
Awareness of self--I Am Special God created loving families. Joseph and his coat of many colors Cain and Abel Moses Noah	Jesus knows and cares about us at all times. - During sickness - When afraid - When we need help - Where we are - When we are playing Lent, including Holy Week
NOVEMBER	APRIL
Care, Share, Prayer Teach Prayers Prayer chain Thanksgiving -- giving thanks	Easter We are happy because Jesus loves us We want to love and please Jesus Be good helpers, good listeners Be kind to friends Be kind to animals
DECEMBER	MAY
Season of Advent Jesse Tree Advent Wreath The Christmas Story	Mary and Joseph Mother and Father Mass
JANUARY	
Jesus' Family School Family Parish Family Jesus' education in the temple My Family	

RELIGION  
Two or three day Program

Length: 30 minutes



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OTHER RELIGION THEMES  
WEEKLY/SUNDAY PROGRAMS

September

UNIT: CREATION

- Week 1  
God made day & night
- Week 2  
God made sky & clouds  
(Stars & rain)
- Week 3  
God made land and seas
- Week 4  
God made grass, trees  
plants, flowers

October

- Week 1  
God made fish and birds
- Week 2  
God made animals
- Week 3  
God made Adam & Eve
- Week 4  
God made me

November

UNIT: GOING TO GOD'S HOUSE

- Week 1  
Praying in God's House  
(Hannah 1 Sam 1:1-20)
- Week 2  
Going to God's House  
(Samuel & Eli)
- Week 3  
Helping in God's House  
(Samuel helps Eli)
- Week 4  
Our own Mass

December

UNIT: ADVENT CHRISTMAS

- Week 1  
God sends his Angel to  
to Mary and Joseph
- Week 2  
God's Son, Jesus, is Born
- Week 3  
God sends angels to the  
shepherds
- Week 4  
The Wisemen love Jesus

January

- Week 1  
Simeon and Anna love Jesus  
(Baptism)
  - Week 2  
Flight to Egypt
- UNIT: THE BOY JESUS
- Week 3  
The Boy Jesus at home
  - Week 4  
The Boy Jesus at school  
(Old Testament)

February

- Week 1  
The Boy Jesus in His  
Father's House
- UNIT: THE MAN JESUS  
(New Testament)
- Week 2  
Jesus helps His friends  
catch fish (Lk 5:1-9)
  - Week 3  
Jesus makes a blind man  
see (Lk 18:35-43)
  - Week 4  
Jesus shares a boy's  
lunch (John 6:5-13)

March

- Week 1  
Jesus makes a lame man  
walk (Mk 2:1-12)
- Week 2  
Jesus makes Sick Men Well  
(Lk 17:12-19)
- UNIT: LOVING
- Week 3  
Jesus Who Loves Us  
Jesus loves little Children  
(Matt 19:13-15)  
(Mk 10:13-16)
- Week 4  
Jesus visits Mary and Martha  
(Luke 10:38-42)  
(Mark 14:3-7)

May

- Week 1  
Jesus goes Back to Heaven  
(Acts 1:9-11)  
(Matt 28:20)
- UNIT: JESUS KNOWS ABOUT US
- Week 2  
Jesus knows when we're sick  
(John 4:46-54)
- Week 3  
Jesus knows when we're afraid  
(Matt 8:23-27)  
(Mark 4:35-41)
- Week 4  
Jesus knows when we need help  
(Matt 8:23-27)  
(Mark 4:35-41)

April

- Week 1  
Jesus calls Matthew to  
help (Matt 9:9-10)  
(Mk 2:13-15)  
(Lk 5:27-29)
- Week 2 PALM SUNDAY  
Children Please Jesus by  
Singing (Matt 21:1-16)
- Week 3 EASTER  
Jesus Comes Back to Life  
(Matt 28:1-8)
- Week 4  
Jesus shows love to His  
friends  
(John 21:1-17)

June

- Week 1  
Jesus knows where we are--  
Zaccheus  
(Lk 19:1-6)
- Week 2  
Jesus knows what we do--  
Zaccheus  
(Lk 19:1-6)
- Week 3  
Jesus tells Us that God  
cares for us  
(Matt 6:25-34)
- Week 4  
God gives us Families  
(Review from Adam/Eve  
through Jesus' family  
to Family of God.)



## Taxpayer-Funded, Universal Preschool in Pennsylvania: Benefits Questioned

JENNIFER A. SNYDER & NATHAN A. BENEFIELD

The push toward taxpayer-funded preschool for every child in Pennsylvania continues with Governor Rendell's budget proposal for the 2007-08 fiscal year. The Governor wants \$75 million for "Pre-K Counts," which would provide grants to school districts, Head Start programs, and community providers at the discretion of the Rendell Administration to serve a projected 11,100 children. At a cost of \$6,750 per child to state taxpayers, "free" preschool would be made available to parents in certain areas of the state, without regard to family income.

Advocates of universal preschool intend for every three- and four-year-old child to have access to government-run or government-approved preschools at taxpayers' expense. While supporters argue that state-provided preschool saves money over the long-term, the research suggests that the benefits of such programs are frequently overstated while the negative consequences are ignored.

### Overstated Benefits of Preschool

Supporters of universal preschool claim that for every \$1 invested in preschool, taxpayers will save \$17 in remedial education, welfare, imprisonment and other expenditures over the life of the child. (The \$17 figure comes from a study of the High/Scope Perry Preschool in Ypsilanti, Michigan; however the purported taxpayer benefits are only \$7.16 for each dollar spent. Nevertheless, advocacy groups and their allies continue to claim a 1:17 dollar benefit for taxpayers in their lobbying and media strategy).

