

Edward



Home schooling children to

- earn a living,
- marry,
- have children and
- carry on their culture

*Following on
Locke and
Rousseau -
except that
I have kids*

Graham Seibert

This is a plan to home school Mr. Seibert's son, Edward in his mother's homeland, Ukraine. Character is key: if he is honest and dependable, Edward will be a success. Pride and respect for himself and his ancestors are essential inspirations to be a good husband, father, and provider.

Mr. Seibert's experience as a parent, private school trustee, teacher, and finally ed school student led to the strong conviction that, in educating a second family, he had to take full control of the process. This book describes why and how.

It is widely accepted that the United States and Western Europe are in crisis: unsustainable debt, failing schools, falling birthrates, and rising crime. At its core it is a moral crisis: a lack of belief in themselves, their traditions, and even their moral right to reproduce. Mr. Seibert does not accept their verdict. He left behind an America in which he had succeeded to start a new life in Ukraine. Under Communism the country was as tangled in its own lies as today's West is in political correctness. That's over. It is a homogeneous country of intelligent people, spared by its sorry history from most mistakes made by the modern West. There is a high level of social capital, a minimum of self-deception, and a maximum of freedom for a child.

Mr. Seibert starts from the same premise as Aristotle, Locke and Rousseau. Character is the cornerstone of an education. Other elements include the social skills necessary for marriage and family, physical training for a healthy body, enough knowledge of business to earn a living, and finally, a strong academic foundation adequate to support them all. Mr. Seibert lays out a plan which incorporates these considerations.

Christian, Darwinist, and liberal thinkers hold conflicting views of how we got here and our purpose on earth. The progressive/liberal view is that we are unworthy inheritors of a purloined patrimony. Christians take having children as a spiritual commitment; Darwinists state only the obvious, that without children, we die out. In teaching values and ethics, Mr. Seibert plans to draw on all three sources and look back to Aristotle for the resolution: well developed judgment. A student must develop character within an intellectual climate of acknowledged contradictions.

The Seiberts selected a country, a city and a neighborhood in which to build a house especially for home schooling. They will raise their children in Christianity, which weathered decades of communism amazingly well - Birthrates are rising in Russia and Ukraine. Just as important, Eastern European children are born into a culture, a tradition, that is sustaining itself. It encourages men and women to be comfortable with their identities, marriage and family.

This book describes the Seiberts' plan, drawing on his experience and widespread reading about what has not worked. There is no blueprint here for public school education, a model which dates only from the 19th century. Quality solutions come one family, one child at a time. The key insight is that knowledge is built by the child himself. A teacher can only encourage the process. One must sustain the child's own motivation, totally evident in a two-year-old, yet stifled in the average ten-year-old. Success comes when the student feels interested and in control... in his studies and all his life.

Mr. Seibert raised a family in Washington D.C. while consulting and writing four computer books. He divorced at the age of 65, moved to Ukraine, learned Russian and married. Edward was born in October 2011. Mr. Seibert teaches, writes, and is busy preparing to home school their children and seeking out others interested in home schooling.

Preface

I have always loved a book with a good index and bibliography. However, electronic books have changed my opinion of how the system ought to work. First of all, page numbers don't make any sense in an electronic book, because the book gets paginated as it is presented to you. Secondly, offsetting the problem that there are no page numbers, electronic books are searchable. You don't need an index when you can search the whole book by keyword. So – hard copy readers will find page numbers, but will not find them used in cross-references.

Therefore I provide an exceptionally comprehensive table of contents, in sentence format, so you can easily get an overview of the whole work. As far as references go, my practice is to reference books rather than chapters and pages, in the expectation that you will be able to find the relevant material in electronic editions as needed.

One reason I feel I can get away with this lower standard is that I have not attempted to prove anything to you, simply explaining my plan and my reasons for living and home schooling my children in Ukraine. I cite references that have helped me to form my opinions. If you have different opinions, fine with me; I will be glad to join a discussion in which I hope I will be open to changing my mind.

You will quickly conclude that I am not politically correct. I still use masculine pronouns when gender is not indicated. I refer to a student as he, not “s/he” or “he or she.”

It feels presumptuous of me to flout the kind of rich vocabulary which back in the day showed erudition. As a teacher, I know that most students don't expect or appreciate it. Therefore I attempt, when I use foreign phrases that may be obscure to some readers, to explain by a footnote what I mean in ordinary English. This is my crusade to revitalize an appreciation of what it means to be literate without handicapping people whose education has not been so ambitious. Getting them right stretched my own knowledge. It is the kind of thing I love.

The editorial standard notations of op cit, loc cit, etc. etc. drive me crazy, flipping pages back and forth. Footnotes are cheap in an electronic book. Every time I cite a book, I provide the author, title and date. I assume that the reader can use Amazon to find any other data such as the publishing house. These data may have been relevant before the Internet, but seem superfluous now. I usually don't cite page numbers for the same reason. Pagination doesn't make sense in an electronic book, and the search capability makes it unnecessary. The tables are all long and narrow, making them easier to read in ebook format.

Proofreading is never done. Though this book has been proofed ten times, every additional pass reveals some overlooked errors. One beauty of an ebook is that it can be fixed. Another is the intimacy between author and reader. Write and I will fix whatever errors you identify.

Like any story, this one interweaves timeframes: the present, which involves decisions projecting into the future, and which are based on past experience. It is about

decisions in the microcosm of our own family life, many of which nonetheless generalize to large swaths of people in the United States and Europe.

Graham Seibert

Kiev,

July 2013

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Part 1. Introduction – who should read this book

This is a book on home schooling my second family, beginning with son Edward. Because I am preparing him for adulthood twenty years from now, it addresses the issues an adult faces in today's world, and my assessment of how those issues might appear in two decades. I read widely. I discuss other authors' ideas which sometimes correspond, sometimes are at odds with my own. I develop a few points that I have not seen widely addressed elsewhere, such as these:

- Most discussions of education focus on how to fix America. I believe with Gibbon that every empire contains the seeds of its own destruction. They follow a life cycle trajectory. My take is that America can't be fixed, and that a parent should abandon the notion that education must be confined to an American context. Prepare the child for life, not any particular citizenship.
- I am in Ukraine. I emphasize reasons why this is a good place to raise children. I am sure there are others; I like Costa Rica, Australia and New Zealand, and people speak well of Georgia. I think Ukraine has a more promising future than the United States: it has more resources per capita, and a homogeneous population. Terrible governments have protected its natural wealth, just as bad governments in the 20th century held back Japan and Korea until they leapt like coiled springs once the wars resolved their governance problems.
- Western societies are not reproducing themselves; there are too few children. More importantly, they are not raising their children in their traditional cultures. They do not instill in the children that they do produce the value of having children and carrying on the traditional society.
- Having children is not a rational proposition. People raise children out of a sense of obligation to their Creator, their family and their tribe. Non-rational commitments to culture and religion appear to be essential in sustaining a society.
- Throughout history tribalism and religion drove population growth, resulting in fights over resources. This age is truly unique in that developed societies are not having enough children to replace themselves. Tribe and religion can thrive without conflict because the majority chooses not to reproduce.
- There are fundamental conflicts among Christian ethics, liberal ethics, and Darwinist evolution. Most simply put, Christians believe that the good life results in eternal salvation. Evolutionists believe that the good life is bound up with the success of one's descendants, tribe and religion. These different perspectives lead to conflicts in values. Liberals believe that the good life is achieved through maximum self-realization of every person here on earth. Since virtually every person's values derive in some measure from each of the three sources, no set of values can be internally consistent. Human judgment has to mediate between the conflicting values. Liberalism dominates Western thought.

Among the more common themes of current thinking are climate change, immigration, IQ, and schools. Pulling them together in the context of my children's future provides a perspective that I have not seen done before. I am not prescribing what America or any other country ought to do, or moralizing about

their politics or any given course of action. I am attempting to see the world as it will be and prepare my children to survive in it and give me grandchildren.

1.1. On the surface, this is a book about home schooling: drawn from my reading on the subject, and our family plans

Home schooling is a topic of growing interest among Americans disaffected with the increasingly poor education and indoctrination dispensed by the public education system – and many private schools as well: they mostly use the same textbooks and draw teachers from the same labor pool. For most people the quality of education, preparation to earn a living, is paramount. A significant minority want to avoid the relentlessly secular and liberal orientation of public schools. I hope what I say is of interest to both groups.¹

1.2. Since education involves the whole person, this is by definition a book about society and values

When it comes to political views, you can call me an expatriate, which equates to “none of the above.” While I have fairly and strong libertarian inclinations, I have little hope that views like mine will ever again prevail in the United States. Since I will have no influence on politics there, I am putting my efforts to something I can control – the education of my children. If I have any influence on the world, it will be through them (and possibly through this book).

