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Classical Christian Education in United States of America

Summary: Classical Christian Education is a recent movement within the Christian Community in the United States that rediscovers the traditional goals and methods of elementary and secondary education. This article expands upon the ancient values of Classical Education, the history of how the movement reemerged in the 20th century, and its practical implementation in the modern Christian context. It also takes a close look at existing schools that have been founded upon that model and the impact they have on the community at large.

Keywords: Classical Christian Education, Classical Christian Schools.

Streszczenie: Klasyczna edukacja chrześcijańska w Stanach Zjednoczonych. „Klasyczna” edukacja chrześcijańska to młody ruch w środowiskach protestanckich w Stanach Zjednoczonych, gdzie na nowo odkrywane są tradycyjne metody i cele nauczania na poziomie podstawowym i średnim. W artykule przedstawione są starożytne wartości klasycznej edukacji oraz historia wynurzającego się nurtu edukacji klasycznej w XX w. Poruszane są również praktyczne aspekty zastosowania klasycznych metod we współczesnym, protestanckim kontekście. Przytoczono przykłady szkół założonych na modelu klasycznym i ich wpływ na środowisko akademickie oraz potencjalnych pracodawców.

Słowa kluczowe: klasyczna edukacja chrześcijańska, klasyczna szkoła chrześcijańska.

The brief history of education in the United States

Only 15 years after the arrival of the Mayflower, the Puritans opened the first school in the Colonies – the Latin Grammar School for boys. The curriculum covered reading, writing, and arithmetic, as well as Latin and Ancient Greek. The school was considered preparatory learning for entrance to Harvard College for the upper class. Harvard, one of the most prestigious universities in the world, was established just outside of Boston, Massachusetts only a year after the Latin school, in 1636. The concern for those institutions was primarily the education of future church and state leaders.

Several ordinances were passed during the 17th and 18th century that demonstrated how important the accessibility of education was to the settlers in the American colonies. Every town of 50 families was required to provide

for a school teacher, and every 100 families for a Latin tutor as Latin was a requirement for entrance into college. Later, the allocation and sale of public land was used to provide resources for a public school.

In the 1690s, John Locke published several essays that, popularized by Benjamin Franklin in the mid-1700's, greatly influenced the future American educational system. He revived the Stoic idea of the „tabula rasa” – that a child's mind starts out blank, but acquires knowledge as the outside world is impressed upon it. Locke insisted upon the importance of the formation of habits, and on training in wisdom and virtue rather than on transferring information as the main object of education. According to Locke, the „good manners” and character that form a man are useful to society, not the knowledge of Latin grammar.

The great work of a governor, is to fashion the carriage, and form the mind; to settle in his pupil good habits and the principles of virtue and wisdom; to give him by little and little a view of mankind, and work him into a love and imitation of what is excellent and praiseworthy; and, in the prosecution of it, to give him vigour, activity, and industry. The studies which he sets him upon, are but as it were the exercises of his faculties, and employment of his time, to keep him from sauntering and idleness, to teach him application, and accustom him to take pains, and to give him some little taste of what his own industry must perfect¹.

The early 1800s brought new ideas as schools opened to both genders and all groups of society. Free universal education was championed by Horace Mann, and states also started adopting laws imposing compulsory attendance for children ages 8-14 for at least 3 months out of the year. In the late 1800s, states started to levy taxes to pay for public schools.

By far the most influential figure in modern American education is John Dewey. Dewey's birth year coincides with the publishing of Darwin's „Origin of Species”, and Dewey's philosophy was strongly influenced by the new wave of Darwinian thinking. Education here is seen as an evolutionary process. The individual's role is to be a valuable part of the society at large, which goes beyond, or sometimes is a contradiction to, one's responsibilities to God and family. Dewey is one of the co-signers and is believed to be one of the authors of the „Humanist Manifesto I”, and it was his belief that the only place for religion was to promote social wellbeing.

Schools, for Dewey, were the bastions of democracy. This is where children were to learn how to become proper citizens in a democratic society. The

¹ J. Locke, *Works of John Locke*, (edit.) Pierre Desmaizeaux, London 1759, v. 3, p. 39.

educational institutions took over the responsibility, previously given to the parents, of instilling moral values on the children. The school was to be practical, representative of all aspects of life and society.

I believe that the school must represent present life – life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground².