The High/Scope Perry Preschool study tracked students who attended preschool and compared them with a control group that did not attend preschool. However, the results of this study do not support the implementation of large-scale, universal, statewide preschool programs—of which "Pre-K Counts" is a precursor. Consider:

- The High/Scope Perry program served a grand total of *58 students*.
- High/Scope Perry students were from low socio-economic backgrounds with substantial mental retardation (IQs between 70 and 85).
- Tracking and intervention of High/Scope Perry students lasted almost *40 years*, not simply the one-year of preschool. Several scholars speculate that tracking and home visits primarily explain the positive results.<sup>1</sup>
- High/Scope Perry students still fared poorly compared with the general student population—one-third dropped out of high school, one-third were arrested, and 60% received welfare assistance as adults.<sup>2</sup>

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Similar studies, such as a RAND study of the Chicago Child-Parent Center program, offer little guidance for taxpayer-funded preschool programs. This program was also small in scale, served only disadvantaged students, and involved intensive family and school interventions for several years beyond preschool.<sup>3</sup>

### **Preschool Can't Fix K-12's Problems**

Gov. Rendell's "Pre-K Counts" will send more taxpayer money to school districts and Rendell Administration-approved schools to create and operate preschools. Ironically, the push for universal preschool is in response to the poor academic performance of the same system that will control the vast majority of "Pre-K Counts" money and academic standards. Yet the solution is to further expand that struggling system's scope? Consider:

- Only an estimated 81% of students entering high school as the "class of 2003" graduated with a diploma (including only 50% of Hispanic and 61% of African-American students).<sup>4</sup> Only 41% of the class of 2002 graduated at a "college-ready" level, including only 28% of African-American students.<sup>5</sup>
- The more time students spend in public schools, the further behind they fall. According to the state's Report Card, 82% of 3<sup>rd</sup>-graders were proficient in math and 69% in reading; by 11<sup>th</sup> grade these percentages drop to 52% and 65% respectively<sup>6</sup>—and these percentages don't include students who have already dropped out of school.
- The state currently spends \$250 million annually in job training programs for workers, who, even with a high school diploma, lack the basic skills they need to perform in the workplace.

### **Limited Short-Term Academic Benefits of Preschool**

- A Goldwater Institute report finds that, after 10 years, Georgia's universal preschool program "has served over 300,000 children at a cost of \$1.15 billion, and children's test scores are unchanged."<sup>7</sup>
- Oklahoma implemented universal preschool in 1998, but instead of seeing educational performance rise, they have seen test scores fall. Oklahoma finished dead last in 4<sup>th</sup>-grade reading gains from 1992-2005, with more students below basic level in 2005 than before universal preschool was implemented.<sup>8</sup>
- A University of California study of preschool benefits found no measured gain in educational improvement or sustained success in closing the economic achievement gap past the third grade.<sup>9</sup>
- There is no measured benefit of preschool being offered to children not in poverty. Child-development scholar and co-founder of Head Start Edward Zigler has stated, "There is a large body of evidence indicating that there is little if anything to be gained by exposing middle class children to early education."<sup>10</sup>

### **Lack of Long-Term Academic Benefits of Preschool**

The United States Department of Health and Human Services conducted a report entitled "Head Start Impact Study: First Year Findings"<sup>11</sup> which studied the impact of Head Start on student achievement. The study found that Head Start failed to lift the performance of students served, even in the short term. The study concluded:

- Children in Head Start do reap some small benefits, but on most measures, graduates of the program continue to fall behind economically advantaged families.
- Head Start produced "small to moderate" impacts in pre-writing, pre-reading, vocabulary and



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health, but these impacts did not “close the gap between low-income children in the Head Start program and the general population of three and four year olds.”

- Head Start showed little to no impact upon mathematics, oral comprehension and social competencies.

Furthermore,

- Head Start co-founder Edward Zigler argues that preschools may teach children how to count, follow directions, and get along, but confer no lasting advantage.<sup>12</sup>
- Former Education Secretary Rod Paige said of Head Start, “After spending \$125 billion over 25 years, we have virtually nothing to show for it.”<sup>13</sup>
- Scholars have concluded that “Early intervention programs can boost children’s test scores, but those gains wash out within a few years of exiting the programs.”<sup>14</sup>

### **Questionable Social Benefits of Preschool**

- Children who attended preschool at least 15 hours a week are more likely than their peers to display more negative social behaviors, such as acting up or having trouble cooperating.<sup>15</sup>
- A child’s long-term progress may be slowed by overly academic preschool experiences that introduce formalized learning experiences too early for most children’s developmental status. Pushing children too soon may actually backfire when children move into the later elementary school grades and are required to think more independently.<sup>16</sup>
- Early education can impair a young child’s social development, motivation to engage classroom tasks, natural eagerness to learn, and imagination.<sup>17</sup>
- The National Institute of Child Health and Development found that children who attend non-parental, structured, curriculum-oriented preschools have poorer work habits, lower grades and test scores, inferior peer relationships, substandard emotional health, aggression, and they are disobedient.<sup>18</sup>
- The Head Start bureau finds that preschool attendance increases aggression and decreases self control that persists through school with children being expelled from preschools at an alarming rate.<sup>19</sup>

### **Taxpayer-Funded Preschool Will Reduce Educational Options for Parents and Children**

- States that have initiated universal preschool programs have experienced a loss of high-quality education providers when school districts own and operate taxpayer-funded preschools.<sup>20</sup>
- Taxpayer-funded preschools provide services relatively “free” to parents. The use of tax dollars to compete with existing private preschool providers discourages use of non-governmental schools and reduces parental choice in education.

### **Preschool Needs Are Already Being Met**

The Commonwealth of Pennsylvania currently operates a successful model of funding preschool education for low-income families—the Educational Improvement Tax Credit (EITC).

- The EITC provides tax credits to corporations that contributed money to state-approved scholarship organizations.
- The preschool scholarship portion of the EITC—which is currently limited to \$5 million per year—has provided nearly 11,000 students over the last three school years at a per-student average cost of \$1,370. Gov. Rendell’s “Pre-K Counts” program would cost taxpayers \$75 million per year at an average per-student cost of \$6,750.
- The EITC promotes educational and academic diversity by encouraging private, religious, and public delivery of preschool education. “Pre-K Counts” will promote a homogenous approach in

which government bureaucrats make important decisions, and the values of Harrisburg—rather than the values of parents and school communities—are taught.

- The EITC encourages businesses to take an active role in funding preschool options for families, whereas “Pre-K Counts” will cost state taxpayers and lead to higher school property taxes.

Additionally, the push for taxpayer-funded preschool ignores that parents three- and four-year-olds in Pennsylvania already have access to and are choosing from a diversity of preschool options today.

- As of 2000, 49% of three- and four-year old children were enrolled in early childhood education programs in Pennsylvania.<sup>21</sup>
- An estimated 18% of three- and four-year-olds in Pennsylvania were enrolled in public center-based programs such as Head Start, nursery school, and pre-kindergarten in 2004-05.<sup>22</sup>
- At least 30% of three- and four-year-olds in Pennsylvania are currently enrolled in some form of private preschool program.

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### **“Pre-K Counts”: Unaffordable, Unnecessary, Undesirable**

The people of the Commonwealth are being asked to shoulder the expense of providing free pre-school for 11,000 four-year-olds in Pennsylvania in the coming year. This proposal from the Rendell Administration is slated to cost \$75-million in year one, with every reason to expect the program to grow in size and scope until all 3-and-4-year-olds in the state have access to government-funded pre-school, and taxpayers are facing a billion-dollar plus annual price tag.