I am a classic Enlightenment liberal in the sense that I believe education begins with character. I have entitled this book *Edward*, consciously evoking Jean Jacques Rousseau who entitled his book *Emile*. While my views generally differ from Rousseau’s, I absolutely agree that education involves the whole person, and that the best way to educate a person is to devote oneself wholeheartedly to the task, rather as Socrates, Plato and Aristotle did in the woods of the Academy. Rousseau and John Locke, whose work Rousseau took as an inspiration, were bachelors who envisioned themselves as tutors of fictitious pupils. I am an actual father with experience bringing up three actual grown children and with one actual toddler to raise, the eponymous Edward.

Like Aristotle, Locke, Rousseau and modern writers on education such as Ravitch, Gatto and Taleb², I use the theme of education as a foil to offer reflections on contemporary society. The classic authors generally wanted more state intervention, to ensure that children were raised according to a uniform standard. The modern state has more than abundant power, and we see what they have done with it: modern education undermines the development of character and self-determination. The key insight behind home schooling is that nobody within the educational hierarchy really cares about your child. Neither do they especially care about the health of society; they are careerists interested in survival in a politicized, bureaucratic world. A smart

¹It is not just the United States. Statism has always been powerful in Europe. Germany and Sweden forbid home schooling, other countries make it difficult. See Sjunnesson, Jan *The Swedish Story*, 2013 and Obertone, Laurent *La France Orange Mécanique* 2013

² Nicholas Nassim Taleb credits much of his success, and certainly his iconoclasm, to the self-education his father permitted him to pursue. See his books *The Black Swan*, 2010, and *“Antifragile*, 2012

parent recognizes that he is all alone in his attempt to raise and educate a child properly. He takes responsibility back from an inept and overbearing state.

The state encourages passivity among its citizens: it promotes the idea that a person should leave management of the economy, the education of his children, his own retirement, and the proper distribution of his own wealth to wiser heads, those in government. I encourage action: Eddie should take charge of his own life, his own money, his destiny and his progeny. It starts with taking charge of his own education, as early and fully as possible. That is what home schooling is about.

1.3. I advance a thesis: Caucasians will become the new Jews, destined to be a successful, unappreciated minority.

Progressives have simultaneously forced a consciousness about racial issues into every aspect of society, especially education, and forbidden politically incorrect dissent on that subject. The United States' Immigration Act of 1965 opened the doors much wider to Hispanics and other ethnic groups that, once in America, leaned strongly towards the Democrats, who were then in control of the White House, Senate and House of Representatives.³

Critics were pooh-poohed, though Democratic Party activists like Bob Shrum privately anticipated the actual results. Today, as Lord Melbourne said in 1840, "What all the wise men promised has not happened, and what all the damned fools said would happen has come to pass." The Cassandras were right in predicting that the flood of non-European immigrants would undermine the European character of the entire country. Whites make up a shrinking minority of today's schoolchildren. The bulk of public school resources are focused on non-whites, those who pose the most significant academic and discipline challenges.

There are many modern examples to inform us of what happens when whites lose political control to minorities, whether through shrinking representation, as in Detroit or California, abdication, as in Zimbabwe and South Africa, or the political maturation of the poorer classes, as in Argentina, Brazil, Mexico and the Andean nations. The newly empowered have never shown any reluctance to use raw political power to intimidate and to confiscate the wealth of those they displaced. The Marquis of Queensbury, who wrote the rules of sportsmanship and fair play, was an Englishman; other ethnic groups laugh at his rules. Ironically, it is our own highly developed sense of altruism that puts young white people at the head of the pack decrying their own "white privilege." Few are willing to acknowledge how little gratitude, or even fair treatment, they receive from the people they empower.

Though still a majority, whites are in retreat almost everywhere in Europe and the Anglophone world. At the rate our numbers are shrinking, through a lack of fertility and unwillingness to control immigration, we appear headed towards minority status. Even where we start out as a minority, as throughout Latin America, white people

³ Now in 2013, criticism is becoming somewhat better tolerated. Comedian Jay Leno recently suggested the term "illegal Democrats" when the Associated Press decided to drop the usage "illegal immigrants" as politically incorrect. There has always been a skeptical minority in Europe as well. See Enoch Powell's 1968 "Rivers of Blood" speech.

generally control the enterprises that create most of the wealth, and wealth drives the political process. Our position is similar to the historical situation of the Jews in Europe and the United States: disproportionately wealthy, powerful, and disliked. I predict that is how white people will be perceived when we become minorities in our own homelands.

These observations are relevant to Edward because we have a choice of where to raise him, and his American passport will give him a choice of where to live. European peoples themselves invited the demographic decline that they are experiencing. Economic collapse is coming hand in hand with demographic collapse. The West has been living beyond its means, borrowing from tomorrow, willingly believing in governments that have said “Trust me” while serving the interests of politicians, who pander to the short-term, nearsighted interests of the impecunious majorities who elect them. The wealth generating sectors of society have been bled dry, coopted by the political process, or both.

Perversely, the terrible governments to which Ukraine has been subjected for the past century – millennium, to be more accurate - have had a prophylactic effect. People remain self-reliant because the government is too inept to do anything for them. They remain religious because belief in the state is laughable, and the state’s very support made atheism suspect. Ukraine’s national debt remains low (about \$1,500 per capita) because nobody is stupid enough to loan them money – though the IMF has recently tried, and just as recently gotten burned. They remain homogeneous because the country offers few opportunities to its own citizens, much less illegal aliens, and liberal dogma has not had much chance to erode the common people’s nativism.

In sum, this is my plan for having descendants. I am going to educate my children to succeed materially, socially and spiritually. They will learn to succeed despite governments and zeitgeists⁴. Having grandchildren with beliefs more or less like my own will be the measure of my success. I hope I live long enough to see them.

1.4. Outline of this book

Those books on education that have lasted through the ages, by Aristotle, Locke, and Rousseau have one thing in common: they all address matters of character first, downplaying academics. They consider that a child can learn whatever subject matter he sets his mind to. The important issue is that he consider doing so to be important, that he have a plan for his life and a role for education within that life.

1.4.1. Values, morals and ethics – the framework

I begin with the foundation: values, morals and ethics. Modern education in the West almost never addresses these questions directly. Nonetheless, values are implicit in almost every aspect of the education the schools offer. The whole edifice of education: schools, PTAs, schools of education, teachers' unions and all levels of oversight, from school boards through state educational agencies up to national departments or ministries of education, is generally based on what governments call a progressive philosophy. There is an entire set of values so deeply ingrained as never to be

⁴ German for “spirit of the times”

questioned, one that causes the entire educational edifice to reject nonconforming values as simply wrong, morally wrong, inexcusably wrong, without reflection or discussion. I'm a nonconformist, and that's a problem.

Morals and ethics derive from values. In researching this book I have become more careful in my usage of these words. To contradistinguish them from one another, I offer other people's definitions. Nevertheless, the naïve, commonsense notion that they all address the same realms of human thought and activity remains accurate, and I do not attempt to be pedantic about it. Secularism and religion, chiefly instantiated by progressivism and Christianity, represent two broad streams of values. I add a third dimension, removed from considerations of how we ought to behave but very relevant to how we actually do behave: evolution, and with it considerations of family, tribe and nation. There is a basic conflict. In a world of finite resources and infinite growth, there comes a point at which my progeny's success must come at the expense of somebody else's progeny. Evolution is irreconcilably inconsistent with Christianity and liberalism.

No thinker in the long history of philosophy and religion has come up with a consistent set of values, morals and ethics. Neither can I. I find it useful as a starting point to acknowledge the inconsistencies and paradoxes within my own values. I am thus armed to tackle the inconsistencies within other belief systems. Within the context of this book, acknowledging inconsistency serves two purposes. First, I build an intellectual framework within which to educate my son, and secondly, I prepare him to deal with the fact that he will never be able to take refuge behind any fortress of received wisdom. He will have to use his judgment to resolve just about every difficult question in life. Knowing that there is no bulwark to be found within the thinking of Christ, Mohammed, Marx, Darwin or Dawkins, he will recognize that he has an obligation to be familiar with what others have thought, but ultimately, to come up with his own answers.