A pivotal moment in the history of religion in the American public schools is the „Scopes Monkey Trial” in 1925. Although this court decision upheld the right of schools to teach the Biblical story of creation, not the Darwinian theory of macroevolution, it was the first of many court battles that eventually, one by one, replaced any religious teaching in the classroom with its secular equivalent.

John Dewey’s evolutionary theory emphasized learning by experience – the child’s interaction with their environment– and was focused on the present. The curriculum material, in order to be absorbed by the child, needed to be within the interest and abilities of the student. The lessons were not merely preparation for adulthood but must apply to a child’s everyday life. Therefore, the students are to play a more involved role in the learning process, being able to choose the subjects they are interested in, and explore new ideas through discussion and collaboration. As the claims of an ultimate truth, goodness, and beauty are being denied, Dewey encourages the scientific method as the way to equip students in their pursuits of useful information.

At this point in American history (in the early 1900s) elementary education was free, compulsory, state-run, and its main purpose was to train young people to become productive members of society. Two thirds of American schools were rural, one-room quarters with one teacher for a group of students ranging in age from 5 to 20. The changing economy, moving from farming to industrial jobs, created a need for workforce training and vocational schools. Effectiveness and pragmatism now determined whether a method or pursuit was of any value. The core belief was that human virtue is in one’s productivity and contribution to society.

The early public school would be considered Protestant in nature, which reflected the belief of the majority of the population. The influx of emigrant populations from Europe created tensions between the Protestant and Catholic populations. The Irish emigrants were the first to open Catholic parish schools to preserve the religious beliefs and culture of their ancestors. Soon

² J. Dewey, *My Pedagogic Creed*, [in:] *Critical Issues in Education. An Anthology of readings*, Sage Publications, Thousand Oaks 2006, p. 24.

the Germans and the Dutch followed suit. Those were the first private, religious schools with a mission different from their public counterparts.

The Re-birth of Classical Christian Education

Several publications in the early 20th century had a great effect on bringing the public's attention to Classical Education concepts. In England in 1947, C.S. Lewis published „The Abolition of Man”, where he established the fundamental failure he saw in the new ‘progressive’ educational system: education which undermines the truth and humanity results in the „abolition of man”. The decay of morality and lack of virtue produced „men without chests”:

*A persevering devotion to truth, a nice sense of intellectual honor, cannot be long maintained without the aid of a sentiment [...] It is not excess of thought but defect of fertile and generous emotion that marks them out. Their heads are no bigger than the ordinary: it is the atrophy of the chest beneath that makes them seem so*³.

The same year, Dorothy Sayers published an essay titled „The Lost Tools of Learning” in which she challenges the reader:

*[...] if we are to produce a society of educated people, fitted to preserve their intellectual freedom amid the complex pressures of our modern society, we must turn back the wheel of progress some four or five hundred years, to the point at which education began to lose sight of its true object, towards the end of the Middle Ages*⁴.

Dorothy Sayers has remarked that even though literacy has greatly increased since the Middle Ages, the individual's ability to resist propaganda and formulate a coherent argument in a debate left much to be desired. She also lamented the fragmentation of subjects where students saw no connection between Math and Art or Chemistry. She asked why so many adults are not able to formulate intelligible arguments in a debate, define terms they are using in an argument or distinguish great scholarly work from a sham. The process of learning was being forgotten in the pursuit of acquiring information. Students were not being taught how to think. Dorothy Sayers preceded to dust off the medieval concept of the Trivium – Grammar, Logic and Rhetoric. Learning the language of a subject, learning how the parts of the subject fit together, and learning how to express oneself on that subject. The concept can be used for foreign languages or any other subject or skill set.

³ C.S. Lewis, *The Abolition of Man*, Touchstone, New York 1996, p. 36.

⁴ D. Sayers, *The Lost Tools of Learning*, [in:] *Renewing the Mind*, CUA Press, Washington 2015, p. 278.



Dorothy Sayers

Modern education concentrates on teaching subjects, leaving the method of thinking, arguing, and expressing one's conclusions to be picked up by the scholar as he goes along; medieval education concentrated on first forging and learning to handle the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature⁵.

Sayers then took the Trivium and, for the first time, aligned the stages of

a child's development with it. The Poll-parrot (or Grammar) stage in the primary grades is when a child finds memorization a delight but sees little value in reasoning. The Pert Stage (or Logic) follows in middle school as the child starts to ponder life's conundrums, catch others in logical inconsistencies, talk back, and argue. Last is the Poetic Stage (or Rhetoric) in the high school years, which is characterized by over-emphasis on self and self-expression.