**The Day-Care Push.** Since 1970, efforts to establish some form of national, government-funded universal day-care for young children have been waged, typically meeting with ultimate rejection. Advocates of such programs cited universal day-care programs in Scandinavia as a model for their proposals, apparently desiring to establish a more socialist orientation to child-rearing in the United States. Those advocating more family and parent-based child care consistently won the day.

A significant, well-funded lobbying effort in the late-1980’s led to the introduction of the “Act for Better Childcare of 1988,” a multi-billion dollar federal proposal to begin providing government-funded day-care for some lower-and-middle-income families, and to establish federal regulations for virtually all day care. Like previous attempts, the Act for Better Childcare was not enacted.

**Now, It’s Pre-School.** Not to be deterred, proponents of government day-care programs took a different tack, and began promoting their product as “pre-school” rather than “day care.” In the 1990’s, they touted research into brain development in infants and young children as demonstrating a need for government intervention into the child-care realm.

As is typical, the research was overstated and the correlation to their proposals was unfounded. Nevertheless, they took their fight to the states, seeking legislative mandates in state capitols across America to establish taxpayer-funded universal pre-school programs.

Now, rather than simply seeking taxpayer-funded day care to help more mothers enter the workforce, the “child advocates” now say it’s an educational and moral imperative that *every* three-and-four-year-old have access to free, “quality” pre-K programs. And this year’s proposal, “Pre-K Counts” would be the first “investment” toward that goal.

Once again, research findings are being overstated in promotion of “Pre-K Counts,” and one would be hard pressed to find a legitimate correlation between what “Pre-K Counts” would provide and the studies that cite extraordinary benefits from certain pre-K programs. These are comparisons not of apples and oranges, but rather kumquats and watermelons.

Should this proposal make it through the budget negotiations, whether at \$75 million or \$7.5 million or even \$750,000 this year, and be passed into law, the universal pre-K juggernaut will have been launched, to the detriment of children, families and taxpayers.

## The Ramifications

1. **“Pre-K Counts” is costly.** Of course, it stands to reason that it is more expensive for taxpayers to care for children than for their parents to do so. But “Pre-K Counts” ratchets up the cost to the taxpayer further still in many ways. Here are several examples:

- “Pre-K Counts” would severely reduce or even eliminate competition through choice in the pre-school field. Most notable would be the inability for truly religious pre-schools to participate in the program. These schools currently provide a substantial portion of the available pre-school slots, often at a reduced or subsidized (by the congregation or denomination) rate. Reduced competition and choice virtually *always* inflate cost and diminish quality.
- “Pre-K Counts” would establish hiring and educational guidelines that will undoubtedly raise the cost, with no guarantee of improved quality. This move towards “credentialing” for pre-K staffing will have the effect of bolstering teacher union membership, tend to create a troubling gap between parents and staff, and cost the taxpayers more.
- “Pre-K Counts” necessarily creates a new bureaucracy to administer the program, slicing off a significant segment of the funding in a way that does not help children. Future growth of the program will necessitate a larger bureaucracy with an ever expanding appetite for tax dollars. If more “dollars to the classroom” is a worthy goal, this is not the way to do it.
- “Pre-K Counts” proponents are already offering quality pre-school providers funding to the tune of between two-and-three times what they currently are paid for their services. They are asked to sign up in advance for “Pre-K Counts” with offers of lavish sums of money that will be forthcoming. Not only is this improper, but it shows the severe inflationary effect such a program will have on the cost of future pre-school options.

2. **“Pre-K Counts” is discriminatory.** For example:

- The Act for Better Childcare (ABC) legislation of 1988 specifically would have required that day-care providers cease from any teaching of religion or praying, and remove any religious symbols or materials (i.e. a cross or a crucifix or the Ten Commandments) from the walls of the facility. Indeed, the ABC bill would have even required that religious facilities *permanently* set aside any room used for child care to no longer be used for any religious purpose.

“Pre-K Counts” is little different. While the administration has been telling religious pre-school officials that their schools *can* participate in “Pre-K Counts,” they have been hiding the fine print that would require such schools to eliminate any religious teaching or praying with the children, and such schools would not be able to post any religious emblems or materials on the

walls in the school building. Yes, religious schools, you can participate so long as you cease to be truly religious.

- “Pre-K Counts” will discriminate against parents who desire to place their children in pre-school settings that teach moral values and principles in concert with their religious faith. Pre-school is prime time for such values and moral teachings to be conveyed. To eliminate this opportunity for vast numbers of Pennsylvania children is wrong and tragic.
3. **“Pre-K Counts” is unnecessarily expansive.** Proponents cite varying statistics on the benefits of pre-school, but invariably, they refer to studies that focused on severely at-risk children from dysfunctional families or extreme poverty. To take that premise and decide that all children should have free pre-school is a stretch – a costly one at that. If there is agreement for the spending of scarce resources on pre-school, it should only go where it is most needed and effective.

#### **The Better Choice: Pre-K Choices**

**Pre-K Choices avoids the dangers and pitfalls inherent in “Pre-K Counts”** and it is working right now at a fraction of the cost.

- Pre-K Choices allows parents (the true arbiters of quality) real choice for pre-school settings for their children.
- Pre-K Choices does not discriminate against quality religious pre-schools.
- Pre-K Choices will not ever burden the taxpayer or school districts with the ever escalating tax bills they can count on from “Pre-K Counts.”

Pennsylvania can continue to be a pacesetter in providing real options for parents in the education of their children, whether it be pre-school or K-12. Pre-K Choices will get us there; “Pre-K Counts” is a giant step backwards.

from enacting "Pre-K Counts" have developed web sites and literature to inform their constituencies. Certain workers are strong advocates, for under the program their personal salaries would increase dramatically. Public schools and licensed, secular pre-kindergartens and day/child care facilities have been told to expect major government funding. The "experts" behind the program and the Rendell administration are "pounding" the legislature, lobbying on a daily basis. "Everyone" is carefully following a common script that says, "Pennsylvania needs this program. Only through it will every child get a quality pre-school experience. Only through it can/will the children be ready to succeed in life." Conversely, the ordinary taxpayer, whether individual or business, has little idea that their wallet is about to be raided. Similarly, average parents and grandparents are unaware of the danger that is potentially just a few legislative votes away. (Reread the McDonald's illustration.)