In this I circle back to Aristotle's "Doctrine of the mean." He rejected the notion that there could be a system of categorical rules to govern human behavior. Every situation is difference. Character consists of the ability to apply judgment to specific instances. He rejected extremes, the mindless application of any paradigm to a general category of human affairs.

1.4.2. Educate the whole child

I will cover the same themes regarding the formation of a child as the three above-mentioned, adding several modern thinkers. The Spanish, Portuguese, French, Russian and German languages recognize the breadth of the task; their lexical root of the word for education is "formation." My children's formation will include music, physical development, travel, acquaintance with nature, manners and etiquette, religion, making and managing money, getting along with the opposite sex, and, by the way, also the traditional academic subjects.

One must go three quarters of the way through Locke's *Some Thoughts Concerning Education* before coming to his advice on academic topics. Rousseau follows pretty much the same scheme in his book *Emile*, as does the very modern Joanne

Calderwood⁵. I agree with them. If the elements of character, the foundation, are all in place, the academics will pretty much take care of themselves.

1.4.3. Edward's place in society

Education is the process of preparing a child for his future life as an adult. And, as baseball's Casey Stengel so accurately noted, "Predictions are difficult to make, especially about the future." I attempt to be a futurist, anticipating the world Eddie will enter upon finishing his education. Even what education will look like in twenty years is in doubt: will self-education via the Internet largely displace campuses? Will universities have moved online? Will learning be atomized, self-directed, taking place out from under the auspices of a formal institution?

1.4.4. Anticipating the world Edward will encounter as an adult

Demographic and social trends have a way of changing quickly. Who would have thought twenty years ago that depopulation would be such a widespread threat throughout the developed world? Who would have predicted the impact of social trends such as acceptance of homosexuality, the triumph of feminism, the abandonment of school discipline, or the changes brought about by the diversity/multiculturalism movement? The safest prediction about the next twenty years is that the pace of change will be even greater, but who can foresee what the changes will be? I can only state my guesses. Fortunately, things will come into better focus by the time Eddie has to make concrete decisions about where to live and how to pursue a mate and a living.

I assign the bulk of the responsibility for my first family's failure to carry on my values, to do the "normal" thing and give me grandchildren, to dysfunctional cultural trends in the United States. Those trends affect just about every developed country. Furthermore, within each country there remain amidst the general dissolution a few stable, traditional groups. I address the question of how to select the people in whose company Eddie grows up, and also the limited control a parent has over the process.

Reading any twenty year old magazine's predictions of future technologies is always good for a laugh. Yet, we make real-life decisions based somewhat on what we think the future will hold. Should we get a long mortgage? Should we buy a cheap house with a long commute, or pay more to live in the city? Should Eddie plan a life in the United States., Ukraine, or somewhere else? How can he best avoid the impact (if any) of global warming? I have read extensively on these topics, and present my views as they stand at the moment. I offer my conjectures about the emerging fields in science, technology and business that offer the most promise.

⁵ Joanne Calderwood, *The Self-Propelled Advantage*, Amazon Kindle, 2013

Part 2. How this book came to be

2.1. I am at a turning point in life, having started a second family in my retirement years

This is a book on educating my children. It is a task that most people take for granted. Public school education is a citizen's right in most places in the developed world; it is compulsory in much of Europe⁶. What makes me different?

I have a grown family, a product of the best public and private schools in the Maryland. The values and ethics under which I was raised had been treated as universal. It turns out that they were limited to the white majority, of Christian extraction and increasingly inclined to question their beliefs and the values and ethics associated with that Christianity. The upshot is that my children questioned, and rejected, the beliefs I had assimilated without question in my own childhood four decades earlier. While I cannot gainsay their skepticism, I can observe that not operating on a received wisdom has not stood them well in life.

I now have the opportunity to raise another family in my retirement years. I want to get it right this time.

2.2. I believe in children and grandchildren

I have a stubbornly old-fashioned belief. I believe that the purpose of life is to pass on the gift of life, and to pass the culture I have received on to subsequent generations. These convictions put me at odds with most of America and indeed the developed world.

2.2.1. I want children to fulfill the dreams of the family that raised me

I acquired my beliefs through my family. They were, in a very unassuming way, proud of who they were. They were conscientious in raising me according to their values, and they succeeded. I found that the world of my youth conformed reasonably well to the values I received. However, the cultural changes that began in the 1960s have left me out of step with the American mainstream.

2.2.2. My religious beliefs lead me to have children

My religious formation has been a hodgepodge. In any question of science, I generally hold with secular arguments. A purely secular concept of life, however, is unsatisfying. Science neither tells me of my purpose here on earth, nor how to conduct myself in human affairs. The religious perspective provides a useful second point of view, although I find that no system, be it Christian, atheist, humanist or whatever, comes close to being internally consistent. One of the biggest lessons I hope to teach my son is that he must be humble and accept that there will be contradictions among his fundamental beliefs. This is nothing new; great minds have grappled with this necessity for years.

⁶ See Wikipedia, "Homeschooling international status and statistics"

Every world religion teaches that our purpose on earth is to “be fruitful and multiply.” Every set of holy scriptures instructs us to have children, and to raise those children according to the precepts of the faith. I accept this decree. It is consistent with the command that I impute by induction to evolution. I am here because each generation preceding me had children. My existence represents evolutionary success up to generation N. Evolutionary success for generation N+1, my children, and N+2, my grandchildren, depends on my success in generation N. Since I believe in evolution, I have to accept that my only logical role is to have children. I am aware that a logician will find this argument to be circular – a tautology. Yes, that’s the kind of paradox with which a person must live.

There it is from two sides: Christian or Darwinist, it comes out the same. Have kids. I believe that my parents’ presence in the world made it a richer place, and I sustain the conceit that the same is true of me. I believe that I have both genes and culture worthy of being passed on to subsequent generations. Since there can be no higher authority to which to appeal this judgment, I willingly make it myself. The world will be a richer place through my contribution of fathering and rearing children. If you disagree, especially when the question turns to yourself, put this down and find another book.

2.2.3. The society in which I was raised believed in itself, and thus in its worthiness of being perpetuated.

The adults in the world in which I grew up were fairly consistent in their observation of traditional values. They were polite, and they expected politeness from children. They were not afraid to discipline children, even other people’s children if they needed it. Although they were not blind to evidence that such trust was sometimes misplaced, they continued to believe in most of the institutions in their lives: local government, state and national government, the church, the military, the educational system, and the corporations for which they worked. After all, they took their own place in these institutions; they acted with integrity, and most others they knew did so as well.

2.2.4. My beliefs have been strengthened by reading and experience

My life’s experience convinces me that the values with which I grew up make a reasonable foundation for a stable society. My reading convinces me that my beliefs are reasonably consistent with those of the founders of the American republic, even including the unresolved conflicts among religion, Enlightenment liberalism and science. My hard necked adherence to the values of my childhood against the onslaught of militant secular liberalism has often made me kind of an odd duck. I’ll match my intellectual pedigree any day against those who call my beliefs uninformed.

I get sick unto death of people, primarily progressives, who call me ignorant and immoral because I disagree with them on some cause *du jour*⁷ such as universal healthcare or affirmative action. They cannot conceive that the values on which they base their reasoning are not universally held. They are often incapable of even recognizing, much less articulating, their own values, and it would be anathema to

⁷ French “of the day” – a hot topic

them to admit that their core values are internally inconsistent. They will not even hold still to listen to such arguments.

The more thought I gave to how to organize this book, the clearer became the need to argue from first principles. The most important aspect of education involves the formation of character, which is based on values, morals and ethics.

At the age of seventy, and after fifty years of massive exposure to progressive thoughts at Reed College, the University of California, the University of Maryland and my neighborhoods in Washington D.C. I consider my opinions to have been annealed in the forge of adversity. I have always read extensively, all the more in my fifteen years of partial retirement; as I write this my Amazon top reviewer ranking is 807.

2.3. I chose Ukraine as the place to start a new family

People my age should spend their time playing with grandchildren. I concluded in 2006 that my grown family was unlikely to give me any. It did not appear that their mother wanted them, or that the children were likely to establish the stable marriages that would support them. For a host of reasons, which I write about elsewhere, I separated in 2006.