She also made a strong case for studying the Latin language. Not only as an aid to learning other modern languages, but also as an exercise in memorization – vocabulary and logic – and understanding the structure of grammar. She considered learning Latin a training ground for brain development.

Finally, Sayers mentioned the culminating subject, without which the whole educational structure will necessarily lack its final synthesis: Theology.

Theology itself will furnish material for argument about conduct and morals; and should have its scope extended by a simplified course of dogmatic theology (i.e., the rational structure of Christian thought), clarifying the relations between the dogma and the ethics, and lending itself to that application of ethical principles in particular instances which is properly called casuistry⁶.

⁵ Ibidem, p. 282.

⁶ Ibidem, p. 289.

This essay leaves the details of the curriculum in the hands of the teacher, but emphasizes the awakening of a child's imagination, curiosity, and love of learning as primary over the details of the material covered. At the same time insisting that students inclined towards math and science would not neglect lessons in humanities and vice versa.

Almost 35 years later, the topic resurfaced again in the United States when David Hicks published „Norms and Nobility”, where he wrote: *Trapped by the logic of their positivist presuppositions, both school and society grasp at material straws in the winds of spiritual dissolution and decay.* Preparing students solely for material existence and smooth execution of tasks brings a state of moral collapse. Hicks presented a case for educating a full human being, including his moral inclinations. Hence, a new model for Classical Christian Education was proposed.

Influenced and motivated by these and other works, the first schools following this model opened their doors in the late '70s and early '80s, including the Logos School in Moscow, Idaho. Its founder, Douglas Wilson, published the book *Recovering the Lost Tools of Learning* in 1991. In a clear reference to Dorothy Sayers' work, Wilson supplemented his arguments for restoring classical Christian education with the practical knowledge gained from starting the Logos school. This moment is considered the turning point, the re-birth, of Classical Christian Education in the United States.

The Foundational Goals and Methods of Classical Christian Education

The three pillars, or virtues, of a classical education are Truth, Goodness, and Beauty. Beginning with truth, a classical education affirms the existence of one universal truth that can be known, the foundation for all other learning. Goodness is dictated by the standards of the Bible and, just like truth, it confirms the divide in the world between good and evil, truth and falsehood; but a true and good foundation without beauty is void and uninviting. Christians believe that people were created in God's image and have the capacity to enjoy the beauty of things: colors, proportions, harmony.

The roots of the Classical Christian Education method go back to ancient Greek and Roman times. Here the creation of „wisdom” and „virtue” were at the center of the educational process. Great lovers of wisdom from that time include Socrates, Aristotle, Cicero, and Virgil. In the Middle Ages, the classical method was adapted to Christian beliefs where wisdom was described by the

Psalmist as beginning with „the fear of the Lord” and ending with the vision of His final glory.

The goal of Classical Education is therefore character formation. It is helping children to grow up to be virtuous and learn by imitation, first by imitating their teachers and parents.

The holistic approach in classical education seeks to emphasize the connections between subjects. How the study of Art is informed by History, and the study of Theology can be emphasized in Biology. It also seeks to see the student as a whole person – with mental, physical, spiritual, and emotional capacities.

In an environment saturated with images, Classical Education emphasizes words and language. The study of grammar, languages, and the reading of great books are at the center of the curriculum. Language is the primary tool for expressing our thoughts and ideas.

As Fritz Hinrichs puts it in his essay „Why Classical Education?”:

A classical education makes us face that which is not our immediate experience. It forces us to look at life in all its complexity. Though a classical education gives a student the tools of learning that are foundation to logical thinking, a classical education is not just about developing clear thinkers. A classical education also gives a student the opportunity to develop the depth of understanding and broadness of experience that are foundational to true wisdom⁷.

Classical Education acknowledges our deep roots in history and draws wisdom and understanding from the past. It is not in constant pursuit of the latest method or research development. It has a deep respect for the past; its insights and perspectives help us see our blind spots.