In summary, you and I are facing a planned attack on the way we raise our children. Some "experts," social planners, are seeking to impose their ideas on our culture. If they succeed, they will change our culture forever, eliminating the diversity in child rearing that has been our hallmark. While they are not so bold as to immediately attempt to change the compulsory attendance laws to require attendance of three- and four-year-old students into their system (at least not now), remember our imaginary illustration of McDonald's. Think of how the "experts" have enlisted government to use "the carrot and the stick" to impose their ideas. Think also of how these "experts" will increase your tax bill to impose their ideas upon you!

While citizens do not have the ability to influence the court proceedings in *St. Elizabeth's*... this summer (beyond fervent prayer), they do have the ability to influence the legislative debate that is ongoing at Harrisburg regarding "Pre-K Counts." Here are illustrations of what a citizen can say to his/her senator and representative to Harrisburg:

*(Simple)* We do not need government limiting legitimate diversity in child rearing. We do not need a universal fix to a problem that is limited to specific, at-risk children. Most families are doing just fine in rearing their children, preparing them for school and for life. Therefore, do not budget money for "Pre-K Counts" or any similar program. Instead, use available money to fund proven programs like the EITC scholarship program.

*(Simpler)* "Pre-K Counts" will hurt our children, families, and society; it won't work like it is touted; and we don't have enough money to pay for it.

*(Simplest)* Please vote "NO" to "Pre-K Counts."

Appendix



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MAY, 2007

## USING GOVERNMENT TO CURTAIL TRADITIONAL DIVERSITY IN CHILD REARING

BY REV. THEODORE E. CLATER, Pd. D.

Families are diverse in their approach to child rearing, including diversity in values, attitudes, and a range of patterns. Thankfully, in the United States such diversity is part of our national way of life. Nevertheless, in Pennsylvania, we are experiencing a dramatic increase in the attempts to use government to curtail traditional diversity in child rearing.

To explain the current circumstances, we shall use the childhood idiom of "The Carrot and the Stick." First, be assured that there are some "experts" who believe they know more than you know about how your children and grandchildren should be raised. The fact that they believe they "know it all" is allowable, as long as they do not seek to impose their will upon you. You and I have a problem when individuals, groups, or organizations seek to impose their views upon us; and such is true, whether they seek to use a "stick" or a "carrot" in the hands of government.

The Stick. There is every reason to believe that Pennsylvania state government has been influenced by individuals, groups, and organizations to use "a stick" against some religious parents and religious institutions. While the state claims authority over all children below age 16 when the parents are not present, the state's main target has been those who utilize formal religious day/child care. The State Department of Public Welfare (DPW), in concert with leaders in the for-profit day/child care industry, claims all institutions working with children must be equally licensed and equally regulated, including state control of the curriculum/program, philosophy and qualifications of the teaching staff, and system of guidance/discipline – all areas where, traditionally, there can be differences of approach. These day/child care ministries are part of the teaching of the faith just as much as

their Sunday School, youth group, VBS, Bible Club, etc.; and it is problematic for government to demand licensing and control. Thankfully, there are constitutional and statutory protections against such governmental intrusion. However, untold tens of thousands of dollars have been expended on defensive lobbying in the legislature and on legal and court costs. The court case, *St. Elizabeth's... v Commonwealth of Pennsylvania Department of Public Welfare*, was briefed, argued, and decided in 2005 and 2006 by the Pennsylvania Commonwealth Court. The Court ruled against the DPW, and the DPW has now appealed to the Pennsylvania Supreme Court. This Court will hear the case in the summer of 2007. This matter merits our fervent prayer. It must be noted that regardless of how this case is decided, we will likely face additional applications of "a stick" by those who believe they know how everyone else should be forced to raise their children. Such efforts must be resisted.

The Carrot. There is every reason to believe that Pennsylvania state government has been influenced by individuals, groups, and organizations to subsidize some specific ways of rearing children and thus penalize others. Let's use this illustration to explain how this works, and we will use some brand names to illustrate. *Imagine* that McDonald's succeeded in persuading government officials that their restaurants should be subsidized, so that their menu would be provided to the public at no cost or greatly reduced cost. Government would pay McDonald's for their services. At the same time, Arby's, Burger King, Subway, Wendy's, and a host of other restaurants are in business, each desiring customers; but their customers would have to pay their own food bill. Would such an arrangement between government and McDonald's influence the buying patterns of consumers? Any influence on diversity in restaurants and on business decisions? This illustrates the principle of a "carrot" being used. This is similar to what is happening with government and diversity in rearing children.

The Rendell administration has been pushing for four years for universal, government-paid pre-school for all three- and four-year-old children. Under this scheme, the local public schools would be expanded by an additional two grades to enroll these young children. The government schools could enlist subcontractors to assist. The government school or the subcontractor would be paid handsomely, but they would have to follow the dictates of Harrisburg as to what these "experts" said was "quality" and how children should be educated/reared. Note that the claim by the "experts" who have generated this program for the administration is that all children of this age group should be included. These "experts" are even claiming that every dollar spent on this program could reap \$17 dollars of future savings, for the children will be productive citizens because of attending this program.

*(Nice insult to you parents, isn't it! But don't worry, research does not support a finding that a program like this will reap such results with average children. Research indicates that children from normal homes are progressing normally and that they are not permanently benefited by programs like the administration is pushing at the behest of these "experts." Results such as those cited have only been observed with extremely at-risk children where they live in poverty and live in horrible family settings.)*

The latest version of the Rendell administration's universal pre-kindergarten program is dubbed, "Pre-K Counts." The governor's 2007-08 budget calls for \$75 million for the upcoming year to fund universal programs in a few school districts. The proponents are leading many districts to think that they will be one of the chosen few selected for next year. Additionally, "everyone" knows that the long-range plan is that there will be similar, ever-increasing requests made in future budgets until the entire state is covered. The total price tag will be billions of dollars per year!!! But the effect on diversity in child rearing will be even more devastating.

It should be noted that the system promoted by the administration would have many negative elements, including: (1) normal, average children are being removed from home influences at earlier ages, governmentized in a one-size-fits-all system; (2) a single-source provider-system is utilized; thus, there would be little latitude and creativity in pedagogy and programming; thus, little parental choice; (3) the private sector, which currently serves parents with a host of programs without cost to government, would be displaced, causing unemployment; (4) the funding mechanism, direct government payment to an institution for services, would dictate that religious institutions would be forbidden to participate unless they removed all religious activity from their programming and activities (as per current court and legislative mandates); (5) the same education system that is, at best, struggling to maintain a semblance of quality in grades K through 12 would now be expected to operate an additional two years of schooling; (6) the taxpayers would be hit with billions of dollars per year for additional costs to operate the public schools (while the overwhelming number of these young children/students are currently under the care of their parents and private sector organizations at no cost to the taxpayers), and these billions constitute a huge bonanza for staff salaries and institutional funding.