Though I had not given much thought to what I would do after leaving, my mind quickly focused. Within five months, having surveyed the dating scene in Washington, I had traveled to Costa Rica again to confirm that what I wanted was not likely to be found there, and started learning Russian in the hope that what I had read about Russia and Ukraine might hold more promise.

I came to Kiev in September of 2007 to study Russian. I liked it, came back, and by December had resolved to live here. There are only a couple of things I miss: my fellow PhD students in my Statistics program at the University of Maryland; the kids in schools where I substituted; singing in the Episcopal Church choir, and conversation with friends who used to gather in Starbucks. These were pleasant ways to spend time, but they would not have led to the kind of future I wanted.

Coming to Kiev I had a purpose, the hope of establishing another family. Along the way I found interesting things to do, much as I had in Washington: teach English, serve as a webmaster for a Russian language volunteer organization, become active in Rotary, the Anglican Church and Toastmasters, serve again as a substitute teacher in the English language schools, and continue to learn Russian.

Both with regard to my former family and my country, I honored my obligations and then cut my losses. The kids were raised and their college paid for. I changed my environment, leaving the country to start over.

My plans for a new life materialized more quickly and in a better form than I could have dreamed. The stories of life in Ukraine, our romance, and the process of learning the language and the society belong to another book. This short history brings me to the object of this book. We have our son Edward to raise: how will we do it?

2.4. O tempora, O mores. What I am reacting against

Most books on education are works of advocacy. Progressives campaign for the righting of egregious wrongs in the current system, whereas conservatives long for the restoration of a system that worked better before the progressives started trying to "fix" things.

I generally hold with the conservatives. I have compared notes with most of my childhood friends, and we agree that our own education was better than that which is being offered to our children and grandchildren. We cannot, however, go back. Those times, that culture is gone for good.

My attempt in this book is to outline a solution for my children, in our situation, day and age. It is a very different task than prescribing a fix for the education systems of the Western world. I have several objectives in writing.

- First, I believe that it is a couple's obligation to see to the education of their own children. Historically, it was that way up to the beginning of the twentieth century. The worldwide upsurge in home schooling is evidence that an increasing number of families want to reassert their right to educate their own children. I hope that in writing down my objectives I help these families to give voice to their own concerns and goals.
- Secondly, I know I will draw comment and criticism in making my ideas public. Like most people, I reject most criticism, but I still find that I can trace much of what I now believe to discussions that arose out of criticism. If this book is the genesis of a blog, or a few fruitful email dialogs, I will be pleased.
- Thirdly, a homeschooling project like mine should be collaborative. There is no better way to publicize it than writing about it. The book will be well worth my investment if it helps pull together a community of like-minded people. Through I hope for a nucleus in Kiev, the Internet could make it worldwide.

This book is personal in that it is a reaction against the American system of education as I experienced it. In writing about my own plans I have to comment on what I have seen of the alternatives. I was a parent, a teacher, a tutor, a member of two school boards, and a doctoral student in an education school. I have read extensively about education. Whereas many home schooler parents simply have an instinctive sense that it is a better alternative, I have thoroughly thought out the reasons for which I reject other alternatives in favor of homeschooling. To justify myself, and to aid others in forming their arguments, I discuss what I experienced.

Part 3. An essay on teaching character, values, morals and ethics

The Greeks, the Romans, and the enlightenment philosophers all established character formation as the centerpiece of an education. A tutor's highest objective was to form a man of good character. He would be a natural leader, respected by other members of his society.

Being a man of character of course brought rewards. A man of character would be a reliable business partner, and therefore have enough wealth to participate actively in

society. A man of character would assume responsibility, and be respected in his community. A man of character could be expected to attract a woman worthy of bearing his children and rearing them in the same mold.

In the final analysis, being a person of character conferred an evolutionary advantage. Such an individual was likely to have children and grandchildren. A society of such individuals was likely to prosper over the long term.

Character is related to systems of morals and values, and they in turn are the foundation for ethical systems. Every group which has concerned itself with these questions regarded their answers as eternal and universal. They posited that there should be one prescription for human behavior which would apply to all people at all times.

The contradiction contained within the last two paragraphs remained invisible until the last century. If every society were to share an evolutionary advantage, it would be no advantage. The principle of natural selection would dictate that tribes, nations and peoples enjoying ethical systems that help them prosper would have an advantage in competing with other peoples. Any universal ethical system would be self-defeating. Progressivism, however, aspires to be universal.

3.1. The impossibility of a universal ethic was recognized seven decades ago

Sir Arthur Keith addressed the question of universality in the middle of the last century in *Evolution and Ethics*⁸, drawing on the work of 19th century thinkers. Recognizing the limits of ethical systems, they proposed an alternative term, cosmical, to describe codes of behavior that people apply to persons outside of their own ethical community. Today we observe that most Muslims apply a cosmical code to kafir, nonbelievers.

It was not long ago that the Christian communities of Europe were sufficiently isolated from other peoples that the complexities of maintaining separate ethical and cosmical codes was not a vast issue. The people with whom one came in contact in business, church, community, government and the military were all gathered under the same ethical umbrella. The few who remained on the outside – Gypsies and at times, Jews – did not enjoy the same level of protections as Christians. They had their own ethical/cosmical divide, and certainly did not behave the same way towards the host country Christians as they behaved toward each other.

There was no love lost among these different groups, and we are all aware of the history of persecutions of minorities in European countries. Though the intellectual fashion of our age leads us to ignore them, there are ample instances throughout history of minorities taking advantage of Christians and others when the opportunity presented itself. Human history is a chronicle of struggle, one group against another. If there ever had been a society of saints, it would have quickly fallen victim to more aggressive neighbors.

⁸ Available in a PDF download

Morals, values, and ethics are all products of what Daniel Kahneman calls slow thinking. They are reasoned, researched, written arguments. Character is a matter of Kahneman's fast thinking brain. It is a reflection of our preconditioned, instinctual reactions to common situations. Though they are guided by, and consistent with the things to which we have given deep thought, they are so ingrained as to be applied automatically.

Telling the truth will be a sign of my children's good character. I expect them to tell me if they broke a window, as they expect me to be forgiving when they do so. I expect them not to steal. I expect them to go to the aid of somebody who needs help. If they see a loose dog wandering on the street, an old woman who needs help with stairs, a mother and child on the metro they should instinctively be moved to help when they can.

My parents did not have to think deeply about the matter of character formation as I was growing up. It seemed self-evident to them and the people in my environment: other kids and parents, teachers, preachers, scout leaders and so on. A vast amount has changed since that time. Character is not so much discussed, and there is not nearly as much consensus. As I ponder character formation for my children, I reflect on my childhood, the changes I have observed, and the reading I have done on the subject.

Others are reluctant to write about these topics: they touch on sensitive issues. I propose that our evolutionary interests, and our personal interest in propagating our genes and our culture, remain alive and relevant. More controversially, I state what seems obvious to me, and is consistent with what I read, that the different populations of mankind have evolved along separate paths, resulting in different abilities and different evolutionary strategies to advance their own interests. When I teach my children character, I am teaching a pattern of ingrained behaviors which will put them in good stead when they are among similar people in a predictable environment. Situate them otherwise and a strong ethical code could make them lambs to the slaughter.

3.2. Character is the centerpiece of my educational plan

Character is the sum of other people's judgments about a person over the long term. People conclude that what they see in a person's behavior, the outside, reflects admirable qualities on the inside. I want my children to be people of good character.

People judge character on the basis of actions. Can one depend on the person? Do they tell the truth? Will they be scrupulously honest in dealing with money? Is the person a faithful mate? Does the person have an implicit understanding of his fair share? Does he do his share of the work, and ask no more than his share of the reward? Is he generous with help? Does he consider other people's needs and feelings? Will he judge a situation impartially, even when he or a friend or relative has a stake in the matter?

"Out of character" can be a damning indictment. One out-of-character incident can seriously damage the assessment of a man. We primates have long memories for a reason. We will long remember any indication that a member of the tribe betrayed a

fellow member. It is a matter of self-protection. A person's reputation for good character, built up over a long time, can be lost in a moment.

Though character is imputed by others, from the outside, the behaviors on which they base their judgment come from within. They are for the most part conditioned responses based on a person's upbringing and past experience. Part of that conditioning includes learning. Morality, values and ethics are taught. Part occurs at an instinctual or reactive level. Long before they understand language, children are able to show empathy for one another and demonstrate to their parents that they want to help with tasks such as sweeping and dressing. We encourage this instinctual behavior.