The Great Books

A crucial part of the classical formation is the Great Books curriculum. Great Books are the essential foundation of literature in the western culture. The first official Great Books canon was published by Harvard University in 1909. The first volumes are dedicated to the Ancient Greek and Roman writers like Plato, Aristotle, and Virgil, followed by medieval theologians like Augustine and Thomas Aquinas. The renaissance era is represented by writers like Machiavelli and Shakespeare. Later volumes include philosophers like Kant, economists like Adam Smith, historical writing like the American Declaration

⁷ F. Hinrichs, *Why Classical Education*, <https://gbt.org/clasced.html>

of Independence, and many beloved works of fiction starting with Cervantes through Jane Austin to Ernest Hemingway. Those works in their entirety represent the treasure of Western history, philosophy, and a way of thinking. Studying those volumes enables students to travel through time and places to better understand the human condition.

In the words of Fritz Hinrichs:

*It has been wisely said that reading is accelerated life experience. We could learn entirely from our own experience, but this path is slow and full of many painful lessons. Reading allows us to learn from the experience of others. If we are to see reading as so important, we must ask, which books should we read. We should find those books that have looked most intently at human life and will guide us towards asking the important questions about it*⁸.

The Trivium

The most common concept associated with the Classical Education model is the Trivium – dividing K-12 education into three stages: Grammar, Logic, and Rhetoric. Young children (usually grades 1-4th) are able to and greatly enjoy memorizing facts, lists, and chants. The mere knowledge of facts brings children great pleasure and satisfaction. Those building blocks will be foundational in the future. As the students grow into middle school age they begin to think more critically and analytically. Beyond leaning „What?“ they will ask „Why?“. This is where the Logic stage starts and the connection between the facts mastered in the grammar school are being studied. The final block of this educational model aligns with high school years, where self-expression is on the forefront of student’s minds. Here they learn how to present the facts in a coherent manner, how to become a convincing public speaker, and how to write in an elegant fashion.

This pattern has been designed to follow the child’s natural development, teaching „with the grain“ as some say. Its ultimate goal is the development of human beings who understand the world surrounding them, understand how different aspects of nature and human existence relate to one another, and can communicate their thoughts clearly and persuasively. This type of education is often referred to as „Liberal Education“, education of the free, thinking man. This stands in opposition to a trade-driven education where students’ goal is to master a skill required for future trade employment.

⁸ Ibidem.

Paideia

Paideia is a key concept in the ancient Greek education that modern classical education references. According to the Webster dictionary, Paideia is „training of the physical and mental faculties in such a way as to produce a broad enlightened, mature outlook harmoniously combined with maximum cultural development”. An ideal Paideia graduate is a role model citizen possessing great intellectual, moral, and physical qualities. Here, goodness and excellence are accentuated. Paideia also teaches to love of what is good and beautiful and instills the desire to pursue the good. Influenced by the notion of Paideia, modern classical education incorporates the canon of beauty into the curriculum, searching for truth and beauty in art, music, and literature. Students listen to classical music, read Shakespeare, learn to appreciate the painting of Rembrandt, etc. One could imagine the how an individual who has accumulated great amount of knowledge and skill in the course of their education but lacks paideia would present a great danger to society, having acquired great power and ability, but no virtue.

Modern Classical Christian Schools

Since the opening of the Logos school in Idaho, the number of Classical Christian schools across the United States is growing every year. Each new school is an independent institution but they can apply to become accredited with the Association of Classical Christians Schools (ACCS). Most of the schools start with the support of a local church or a home school group and are parent-led. As the schools grow, they are able to hire more teachers and administrative staff to support the day-to-day operations. The typical size of a mature school is about 200 students and 30 staff⁹. The schools are registered as nonprofit organizations and run by a principal or headmaster hired by a board of directors.

All of the schools' operational costs are covered by tuition and fundraising initiatives. Private schools in the United States do not receive any governmental funding, unlike public schools. The average tuition for a Classical school student is about \$8000 a year, which is about 10% higher than the Catholic Schools and 60% lower than non-religious private schools. Public schools in United States spend an average of \$11,000 a year per student¹⁰.

⁹ Vide: www.classicalchristian.org

¹⁰ Vide: www.blog.sharetolearn.com/classroom-resources/public-education-costs-per-pupil-by-state-rankings

Students in Classical Christian schools are required to wear uniforms in order to cultivate a sense of corporate identity, minimize the negative effects of peer pressure, and cultivate modesty. The schools have also come to the conclusion that the uniforms create a distraction-free environment that promotes order and discipline in the classroom, and other non-traditional schools have followed that example.