There is every indication that "the desired people" know all about the "Pre-K Counts" effort. There appears to be a concerted effort to inform selective groups, building a core group to lobby for the proposal. The public schools have been encouraged to lobby and to sell the program to their friends. The state Department of Education and the private groups which would benefit

## Appendix H

## Ted Clater

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**From:** Ted Clater [tclater@kcea.com]  
**Sent:** Monday, July 09, 2007 10:47 AM  
**To:** tclater@kcea.com  
**Subject:** HUMAN EVENTS Article: Seeking to Expand Ranks and Increase Salaries, Not Improve Education  
**Follow Up Flag:** Follow up  
**Flag Status:** Red

Ted Clater has sent you an article from HUMAN EVENTS ONLINE with the following personal message:

See attached.

Seeking to Expand Ranks and Increase Salaries, Not Improve Education  
 by Ivan Osorio

With Democratic majorities in the U.S. House and Senate, the nation's teachers unions are certain to make major demands on their Capitol Hill allies in exchange for supporting reauthorization of the 2002 No Child Left Behind Act (NCLB), the Bush Administration's signature education legislation.

One key union demand is for "universal preschool" (or "universal pre-K"). Claiming that it's needed to help boost early test scores to meet NCLB's testing requirements, unions are urging states to provide costly preschool programs, pushing more toddlers into classrooms.

But the requirements of NCLB are not the principal reason unions want a government takeover of America's preschools, which are voluntary and often faith-based. For the unions, universal preschool means more public-sector jobs ripe for unionization.

Will public school systems monopolize preschool as the unions want, allegedly to meet the standards set forth by NCLB? Or can education reformers thwart the unions by offering parents school vouchers for their kids' preschool?

Since 1992, universal preschool advocates have held up the state of Georgia as a model. That year, then-Gov. Zell Miller (D.) supported passage of the Lottery for Education Act, a bill to designate funds from a state-run lottery for a variety of education purposes.

Today, roughly 70% of the state's four-year-olds participate in Georgia's publicly funded preschool program available at no charge to all children, regardless of parental income. Aside from the federal Head Start program, some 42 states are spending more than \$2.5 billion on some form of taxpayer-funded preschool. Missouri, Arkansas, Wisconsin and Oklahoma have universal preschool programs similar to Georgia's. These states spent nearly \$600 million to add slots for nearly 120,000 more children in 2006 alone.

However, many Americans are rightly wary of these proposals. In June 2006, California voters defeated Prop. 82, a universal preschool initiative backed by actor and activist Rob Reiner. The fight over Prop. 82 highlighted the political interests behind the preschool advocacy movement.

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### For the Kids?

Universal preschool has a large and influential constituency, which includes Republican and Democratic governors, grant-making foundations, child-advocacy groups and even some business lobbies that claim public preschool is necessary to keep the American economy competitive. But it is the teachers unions that are the wealth and power behind the universal preschool campaigns.

The National Education Association (NEA) wants the state to control most or all preschool programs as a boon to public education and to the union's membership. Universal preschool is part of the NEA's broader strategy to increase public school work hours at all levels of education, using the dubious argument that more time in school ensures a better education.

"We know that children who attend full-day kindergarten are better prepared intellectually, socially and psychologically than children who attend kindergarten for half-days," says NEA President Reg Weaver. "We know that attempting to repair reading skills in the fourth grade is far more expensive and risky than guaranteeing good pre-reading skills in preschool and good beginning reading skills in kindergarten."

Presenting public schooling as a bargain and lamenting that "the country is not making this investment," the NEA advocates "free, publicly funded," mandatory full-day kindergarten programs in every state, as well as optional public universal preschool for all three- and four-year-old children. This requires federal funds to support universal preschool for children from disadvantaged families, argues the NEA, with additional state and local funds to provide preschool for the other children.

"Public schools should be the primary provider of pre-kindergarten programs, and additional funding must be allocated to finance them in the same manner as K-12 schools," the NEA demands.

The American Federation of Teachers (AFT) has much the same position.

"AFT strongly agrees that universal early childhood education is an absolute necessity," says AFT Executive Vice President Antonia Cortese. "A good start provides an important foundation, especially for disadvantaged students."

But while touting the benefits to children, AFT is not shy about its more selfish concern for additional union members and higher teacher pay. AFT seeks "early childhood programs that include a highly qualified and well-compensated cadre of early childhood teachers," announced Marci Young, director of AFT's Center for Child Care Workforce. All of this, of course, sounds much like the teachers unions' familiar refrain: "If only you gave us more money."

If advocates are serious about increasing preschool enrollment, their most effective option would be to tap into the already vibrant education market through universal vouchers, rather than expand the nation's already bloated public school systems. This has yet to happen in any state: Both the NEA and the AFT oppose tuition vouchers in almost all circumstances. On its website, the NEA dismisses tuition vouchers as "an elitist strategy" that is "about subsidizing tuition for students in private schools, not expanding opportunities for low-income children."

### California Says 'No'

Advocates for universal preschool frequently cite studies claiming that four-year-olds benefit from high-quality preschool programs, since those who attend preschool are less likely to need special-education classes or to drop out of school, and they are more likely to graduate from high school. The public's

8/19/2007

acceptance of this conventional wisdom would seem to make state preschool expansion almost a done deal -- but someone forgot to tell California voters.

In June 2006, California voters considered Prop. 82, which would have established state-provided preschool for all of the state's three- and four-year-olds. Its main proponent was actor/producer Rob Reiner, best known for his role as "Meathead" in the 1970s television program "All in the Family." "A lot of educators say they'd swap 12th grade for pre-K," Reiner told the Washington Post.

For intellectual ammunition, the "Yes on 82" campaign relied on a 2005 RAND Corporation study that concluded that "every dollar California invests in quality preschool would return \$2.62 in savings from reduced remedial education, lower dropout rates, less crime and a better-educated workforce."

The RAND study was funded by the David and Lucile Packard Foundation, which figured prominently in the push for Prop. 82. In doing so, the Packard Foundation would appear to have violated its own mission statement, which says, "The foundation does not fund attempts to influence specific legislation or ballot measures."