Initially their altruism is within the context of the family, sharing with playmates, and befriending neighborhood pets. This is all well within any ethical sphere. We teach them caveats as we go. For now, they have to know that not all dogs can be trusted, not to take candy from strangers. They will learn more as they go, by overhearing others, by observation, and in some cases, by experience. We hope in the end for a happy balance between instinctual goodwill and a reasoned caution. It takes judgment.

3.3. A brief summary of my own formation

I believe that the society into which I was born, mid-century America, was a good place. It had a proper sense of itself. Its citizens more or less knew what was expected of them, and the society provided its members benefits.

It was a society constituted to perpetuate itself. It had prospered over the generations, since the settlement of the Americas and the arrival of my ancestors from Europe. Though making such a claim appears to be a stretch, it represented Christian values. True, there were many who were not of a Christian background and many others who were not observant – but the claim of Christian influence is easy to make in retrospect, reflecting on what has been lost. In my childhood there was no need for an explicit statement of what was expected in properly rearing a child. Today, I'm afraid, it must be explicit, and it would be impossible to draft any statement which would be above controversy.

The public schools of my childhood could be generally trusted to produce marriageable, employable graduates. It was common to get a job, marry and start a family out of high school. Despite hand-wringing over teen smoking, teen pregnancy and rock 'n roll music, young men and women continued to marry and start families. It was the last generation in America for which this generalization could be made.⁹ I want my children to find it natural to marry and raise children in their own beliefs, which I hope echo my own. I want to prepare my second family, in matters of character, academics, and by choice of geography, to do this.

⁹ Charles Murray organizes his book *Coming Apart*, 2012, around two white communities, Fishtown, Philadelphia and Belmont, Boston, at opposite poles of education and income. In 1960 Belmont embodied the virtues I describe here; by 2010 they had all vanished.

It would have struck my grandparents as odd that I would even write such a statement. In their day getting a job, getting married and raising children was what everybody did. The exceptions were the subject of neighborhood gossip. My values are highly unusual in America of this day and age; a century ago they would have been expected. I believe those times were better, and I want my children to live by the values that dominated in earlier times. I have chosen Ukraine because here those values still prevail.

3.4. I am a legitimate reflection of my lineage

Most of my ancestry is from Germany. The rest, so far as we know, is from the British Isles and France. The family tree on my mother's side goes back to Robert Cooke of Lavenham, born about 1400, and on my father's, Seyfried Seibert, born about 1500. Though my grandparents pretended to be descended from royalty, I can't find even a trace of minor nobility over the past four centuries.

Living in Germany in the 1970s was like going home. I was among people who thought like me. They valued order, industry, honesty, thrift and orderly driving habits. I am sure my personality represents a mix of cultural traits absorbed from my family environment temperament inherited via my DNA. It surprises me how much of that inheritance has remained intact a century and a half after the last of my ancestors debarked onto the new continent.

I like to think that my forbears were adventurers, brave souls who resolved not to put up with the wars and injustices of the old country. We know this is true of those who came on the Mayflower. The first German ancestors fled the wars and uncertainties of the small principality of the Saarland, attracted by free land and less formidable enemies in the United States. Some of the first generation died fighting Indians in Fort Seybert, West Virginia; had they died in European wars I would know nothing about them. The last Germans came when Prussia under Bismarck was consolidating his empire through constant warfare. They snuck across into France in a hay wagon. My great grandfather Karl recounted that if the German border guards had been luckier poking their pitchfork into the hay wagon, we wouldn't be here.

However they arrived, the first generations in America prospered. Their families of six, eight and more children spread westward. All of them appear to have been churchgoers; some were devoutly Christian.

In the 20th century, the family line went stale. They experienced smaller families, fragmented beliefs, suicide, divorce, and other assorted ills associated with modern life. I am the only grandchild on my mother's side to spawn natural great grandchildren; the only one on my father's side to sire great grandchildren via matrimony. My parents' generation was peopled with smart individuals, but the cultural transmission they received didn't incline my aunts and uncles to form stable families. My brother and sister have no children, and neither do my own adult children. We have become a sterile branch, dissipating our inherited assets of temperament and intelligence. The twentieth century was an evolutionary disaster for our family.

I inherited my values, my morals, both genetically and by osmosis from the family environment. I observe that these qualities have made me successful. I would say that they have been favored by evolution – witness the fact that I am here. I believe, at a level deeper than argument or intellect can reach, that the values I inherited are representative of the human race as it ought to be.

3.5. Character's relation to altruism, enlightened self-interest and social capital

Although a person of character gives the appearance of acting out of a sense of altruism, we stress as we teach character that it is actually enlightened self-interest. The person of high character enjoys a high reputation in his community. This is a social good which translates into real benefits: business connections, social connections, and favorable marriage prospects.

The stuff of character is grounded in delayed gratification. It consists of a set of instinctual reactions to common situations. If a friend is in trouble, we help. If we encounter a befuddled dog on the street, we befriend it and read its collar to find the owner. We are not interested in the transaction – in immediate reward from the dog's owner – but in the function of the overall society. We want to live in places where others would do the same for us. We have a sense of reciprocity, so we conduct ourselves in the expectation that others would do the same for us. More than that, we criticize them, behind their backs if not to their face, if they do not measure up.

The expectation of reciprocity is especially well met in homogeneous societies, such as among the Icelanders, Japanese and Ukrainians, and in small communities where people are likely to know one another. The result is what sociologists call a high level of social capital.

Social capital has real economic worth. Places with a high level of social capital experience low levels of crime. They do not spend as much money on policemen, courts and prisons. Living in communities with high levels of social capital is cheaper and more convenient. There is less need for elaborate security systems – sometimes people leave doors unlocked. Children can walk to school instead of being driven. They form friendships in the neighborhood, instead of having to be driven endlessly to play dates with the “right kind” of playmates. Business relationships are more likely formed on the strength of community recommendations rather than out of the Yellow Pages, anticipating that people in the community will be honorable because they are concerned for their reputations.

Given the realities of today's world, my children will need to know how to seek out communities in which character will be valued, and also how to avoid being exploited by free riders who would take advantage of their seeming naïveté. Ukrainian business ethics are different from American: the list of foreigners who have lost money by not being properly skeptical is quite long. Social capital is, however, quite high. People love kids. They will always give their seat on a bus to a person with a child. They are courteous, and fairly quick and open in starting conversations. My kids will need to be people of character, ethical operators. They must also recognize that they don't live

in a world of people sharing the same ethics. Character on autopilot won't do the trick – it has to be backed up by common sense.

3.6. The conflicts among our values reflect their varied sources

Today's West derives its values from at least three sources: the primordial, Darwinian interest in family, tribe and nation, traditional Christianity, and Enlightenment liberalism. The emphasis has shifted over my lifetime, with liberalism taking the upper hand. Christianity is dismissed as an ancient superstition and Darwinism as crude selfishness.

Character is a set of preconditioned responses to recurrent situations. It assumes a context. When I was a child the context of a white Christian community was far from universal, but remained enough so that a kid was usually operating within a fairly predictable environment. That is no longer the case in the United States. Why and how things have changed is a matter of conjecture, dangerous conjecture as it involves intelligence and temperament, factors which political correctness dictates must be considered equal among all groups, but which experience, common sense and any notion of Darwinism tells us cannot be so.

3.6.1. The values we owe to Christianity

Christianity was an integral part of European success in the days of tribes, peoples and nation-states. It delivered a message of mutual support and altruism, which advanced the well-being of groups as a whole. Some combination of laws, social pressure and conventions kept individual interests more or less aligned with society's interest. People married, had children, paid taxes and went to war on behalf of their leaders out of some combination of doctrine, fear and self-interest. Whatever it was, it worked. By the start of the First World War the Christian nations were the unchallenged masters of the planet.

The Christian nations spread their doctrine to the far corners of the earth. More than a few noted the contradictions and conflicts, the contrast between the way Europeans lived and behaved towards one another, and their relations to their subjects. The enterprise, however, went on.