Class sizes in most schools are kept below 18 students. The schools put special emphasis on student-teacher relationships. Teachers are not just conveyers of information but life coaches leading by example. Those relationships help students develop a love for learning and a genuine interest in the subject, and create an atmosphere where important life questions can be asked and discussed sincerely. It also helps students develop social skills of engaging with adults.

Usage of technology would usually be limited to the bare essentials in favor of person-to-person interactions in class. The schools are not ignorant of the place of technology in a student's daily life. At the same time, they are not afraid to be counter-cultural.

A full-grown school will offer classes from Kindergarten (5 year olds) through 12th grade (18 year olds). It is critical, if the Classical Model is to be fully implemented, to include all grades of primary education. It is impossible to get the full value of a classical education by only attending the high school grades and missing out on the basis of logic and Latin knowledge. Consequently, choosing a different high school program after primary and middle school classical education would deny the student the final stage of rhetoric training towards which they have been building.

Many schools offer after-school athletic programs for the upper school students, not only as a supplement to the physical education program but also as a way of developing student character. The students are able to learn the value of hard work, persistence, perseverance through trial and physical discomfort, the value of team work, and gain basic leadership skills.

Another important aspect of the Classical Curriculum is the Art program, which includes music instruction (often in the form of choir or a music ensemble), theater, and visual arts. The Art program reinforces in the students the importance of beauty in daily life, beauty in the natural world and how art relates to the human understanding of life. Theater also help students with self-expression and public speaking skills. Poetry memorization and recitation is an

integral part of the curriculum, starting at the lowest grades with short, two-paragraph children's rhymes.

Most visitors to a Classical School are surprised by the cheerful attitudes of the students. The schools strive to create an atmosphere where learning is a joy and students' curiosity and imagination are fostered. The schools also strive to create an orderly classroom routine where discipline is clearly defined and consistently administered. The students, if acting disruptively or found being disrespectful, are reminded of the high standards required by the school.

The schools put a great emphasis on character development. This is accomplished by regular Chapel or Assembly meetings where virtuous characteristics are discussed. Students gather, usually at the beginning of the school day, to sing and pray together and share a devotional. The immediate result of these programs is the students' respectful attitude towards each other and adults and the order and discipline in the classroom.

Probably one of the most important aspects of the Classical Christian curriculum is integrating the Bible into all subjects. The students do not only learn the typical Bible stories and memorize verses, they are also immersed in theology from the elementary grades onward, studying age-appropriate catechism questions. Every subject relates to the study of God because everything is created by God. In Biology classes, the students can marvel at God's incredible creation in History, discuss God's hand in orchestrating all events, and in Math, learn to appreciate the beauty of God's order.

Every Classical school builds its curriculum around the Trivium, as previously described. There are any different guides available from different publishers for each subject and the school has the freedom to select their own. Most schools would start the study of Latin language at about 3rd grade. It is also common for seniors (12th grade students) to write and present to the public a research paper on a subject of their choosing, often called the „Senior Thesis” or a „Capstone Project”.

No school can succeed without a trained faculty. Therefore, the rise of interest in Classical Schools created a great demand for teachers familiar with the Classical curriculum and methods. Various accrediting and supporting organizations have filled the gap by creating training programs, conferences, and special certifications for teachers interested in adopting the Classical Model.

The Home-Schooling Movement

It would be impossible to overlook the role of the home-schooling movement in the spread of the Classical Christian model. Homeschooling – educating children at home by parents – began in the early 1970s with the writings of John Holt, who described the formal school environment as oppressive. Holt called parents to liberate their children from the formal education system. Raymond Moore soon adopted the idea into the Christian context with his publication of „Home Grown Kids”. As the homeschooling movement grew in numbers and popularity, Susan Bauer’s publication of „The Well-Trained Mind” in 1999 began the spectacular growth of interest in Classical Christian Homeschooling. Parallel to the publication of „The Well-Trained Mind”, Leigh Bortins had been working on the development of a Classical Christian Homeschooling curriculum for her own family and friends. Her model – Classical Conversations¹¹– became an extremely successful curriculum franchise which is presently used in 40 countries by over 120 000 students.

The Impact of the Movement

Today, there are an estimated 50 000 students attending over 300 registered Classical Christian schools in the United States. This number does not include the 12 000 students of home-schooling families registered with Classical Conversations. There is also a growing number of schools registered with The Institute for Catholic Liberal Education – an organization within the Catholic Church reclaiming the Catholic education with the Classical model.