Besides funding the RAND study, the Packard Foundation also awarded more than \$18.9 million in 2004 and 2005 to 52 other groups working to study and advocate for universal preschool. In addition to support for its 2005 study, the RAND Corporation received \$100,000 "for continuing research and dissemination work on the economic benefits of investing in universal preschool in California," according to the foundation's IRS report. The AFT's Center for Child Care Workforce received a planning grant "to increase understanding and promote support among [the California Federation of Teachers] members for California's Preschool for All initiative," according to a January 2004 AFT press release.

The Packard Foundation was also a principal supporter of Preschool California, a group also funded by the California Federation of Teachers and the Service Employees International Union (SEIU). The nonprofit, founded in 2003, had the leading role in drafting Prop. 82. Preschool California's declared mission is to secure "publicly funded, quality preschool opportunity for all California children" and to "develop, monitor and analyze statewide preschool initiatives." That, too, is hardly consistent with the Packard Foundation's rule against funding ballot measures.

#### Union Support for 82

The California Teachers Association (CTA) and the California Federation of Teachers (CFT), state affiliates of the NEA and AFT, vigorously supported Prop. 82, and with good reason: It would boost their membership by requiring the state to hire more preschool teachers. "Prop. 82 will strengthen public education by putting credentialed teachers in every preschool classroom and increasing the opportunity for teacher training," CTA boasted.

However, most CTA public statements avoided arguments from self-interest and emphasized the importance of helping the kids: "Studies show that children who attend quality preschool read earlier and learn faster," read one CTA press release. |

"Unfortunately, only about 20% of California children ever get the opportunity to go. If Prop. 82 on the June ballot wins voter approval, those odds will change. The measure will provide a free, high-quality preschool education for every four-year-old whose parents wish to take advantage of the opportunity."

Financial support for the ballot initiative came from the big union PACs: \$1.3 million from the California State Council of the Service Employees International Union political action committee and

\$1.5 million from the California Teachers Association Issues PAC. Other union supporters of “Yes on 82” included the AFT (\$175,000); the American Federation of State, County & Municipal Employees (\$350,000); the California Federation of Teachers (\$75,000); and the SEIU (\$100,000). Non-union proponents included the California Democratic Party, eight district attorneys, several police associations and an array of left-wing pressure groups, including California ACORN and California affiliates of Planned Parenthood.

The state’s Democratic establishment also turned out for the “Yes on 82” coalition: State Treasurer Phil Angelides (who unsuccessfully challenged Arnold Schwarzenegger for the governorship), Los Angeles Mayor Antonio Villaraigosa, San Francisco Mayor Gavin Newsom, Senators Dianne Feinstein and Barbara Boxer, then-House Minority Leader Nancy Pelosi, and Representatives Howard Berman, Anna G. Eshoo, Bob Filner, Jane Harman, George Miller, Linda Sanchez and Pete Stark.

Prop. 82 supporters out-raised and out-spent their opponents by an overwhelming two-to-one margin. According to records submitted to the California secretary of state, supporters of Prop. 82 raised \$19.1 million, while opponents of the measure raised only \$9.3 million. Nevertheless, Prop. 82 failed.

When the votes were counted, only 39% of voters supported the measure.

#### Weak Arguments

Why did Prop. 82 lose? A loose coalition of groups stood in the way of state preschool expansion. Existing faith-based and for-profit childcare providers had reason to fear that they could lose their share of the market. Voters without young children far outnumbered those with children, and they were less likely to follow the debate over preschool benefits and vote for them. And then there were the many parents with preschool-age children who had already placed their children in a local preschool program. Many of these programs were religious or home-based. These parents recognized a benefit of a private preschool program, which is why they voluntarily enrolled their children in them.

The teachers unions, however, wanted only publicly funded and publicly credentialed preschool expansion, and they continually appealed to the arguments advanced by the RAND study and by Preschool California. For instance, Preschool California claimed that “research-based evidence demonstrates clear academic and social benefits to children across socioeconomic levels who attend quality preschool programs.”

These arguments are weak. In reality, many of the claimed social benefits cannot be demonstrated. In “No Magic Bullet: Top 10 Myths About the Benefits of Government-Run Universal Preschool,” a May 2006 Pacific Research Institute report, researchers Lance Izumi and Xiachin Claire Yan cited a 2005 Stanford-UC Berkeley study they conducted calling into question the value of preschool programs.

The study measured three areas of social development: “children’s externalizing behavior, interpersonal skills and self-control in engaging classroom tasks.” Amazingly, the study found that going to preschool appears to hold back a child’s social development.

“We find that attendance in preschool centers, even for short periods (not full time) of time, each week, hinders the rate at which young children develop social skills and display the motivation to engage in classroom tasks, as reported by kindergarten teachers,” wrote Izumi and Yan. Preschool can also lead to a “slowing of typical rates of social-emotional growth [that is] is particularly strong for black children and for children from the poorest families.”

Preschool California also erroneously claimed that universal preschool’s benefits are lasting and far-reaching, relying on the Packard-funded RAND study, which examined the disparate test scores of

European and American students. Izumi and Yan charge that RAND made a “purely speculative argument that ‘a connection between sub-par, widely dispersed test results and less-than-universal early education is at least plausible.’”

Izumi and Yan countered by citing a 2005 Goldwater Institute study that also looked at international test scores. It arrived at conclusions contrary to the RAND study.

The Goldwater study, “Assessing Proposals for Preschool and Kindergarten: Essential Information for Parents, Taxpayers and Policymakers” by Darcy Olsen, notes that all three- and four-year-olds in France go to preschool, and then posits that if preschool attendance is so valuable, these students should outperform American students. But French students don’t outperform U.S. students.

“Test scores reveal that U.S. students routinely outperform their international counterparts in reading, math and science in fourth grade,” Olsen concluded. Americans begin to fall behind only in secondary school.

“The better inference, then, is not that U.S. students are underperforming because of a lack of preschool education, but rather that something negative at the middle-school level is depressing student achievement,” Olsen wrote.

#### RAND’s Faulty Study

Then there is the Reason Foundation study that also analyzed the RAND study’s claims and found them wanting. “Is Universal Preschool Beneficial?” by San Jose State University economists Christopher Cardiff and Edward Stringham was published in May 2006.

“If the RAND study was submitted in our San Jose State University classrooms, it would get an F,” charged Cardiff and Stringham. The RAND study’s conclusion that government-run preschools would generate “between \$2 and \$4 in benefits for every dollar expended” did not hold up to stringent statistical review. Cardiff and Stringham used “RAND’s own data and alternative assumptions” to conclude that government-run preschools would “generate losses of 25 to 30 cents for every dollar spent. And these losses are calculated before including any of the additional universal preschool program costs that RAND ignored in its analysis.”