For all the magnanimity demonstrated by the colonizers – and there was quite a bit, amid the condescension, self-congratulation and posturing – they rarely succeeded in instilling any reciprocal sense of altruism, noblesse oblige or Christian sacrifice in their converts. This lacuna didn't matter so long as the Europeans held the whip hand. As power relationships evened out it became a significant factor. When the Europeans' extension of their concept of rights and obligations to non-European populations was not reciprocated, they could suffer disappointment – and worse. The Boxer Rebellion, the Bataan Death March, and the genocide of white farmers in today's South Africa are witness to this imbalance.

The Christian America of my youth harbored many contradictions. Though Blacks and whites both worshipped God, their places of worship practiced rigorous self-segregation. Other races would be welcomed to attend weddings and funerals, but people chose to worship among their own. Blacks gravitated towards separate niches

in society. They were hod carriers, Pullman porters, maids, bootblacks and cooks. There were no cast-in-concrete rules limiting their ambitions: capable Blacks such as Benjamin Banneker had been represented in the professions from America's earliest days. Though the average Black enjoyed as much economic opportunity in the United States as in any country, there remained widespread discrimination. A Black had to work harder to prove himself. The situation of American Indians, living by choice mostly on reservations, was significantly worse. They remained apart from, and benefitted very little from America and its institutions. Though we professed a philosophy of equality, the white descendants of the European founders and immigrants were uniquely positioned to take advantage of it. This started to change in the early twentieth century.

Oriental, starting with Chinese and Japanese, began to arrive in the second half of the nineteenth century. They minded their own business, mostly married and did business among themselves, and prospered. They enjoyed a reputation for hard work, especially in academics. They didn't ask for, expect, or need favors in order to succeed. Jews, arriving about the same time, went through the same kind of acculturation as other European immigrants, but established themselves with remarkable speed. By the second generation they were in the professions. Though their verbal intelligence enabled them to confidently and fully engage the mainstream white Christian society, they retained their own identity. It was these Jews, more than any, who pointed out the contradictions within our Christian society. Jews, secular but also nominally observant, brought a competing worldview, secular liberalism, or progressivism, which they had long nurtured in Europe. Its relentless logic eroded the foundations of Christianity, and has come to dominate Western thinking.

The United States effectively ceased being a Christian nation about the time it found itself needing to proclaim the opposite. Eisenhower added "under God" to the Pledge of Allegiance in 1954 and "in God we trust" to currency in 1957. It has been downhill since. At first the people in the pews stopped believing what was being preached, and of late, they have abandoned the pews themselves. Today the message from the pulpits of mainstream churches has more to do with progressivism than traditional piety. My Episcopalians are beating the drums for gay marriage, social justice, and even abortion.

3.6.2. Values we owe to Darwinism

From the latter part of the 19th century to the Second World War there was a strong eugenics movement in the United States. Its objective was to raise the genetic quality of the populace. Under their banner, though certainly not with universal support, they sought to control the costs of welfare, law enforcement and the like by discouraging people of lower intelligence from having children. Educators proposed teaching dullards about their civil responsibility not to breed, and some legislators went so far as to permit such wards of the state to be sterilized.

Christians believe that procreation is God's business. Rejecting that, the eugenics people claimed that modern men could manage their own breeding using scientific principles. The two did have some interests in common. As Christians spread the Gospel to heathen lands, racial theorists observed that it was only natural for the "superior" European intellect and culture to dominate the world.

The growth of the eugenics movement coincided with the emergence of intelligence testing. Though early testers got a few things wrong, they were surprising accurate as early as the First World War. Malthus had projected the dismal effect of unlimited breeding by the underclass a century earlier. Their consumption, expanding geometrically (ski jump curve), would outstrip the producers' capacity to feed them, which he projected to be growing only arithmetically (straight line). IQ testing dramatically confirmed the commonly accepted notions of who comprised the underclass. It still does today, though it takes a brave soul to state this in the face of smothering political correctness.¹⁰

Though the eugenics movement got its start with Herbert Spencer and Francis Galton in England, it was widely adopted by educators in the United States, and it found an enthusiastic supporter in Adolph Hitler. He encouraged superior specimens of Aryan blood to marry and reproduce bountifully. He furthermore characterized Gypsies, Jews, Blacks and gays as so undesirable as to warrant elimination. After the horrors of the Holocaust, the eugenics movement found itself in such bad odor throughout the world that claims of ethnic superiority could no longer be tolerated.

Giving up the conviction that our own tribe and nation were superior, and that we thus had an obligation to perpetuate them, freed us white Christians from our traditional obligations. We as individuals could redirect the energies that would have been otherwise absorbed by making war and having children to simply having fun. On the downside, it left a vacuum in our value systems, one which filled in large part by idealistic notions of the brotherhood of man – liberalism. We reprogrammed ourselves from doing good for the sake of our own progeny to doing good for the Gaia, all life on earth. Witness the phenomenal ascents of PETA, Greenpeace and the anti global warming movement. Taking care of our own now seems selfish. The higher virtue is now to take care of the planet, even forcing opinions and unproven dogmas to that effect on benighted souls whose vision does not go beyond raising and educating their kids in the hope of seeing grandchildren.

3.6.3. Values we owe to Liberalism

David Gelernter¹¹ gives his fellow Jews much of the credit for America's shift towards liberalism. Using some history borrowed from Kevin MacDonald¹², the argument goes like this. Jews immigrated in large numbers around the turn of the 20th century. Their children dominated public education in New York for several decades, and went on, as Jews have traditionally done, to enter business, finance and academia.

Jews excelled in the social sciences. They were instrumental in founding the fields of anthropology, sociology and psychiatry. Not surprisingly, these fields of study came to

¹⁰Scan footnotes for books by Jensen, Lynn, VanHanan, Gottfredson, Rushton, Murray, Herrnstein, and Hunt among others.

¹¹ David Gelernter, *America Lite*, 2012

¹² MacDonald, K. B. *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, (Praeger 1998), MacDonald, K. B. *Separation and Its Discontents Toward an Evolutionary Theory of Anti-Semitism*, (Praeger 1998), MacDonald, K. B. *A People That Shall Dwell Alone: Judaism As a Group Evolutionary Strategy, With Diaspora Peoples*, (Praeger 1994)

adopt and teach traditional liberal values. MacDonald observes that their doctrines were aligned with the genetic interest of the Jews as an evolutionary group, and antithetical to the interests of Christians. These disciplines attacked religion itself, especially Christianity. Religion was systematically excluded from schools, courts and other public places, supposedly so that Jews and other minorities would not sense discrimination. Marriage and family were similarly attacked. Places where gentiles traditionally conducted business with one another in a gentlemanly fashion, such as city and country clubs, were forced to integrate by race, religion and gender, ending their exclusivity and thus curtailing their utility for networking old boys.

The net was that the ambit of high social capital, of closed circles of white Christian people inclined to trust one another based on references alone, shrank. Other groups such as synagogues, ladies' clubs and the ACLU were not thus affected. Power shifted away from male Christians. African Americans, with extraordinary support from Jewish groups encouraging them to nurse grievances about past maltreatment, challenged all forms of discrimination, real and perceived. Forced integration, for instance, changed the quality of schools. "White flight" broke up established neighborhoods as whites moved to increasingly distant suburbs where their children would be well educated, and safe. Meanwhile, the big city elites, whose own children attended private school or public schools in exclusive neighborhoods, scoffed at such low class demonstrations of prejudice.

Attributing these changes to the Jews offers at best a partial explanation. While they were a major force in the United States, much European socialism appears to have grown out of native European roots. Jews had nothing to do with Scandinavia's fiercely egalitarian breed of socialism, which seems instead to be grounded in the people's historical altruism. The French and British leftist parties were likewise dominated by Gentiles. They incorporated a strain of pacifism which had been present at least since the First World War.

There is no indication that Jews anywhere acted in any concerted fashion to advance their own interests. They were simply using newly acquired power to promote the liberalism they had nurtured in Eastern European shtetls. They challenged the notion of character, confined as it was by ethnicity and social class, replacing it with the notion of adherence to the letter of the law domestically, and a global brotherhood of man. Legal argumentation favors the bright and articulate, characteristics which define the Jews. White Christians had to retreat from that which they could not coherently defend.