The success of the Classical Christian movement has captured the attention of other groups invested in the education of future generations. Worth mentioning here are The Barney Charter School Initiative¹² and Great Hearts Academy¹³ which start Public Charter Schools using the classical curriculum.

Most schools in the United States are compared based on the students’ SAT scores – a test the students take at the end of high school as a college-placement criterion. The Classical Christians schools have been consistently outscoring both private school competitors and public schools in all aspect of the exam. College professors started noticing a difference between the Classically trained students and their classmates in maturity level, ability to complete

¹¹ Vide: www.classicalconversations.com

¹² Vide: www.hillsdale.edu/educational-outreach/barney-charter-school-initiative

¹³ Vide: www.greatheartamerica.org

assignments, and ability speak coherently. As a result, colleges competing for the best crop of students started opening „Great Books” programs. These study programs build on the foundation of elementary and secondary classical learning. The numerical growth of these programs is a testimony to how colleges value the skills of classically-trained students and want to recruit them into their ranks.



Students at St. Stephens' Academy in Beaverton, Oregon, USA. Lower school-grades 1-6.

HISTORIA

Another example of this trend is the recent introduction of the Classical Learning Test – a new college admittance test, accepted by most major universities, that is geared specifically at students graduating from Classical schools.



Students at St. Stephens' Academy in Beaverton, Oregon, USA. Upper school-grades 7-12.

Researchers report a great interest from employers in classically-trained students¹⁴. Employers cherish the ability to reason through a problem, communicate clearly, and work independently. A recent study performed by Emsi (a labor market analysis firm) has tracked graduates with liberal arts degrees who find employment in variety of fields from sales to marketing, from education to management. Especially when combined with development of a technical skill, those graduates are quickly promoted and appreciated for their life skills like communication, analytical thinking, leadership, teamwork, and creative problem-solving.

A different study performed by the University of Notre Dame tracked alumni of Classical Christian schools further into their adult lives and found that they are not only more likely to graduate college, but their outlook on life is more positive than their public and other private school counterparts¹⁵. They are far more likely to stay true to their religious convictions, and they report having more friends and being thankful for what life brings. They are also more often placed in positions of social influence.

Conclusions

One might inquire about the real purpose of education. Caring for the next generation is the primary responsibility of the parents. They are accountable for the physical and emotional well-being of their children and are called by God to raise them in the „Fear and admonition of the Lord”¹⁶. An important part of this calling is the selection of the school the children are to attend. Unfortunately, many private schools are treating education as a commodity, trying to please their customers – students and parents alike – instead of holding them to a higher standard.

In the words of G. E Veith and Andrew Kern:

*Career Counseling and technical training will count for little if our schools are unable to nurture the moral character of their students. Ironically, the desire for a well-paying job – which many parents and children consider education’s only purpose – has failed to motivate many students to study hard and learn well*¹⁷.

¹⁴ „The Classical Difference” (ACCS) 2019, v. 5, n. 1.

¹⁵ „The Classical Difference” (ACCS) 2020, v. 6, n. 2.

¹⁶ Ephesians 6:4.

¹⁷ G.E. Veith, A. Kern, *Classical Education*, Capital Research Center, Washington 2015, p.114.

There is ample evidence that the Classical model is superior to the contemporary educational practices employed in public schools. Its goals of raising up a generation of thoughtful, well-spoken, and faithful human beings stand in opposition to the modern concept of efficiency, productivity, and employability. Students who have been instilled with wisdom and virtue are not only better prepared for the workforce, but are also more content family members, neighbors, and leaders.

The examples presented in this article and the events of the past 30 years in the United States prove that it is possible to offer excellent education to our children if the families and local churches work together. Starting a quality educational institution does not require a large budget, as most schools start small, meeting at homes or in church buildings. It does require vision and dedication on the part of the adults spearheading the project. The example of the United States also shows that most schools flourish with the strong support of a local church.

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Joanna Haralson urodziła i wychowała się w Gdańsku. Otrzymała dyplom magistra telekomunikacji w Narodowym Instytucie Nauk Stosowanych w Lyonie oraz dyplom magistra Technologii Informatyki w Królewskiej Akademii Technicznej w Sztokholmie. Dziś mieszka w stanie Oregon w Stanach Zjednoczonych, z mężem i trójkiem dzieci, które uczęszczają do St. Stephen's Academy – lokalnej szkoły prowadzonej metodą klasyczną. Od 2012 r. uczy w tej samej szkole informatyki i robotyki.