The RAND study, note Cardiff and Stringham, “significantly overestimates the benefits of government-provided universal preschool and significantly underestimates the program’s costs.”

Private preschool programs can cost from \$3,000 to \$18,000 a year -- and sometimes even more -- according a 2005 report by Steven Barnett, director of the National Institute for Early Education Research at Rutgers University. Given the record of public school systems, it would likely cost far more per student if the states and the unions took over these responsibilities.

Indeed, states with some form of universal preschool have had to come up with creative plans to pay for their programs. States such as Georgia use lottery proceeds. The Oklahoma program is administered and funded by the state’s K-12 system. Arkansas and Missouri primarily fund their programs through so-called “sin taxes” -- on alcohol in Arkansas and on gambling in Missouri.

In Georgia, the state lottery brags about helping “more than 790,000 four-year-olds begin their education early in pre-K.” But are the funds well spent? No one can say for sure: Georgia does not maintain performance records for its program.

### What Next?

It's unclear whether Prop. 82 failed because of its advocates' weak arguments or because of taxpayer concerns. These were magnified when ethical concerns surfaced about the measure's principal sponsor, Rob Reiner, and the state commission he headed.

In March 2006, the odor of scandal led lawmakers -- both Republican and Democratic -- to announce an audit of the First 5 California Children and Families Commission, the state body chaired by Rob Reiner as the appointee of former Democratic Gov. Gray Davis. There had been allegations by State Sen. Dave Cox and state Assembly Leader Dario Frommer that the commission used taxpayer dollars to promote Prop. 82. It turned out that during the time the commission was spending \$23 million on a television advertising campaign to extol the benefits of preschool, Reiner, then the commission's chairman, was collecting signatures for the initiative.

Reiner was forced to resign from the commission. The state auditor later cleared Reiner of improperly using public funds for Prop. 82, claiming that the commission's advertisements were within its mission of promoting preschool education. But the auditor did find that the commission had violated state law by improperly paying one of its contractors.

Perhaps these allegations stirred California voters to reconsider the arguments for universal preschool. By requiring public schools to provide universal preschool, at least some voters might conclude that the state was undermining their parental rights and limiting their kids' academic options. And even the most complacent voter could see that the requirements for universal preschool could easily become another recruiting tool for teachers unions.

If the teachers unions and education advocates are serious about increasing enrollment in preschool programs, then surely parents should be able to shop for the best preschool for their children with some form of tuition voucher system.

But don't expect the National Education Association, the American Federation of Teachers and their affiliates to support that.

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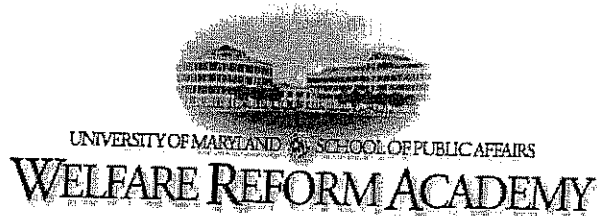
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## APPENDIX I

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**Subject:** Fw: Investing in Early Childhood Education: Beware the Easy Rhetoric (B)



# Investing in Early Childhood Education

## *Beware the Easy Rhetoric*

Dear Colleague,

In recent testimony before the U.S. Congress Joint Economic Committee, Professor Douglas J. Besharov cautioned policymakers against the easy rhetoric about expanding government preschool programs. He described the underlying question as: "How to invest in preschool programs so that they have a reasonable chance of being a success, or, to borrow a phrase from the investment world, so that they do not go sour?"

In his prepared testimony, Professor Besharov addressed five key questions:

- Is there a serious achievement gap between low-income and more fortunate children, and should it be a matter of government concern?
- What is the cause of the achievement gap, and can a preschool program reduce it?
- Should funding for early care and education be expanded, and if so, for whom?
- What are the options available to Congress for expanding child care and early childhood education programs?
- What should Congress do?

He reaches the following conclusion: "I read the research literature to say that preschool programs can probably make a marked improvement in the lives of disadvantaged children, but that we have only a partial idea of how they should be organized and managed, that is, brought to scale. As of now, there is no actual model of preschool services that has been proven successful in closing the achievement gap, and any additional funding should be used to create a flexible system that can change—and improve—as more knowledge is accumulated."

The full text of Professor Besharov's testimony is available on the website of the Welfare Reform Academy at [http://www.welfareacademy.org/pubs/child\\_care\\_JEC\\_Testimony\\_07\\_0727.pdf](http://www.welfareacademy.org/pubs/child_care_JEC_Testimony_07_0727.pdf)

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## APPENDIX J

### **B. DPW's Claim That It Is Not Regulating "Childcare" Curriculum Is Misleading And Inaccurate**

Through the years, the DPW has routinely asserted that its license imposes no restriction on what is taught in ministries. While the DPW may not have current regulations that expressly and directly interfere with the formal teaching of doctrine or the formal doctrinal tenets of sponsoring religious bodies, the overall assertion is simply not accurate. There is much more to religious instruction than doctrine or tenets.

#### **1. Control over curriculum as defined by educators**

In professional terms, curriculum comes in three forms. "Explicit" curriculum is that part of the education plan that is usually written and demonstrated as a scope and sequence, textbooks, lesson plans, and written summaries to parents and directors. "Explicit" curriculum includes the highly visible position of the institution on issues deemed important. The DPW claims no desire to interfere with the "explicit" curriculum, for now.<sup>1</sup> However, if licensure is imposed, *Amici* will have no defense if the DPW overtly interferes with the "explicit" curriculum.

"Implicit" curriculum is an essential part of learning and includes the latent values and attitudes the teacher and institution seek to embed within learning experiences. This component requires the instructor to apply "explicit" curriculum to practical, age-appropriate conduct. "Implicit" curriculum is typically not identifiable in the written literature but is reflected in the attitudes, actions, and guidance provided by the teacher and the institution. When the content of the "explicit" curriculum is not backed by consistent action on the part of the authority figure(s), it is perceived as hypocrisy by the student(s). Hypocrisy is antithetical to learning and tends to provide strong negative reinforcement and even cynicism toward the content, concepts, and materials presented. A teacher and institution attempting to transmit values to children must have latitude to demonstrate the practical working out of those values. Therefore, the DPW's ability

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<sup>1</sup> Although the DPW acknowledges that their inspectors do review the developmental program of a childcare ministry to detect its "quality." (R. 437a)

to limit "informal" instruction is just as problematic as limiting "formal" teaching, and the former may be even more dangerous than the latter.