Jews and others on the left wound up having a large impact on the white Christian community's ability to propagate itself and its values. Not only did raising children become more expensive, but those children's public school educations subjected them increasingly to dogmas being advanced on campus, especially in teacher's colleges. Jews had disproportionate influence in those institutions, their politics and their agendas. Children were taught to look favorably on the United Nations, the nation of Israel, mixed marriage and homosexuality. They were taught that all men are brothers, akin in spirit, aspirations and ability. These were generous, noble and uplifting thoughts, unwise to contradict even if untrue. The messages were conveyed through schools, popular literature and especially popular music. Media and music convinced children that their parents' generation had been radically wrong, blindly

prejudiced, and that they, the enlightened youth, had to change things. The young people of the 1960s set out to do so.

The changes they set in motion have impacted the Jews' own culture at least as much as the Christians. Bright Jewish women choose to work rather than have kids. They choose to marry outside the faith. Their children appear more likely to experiment with homosexuality and other practices that don't lead to procreation. It appears that Jews and Christians alike have ceded their prerogative to procreate, in both Europe and the Americas, to Muslims, Hispanics and Blacks, to whom having babies is something one simply does without giving the matter much thought. I did my own thought experiment: how many of my Jewish peers have four grandchildren, in other words, have replaced themselves? None I can think of. Of those who have any grandchildren at all, most involve adoption or marriage outside the faith. Liberalism fails as an evolutionary strategy. Liberals don't appear to reproduce well.

3.7. Why does a society have children, and why has white society quit replacing itself?

Why do we have children? This question can be answered at several levels. First, why do we as individuals have children? Secondly, why do families want children -- why do grandmothers and grandfathers push their kids to have offspring? Third, why does society want children, society being some combination of the country, a region, the church, and the community?

Why an individual wants kids is a good question. It stems from ego, the desire to pass our genes down to posterity. This is the same thing that has driven evolution since the very beginning of time. Quite simply, species that don't reproduce themselves die out. We are the proud culmination of at least one billion years of evolution, and having offspring is a hard habit to break.

Continuing to raise kids is not a phenomenon that can occur in isolation. A child is born into a society, and that society has a great deal to do with raising the kids. One of the major problems with contemporary America and Europe is that they have devolved to a system of atomistic families, consisting of just mom and the kids, and maybe dad, with little involvement from the rest of the family. This has a couple of effects. First of all, the mother and father feel abandoned. The burden is on them to raise the children. Secondly, the children are not automatically inducted into membership in a society that shows that it cares about him. This isolation appears closely associated with the fact that we are below the reproduction rate in most societies.

Another way to phrase this observation is that children both require and contribute to social capital. Raising children is easier in a society in which grandparents, aunts and uncles and older siblings are on hand and involved. As they reach adulthood, properly reared children take their ranks among the caregivers. American society, with its high level of mobility, devotion to work, and devotion to pleasures rather than satisfactions, is not generally conducive to raising a family.

We observe that religions in which the individual is less important relative to the group, such as Mormons, Orthodox Jews, and Muslims, do manage to have large number of children. Where people are collective by nature, having children is a societal value. Children represent the legacy, the continuation of that society, and other members of the society have a vested interest in every member family's offspring.

3.7.1. To whom does the child belong: himself, his family, or society?

A child belongs in differing degrees, and in differing times of his life, to his parents, society, and of course, himself¹³. To his parents, he is the continuation of their bloodline, and the continuation of the society into which they were born. To the state, he is a future asset. He is a soldier, a taxpayer, and a part of the population needed to hang onto its territory. Intelligent kids are considered a national treasure, the critical resource needed to remain competitive in military hardware and in job creation. Some governments quite openly pay people that have kids. In Germany that amount of money is in the tens of thousands of dollars. In Ukraine it's only a couple thousand, but it's better than nothing.

Tax breaks offered by the United States do not come anywhere near to offsetting the cost of actually raising a productive middle-class child.

When a child is born he is 100% the parents' responsibility. They feed him, bathe him, clothe him and keep him out of trouble. However, they will usually notice that the government is looking over their shoulder. Officials require that they register his birth so they can keep tabs on him. They will follow through in six years to make sure that he is in school. They want to make sure that he gets an education so he can make a living, and they also want to indoctrinate him as to what it means to be a citizen. They want to be sure he is on the roll of available manpower should it come to war, and a taxpayer when it comes time to earn a living.

Traditionally, a child has also been considered an asset to the tribe, the village, and the church. These entities all have had opinions about how the kid ought to behave, and especially about whom he ought to marry. If a child stayed in the village, these expectations weighed rather heavily on him. Most typically stayed where they were born; the minority of kids who wanted to escape would brave the big heartless city or go off as soldiers or sailors.

Lastly, every child is born an individual and grows into his individuality over time. Over the course of history, encouraged by Enlightenment philosophies, children have been wresting ever more control over their own lives away from tribe, village, church and family. With regard to government it has become a standoff. Modern governments demand increasingly less overt patriotism and military service, but they are as intrusive as ever when it comes to indoctrination and paying taxes.

Conflicts among the individual, family, community and government come to a head in the matter of education. The state wants a good taxpayer and a peaceable citizen; parents want kids who will support themselves and produce grandchildren. The

¹³ See James Bryant Conant's book, *The Child, The Parent and the State*, 1960

church wants another generation of believers, and the kid himself may well want just be left alone. Children are usually not very good at articulating what they want, but they will quickly tell parents what they don't want. They don't want other people telling them what to do. This generally applies to household chores, homework, the music they listen to and their choice of friends.

I as a parent have to be aware of everything I am fighting against as I try to educate my children, including the kids themselves, as proxies for their peer group. In other words, if I don't work hard to make sure that my voice is heard and that I exercise control, other forces will emerge to take my control away. They literally emerge out of thin air: the messages kids get from television, music, video games, computer chat and the host of other electronic intrusions.

3.7.2. What is the value of life?

The problem of aging is going to have serious consequences sooner rather than later in Western Europe and the United States. The generation that is now in childhood is simply not numerous enough to support the retirements of their parents. We should have had a more farsighted financial vision, but instead, each generation has been taking as much as they could from the state while contributing a minimum. Bastiat quipped that "Government is the great fiction, through which everybody endeavors to live at the expense of everybody else." In our case, each generation has been living at the expense of the next. As debts mount and the rising generations shrink, the game is coming to an end.

Values are implicit in government's priorities for public spending. What is the purpose of human life? What should a society's, and all of humanity's, objectives be?

Alternatives might include:

1. Saving a maximum of human lives.
2. Minimizing human suffering
3. Maximizing individual human fulfillment, as per the Maslow triangle¹⁴
4. Maximizing the economic life of the Earth's resources.
5. Maximizing humanity's potential for achievement, per Charles Murray
6. Ensuring humankind's long term survival

All of these formulations are consistent with the existentialist, Darwinian/ Dawkinsian view that mankind is no more than the product of eons of blind evolution. The number would expand dramatically with the admission of teleological arguments advanced by the religious... that God put us here to keep His commandments so we might get to heaven, and to reproduce.

Whereas the preamble to the American Constitution might support the last-mentioned values in the above list, the political process seems to favor the earlier ones. Our governments spend to make the present generation as comfortable as possible, incurring obligations to be paid by future generations.

¹⁴ From Abraham Maslow, *A Theory of Human Motivation*, 1943. He proposed that humans fulfill themselves on five levels: Physiological needs (food, shelter), Safety needs, Love and belonging, Esteem, Self-actualization

A related question, also without an answer, is what is the value of a human life? Liberal doctrine is adamant that all lives are of equal worth. The value vaults from zero to infinity at the moment of birth, and all life is considered equal.

A lot of people struggle with the value of life despite the presumption of equality. One way in which lives are not equal is in age. There are equations that look at the cost of a life-saving measure in terms of life-years. A medical procedure that saves a young person is considered more valuable than something that saves an older person. The calculus that we absolutely refuse to go near is that of that differential value of different lives. However, it is obvious that a person who dies after receiving an education, at the age of 21 or so, represents a greater loss to society than somebody who dies in infancy. The parents will grieve both, but the parents have invested a large amount of effort and money into bringing a child along to the age of 21. There's also the question of talent. We talk of the great waste of talent in the poets who died in World War I, such as Rupert Brooke, Wilfred Owen and W. N. Hodgson. We recognize that society lost some tremendous assets by losing those people. We also recognize that society executes criminals and that bad guys kill each other. Absolutely nobody will commit to any sort of a mathematical equation, to say that the life of the nuclear physicist killed in a mugging was worth N times that of the "aspiring rap artist" who did it.