The third component of curriculum is the "null" curriculum and, consistent with its name, denotes the elements that the teacher and institution seek to exclude, because they run counter to the "explicit" curriculum and/or to the "implicit" curriculum. However, some elements may be in the "null" curriculum, because they displace things deemed more important. This component of the curriculum is typically not written and includes significant elements related to values and attitudes. By their very natures, "implicit" and "null" curriculums work in tandem.

It must be emphasized that in education, especially in religious education, "explicit," "implicit," and "null" curriculums are all essential components of an educational experience. Unfortunately, the DPW purports to have authority to control these areas. We list and discuss only a few of numerous examples.

The Article X licensure regulations the DPW is attempting to impose on *Amici's* children's ministries require state involvement in evaluating the program (§3270.111). This requirement is ripe for the DPW to take exception to the stated and inherent goals of religious institutions or means by which religious institutions seek to guide children in the way to live, priorities for life, way to view oneself, and use of time. The DPW regulations also require state involvement in evaluating the appropriateness of toys and materials used in the ministry (§3270.101). While the requirement may seem inoffensive on the surface, the curriculum philosophy of the institution may create a healthy and appropriate educational environment with elements that will be foreign to and misinterpreted by the DPW. The DPW regulations also affect programming, curriculum, and even religious tenets regarding child rearing by excluding many forms of traditional discipline (§3270.113). This is not a narrow prohibition on abusive or extreme methodology; rather, virtually every method of child guidance could be challenged. If strictly enforced, one could not employ time-tested techniques of discipline, such as a "time-out," without abridging the regulations. Similarly, under subsection (c) of section 3270.113, the DPW can forbid frank religious teaching about wrongs, sins, and eternal punishment.

Individual DPW inspectors would be the individuals likely to observe and potentially cite a facility in any of these areas, and they make subjective judgments.

(R. 437a – 440a) Any conflict over these aspects of curriculum or program would put the ministry in jeopardy. Even if the DPW inspector is a "nice, understanding" person, even a religious person, conflicts will naturally arise, for even "nice, religious" people may disagree with another's perspective of religious curriculum, especially at the "implicit" and "null" levels.

## **2. Control over curriculum by controlling hiring practices**

When expert witness Dr. Fred Darnley was asked, "Now, if you, as a state regulator, were to set out to attempt to either influence or assert control over the program of child development at a church operated child care facility, what types of regulatory requirements would you impose?", the three-fold response included, "...probably you try to prohibit the hiring of like-minded persons." (R. 653a – 654a)

The DPW's regulations state that discrimination in hiring and enrollment based upon religion, even by churches and religious organizations providing care, is unlawful. (55 Pa. Code Chapter 20, Appendix A) The DPW could force *Amici* to hire employees with offensive or contrary religious beliefs, values, and attitudes in order to be licensed. Karl Menninger would have understood *Amici's* concerns. He said that "what the teacher is, is more important than what he teaches."

In religious education, the selection of staff, the planning of program, and the motivation and control of students are just as important as the "explicit" curriculum. The long-term position of the DPW in these three areas is in direct and significant conflict with *Amici*. Ironically, it is also in conflict with some of the greatest thinkers known to men. Aristotle and *Amici* grasp the same concern but in different contexts. He said that "educating the mind without educating the heart is no education at all."

## **3. Curriculum content is an integral and inseparable part of religious education**

In more than one meeting with DPW personnel, representatives of *Amici* and other spokespersons for Pennsylvania religious organizations have illustrated how the application of the licensure requirements can and do conflict with the deeply held religious beliefs of *Amici*. Broad and weighty, but imprecise and changing, concepts such as "culture," "lifestyle," "self-esteem," and "shame" are topics latent with religious teachings and applications. DPW oversight



in these areas can and will yield to the superimposing of secular meanings and spins on children's ministries, thereby suppressing *Amici's* strongly held religious values. Consequentially, if the DPW has licensure power over the teaching and guiding of children, performed by individuals and institutions with deeply held religious beliefs, in areas as diverse as sexual activity, attitudes, values, entertainment, use of time, appropriate music, dance, gender model, and consequence of actions, it will be fertile ground for not only attacking religious practice, but forcing on *Amici* a scheme that is contrary to their religious beliefs.

DPW officials have often proposed that religious providers apply for a waiver from the specific part(s) of the regulations that they deem offensive. In that scenario, the decision of whether to grant or deny a waiver rests solely in the DPW's discretion. If the DPW refused to grant a waiver, under licensing authority, that would require a religious ministry to incur a costly, time-consuming appeal of the denial of the waiver through the DPW administrative hearing process. And, given the fact that administrative hearing officers lack authority to decide constitutional claims, it would also require judicial review. This is the epitome of the evils of "prior restraint." *Cantwell v. Connecticut*, 310 U.S. 296 (1939) Moreover, as the *Cantwell* Court stated: the ability of a court to judicially correct governmental abuses does not cure the original constitutional deficiency. *Cantwell* at 306 *Amici* should never be required to make advance application for a waiver to teach their faith to their children.

#### **4. Curriculum and "social development" do not legitimately constitute "health and safety"**

At stake also in this case is the ability of a children's ministry to provide children a safe facility within the traditional meaning of "health and safety." Traditionally, "health and safety" includes fire prevention, safe vehicles, wholesome food, health screenings, building inspections, and background checks for potential workers.

*Amici* are fully aware that some owners of for-profit childcare businesses have joined the DPW in support of a singular set of requirements for health and safety. They wish to avoid any situation where religious facilities could have an economic advantage.

However, the DPW and some sociologists, teachers, government officials, and owners of for-profit childcare are moving to redefine "health and safety" in terms of "quality" and "curriculum." This point was vividly demonstrated at a public stakeholders meeting sponsored by the DPW in 1999. Some *Amici* participated in that event. On one of the days, the meeting room was decorated with large posters that read: "*Curriculum IS Health and Safety.*" The proponents of this position were forceful in their efforts to advance their perspective. They strongly advocated a new function for government (DPW), one that defines the "proper" philosophy by which to teach and direct children in order to yield the "right" kind of adults for society. Such a function would allow the DPW to superimpose its "proper" philosophy on all who work with children (including religious children's ministries) in the name of "health and safety."

In rejecting the notion that regulating curriculum and proper social development of children falls within the context of health and safety, we are simply being consistent. Government does not "*approve the course content, faculty, staff or disciplinary requirements*" at religious day schools, either; and these schools teach most of the same age groups as attend religious childcare. (Emphasis taken from 24 P.S. §13-1327(b)(2).)