But these questions all come to bear on the family raising children or contemplating having children. It is the family that has to make the investment in raising the child, and the beneficiary of that process is not only the child himself, but also the society, if there is much of one into which that kid is inducted, and the governments to which he owes allegiance. The people who receive his taxes benefit from him. If he is a Mormon, the Mormon Church will benefit because he will serve in church, hopefully serve as an example, and bring forth a number of more Mormons. If he is a secular humanist, it's harder to say who will benefit. He is then recognized to be not much more than an individual, and any offspring that he has represent simply his own individual decision, his individual responsibility, and his individual bequest to the world.

These questions affect how I plan to educate Edward. Neither my interests nor his are well aligned with those of the governments of which we are subjects. According to John Taylor Gatto, the objectives of a government education are to create a docile member of a society. In Soviet times it was to form a new Soviet Man. In the United States, according to Gatto, there was a plan by Carnegie and Rockefeller to generate people who would be good workers and consumers, cogs for the economic machine that was led by the elite. Cogs are equal. Eddie will not be a cog.

Today we have a secular dogma that contends everybody should be going to college. By extension, everybody should become part of the elite. Of course this is absurd; by the very definition of the word, the vast majority of people have never been capable of being elite. It is my hope that the institution of college, that is, an overpriced four years of postponed adulthood, will be in decline by the time Eddie is of age. With luck, he can teach himself what college would propose to teach him, using the Internet to access the study materials, confer with colleagues, and put his knowledge to use

starting a career as he acquires it. There is always a market for smart people willing to work; he needs to learn that truth as early as possible.¹⁵

What is our objective in educating Edward? I don't want him to be a bad citizen, but I don't want citizenship to be his only objective. First of all, I want Edward to transmit to his children as much as possible the traditional American culture, the values and beliefs that I inherited from my parents. I believe that these are good. I do not believe in cultural or a moral relativism. I believe in the superiority of the way I was brought up, and I want to pass such a belief on to Edward. Though it will not be advisable for him to broadcast the notion, I certainly do intend to instill in him the sense that he is superior. Otherwise, what's the point?

The most difficult thing is going to be situating him within a society. I am deracinated -- alienated from the society in which I grew up. It is partially due to the fact that I've expatriated myself, but has more to do with the reasons why I left. The values with which I grew up have simply faded from contemporary America.

Charles Murray¹⁶ makes the point that American society, at its founding, had four principal virtues: honesty, industry, marriage, and religion. His argument is that all four of those have been undermined by government intervention. They are also undermined because the legacy of the founders is being diluted by immigrants who never shared those values. In any case, the upshot is that Edward would have been an outsider at birth in the United States. It is my hope that we will find a peer group for him among Ukrainians.

What I like about young Ukrainians is that they are by and large fairly straight, traditional people. Individually, they have a high level of honesty and mutual respect. One does not observe as much grunge, rap music, tattoos, Mohawk haircuts, saggy pants and other such detritus of a degenerate culture. The political situation is another question. I don't have a good answer to the question of how these good-looking young men and women that I know turn into the corrupt autocrats who run this country. People assure me that they're one and the same, and that they can trace the ways in which people become corrupt as they rise through the ranks of a company or the up local bureaucracy here. I'll leave that issue to another time. Edward may or may not participate in the political process, but I certainly hope that he is formed by the values of the people that I see in their youth.

3.7.3. Liberal values have refined our sensibilities to the point of extinction

Humanity has changed vastly since the Industrial Revolution. Fossil fuels have made us far more productive and our lives much easier. This allowed our population to burgeon from one billion two centuries ago to about seven billion today. Industrialization was superimposed on a foundation of traditional values: religious belief, large families, hard work, and village-level society.

¹⁵ Dale Stephens *Hacking Your Education*, 2013, came out after I wrote this, making exactly the same point.

¹⁶ Charles Murray, *Coming Apart*, 2012

It was not long before the foundation shifted. The Deists downplayed, and then atheists such as John Stuart Mill rejected the notion of God. They replaced him with human reason, “utilitarianism” in Mill’s lexicon. The value emerged that a society should distribute material wealth to provide “the greatest good to the greatest number,” or “Life, liberty, and the pursuit of happiness” in the words of the Preamble to the U.S. Constitution. Women, among them Mill’s wife, John Adams’ wife, and the famous ladies of the French court, were invited to join men’s debates and deliberations as equals. Among the upper classes, the domestic family gave way to the nuclear family, within which each individual pursued his or her own interest. Not surprisingly, fertility fell among the upper echelons of society.

Quite the opposite happened among the *hoi polloi*¹⁷. Common people continued to have large families. The difference was that more children survived to adulthood. It was not until American society became predominantly urban, in the twentieth century, that family size started to shrink. Immigrants to America and uneducated classes of natives continued the tradition of large families for another few decades, though fertility has recently fallen for just about everybody.

Schools, press and government have hammered us for decades with the messages that humankind is destroying the environment and growing beyond what the earth will support. Progressive dogma holds that Western consumerist society is especially to blame, and that in the process of overexploiting the earth Westerners have shut other peoples out of their share of the wealth. We have been made acutely, guiltily aware of our impact on the ecosystem, to such an extent that we refuse to contaminate the earth with our offspring.

At the same time, unburdened by the drudgery of child-rearing, we chase the liberal dream of self-fulfillment. We either don’t have children, or fob much of the work of raising them off on low-paid immigrants or functionaries of the state.

Here are some of the implications of our modern refinement when it comes to children:

- It used to be that women bore many children in the hopes some would live. They now ration themselves to one or two, in the expectation that all of them will live to adulthood.
- Children used to be an economic asset; they are now seen as a pure liability. It is like having dogs, except that kids are more expensive, harder to train, and less likely to be loyal, affectionate or appreciative.
- Children used to be expected to carry on the family line. Parents have now conditioned themselves to accept kids who are not so inclined: DINKs, boomerang children living at home, gays, swingers and undecideds.¹⁸
- Parents used to have both the privilege and the responsibility of raising children in their own beliefs. Today, an intrusive state pushes parents aside, often at an early age. Irresponsible parents gladly hand the burden of rearing children to others; responsible parents are stymied in their efforts to raise children in their own beliefs.

¹⁷ Greek for “the masses”

¹⁸ DINK = double income, no kids.

✓

In the realm of character and moral formation, we lay fewer expectations on our children than any previous generation, but despite their scantiness, our children still fail to meet them.

Since childrearing has become such a non-remunerative pursuit, it is small wonder that people simply are not doing it. In our refinement we have firmly separated the act of procreation, fun and fit for everyone, from its burdensome byproduct, children. It is an evolutionary disaster: we have set ourselves on the path to extinction.

3.7.4. Having children is an act of faith.

A century ago my grandparents could not have conceived of the world in which I now live, just as I have a hard time imagining the world my grandchildren will live to witness a century hence.

Things often turn out for the better. When I was a child a morbid fear of the atom bomb infused our society, stunting our childhoods and certainly discouraging me from the thought of ever marrying and having children. Mankind had the power to annihilate itself, and a good many of the best and brightest thought we would do it. Paul Ehrlich championed the fear that rampant population growth would swamp the earth, and with it the fear of running out of resources. Compared with scares like these, global warming seems benign.

In planning a family, one should take into consideration the prognosis for the future of the world, but with a healthy dose of skepticism. Why not have a bias towards optimism? A person who chooses not to have children, whether or not the reasons turn out to be well-founded, can be certain that evolution will bypass his genetic line. If mankind has a future, he will have made no contribution to it. My understanding of science makes me somewhat optimistic, besides which, the alternative to optimism leads nowhere. I have children. The issue now is to educate them to ensure that they have children too; that my investment in them is not in vain.

3.8. My children's character education

I side with the classic authors who thought that education and character development were more or less synonymous. Though twentieth century authors sold a vast number of books on child rearing, I see scant evidence that they led to any improvement in human character. Science has certainly given us longer lives, better health, and more material wealth. We are better traveled, better educated, and more worldly. I don't think that we are any better as people than those whom Moses led out of Egypt or those of Aristotle's Athens. It appears to me that the Renaissance, the Enlightenment and the Victorian age produced more great men than the last century. I decisively reject those of my generation who choose to reject all that came before. When it comes to human affairs, the wisdom of the ages trumps the modern.

3.8.1. Education starts with cultural transmission

A child absorbs his concept of what it is to be human from the humans around him. This includes culture, tastes, and values. The first who surround him are family,

usually mother, father, siblings, grandparents, aunts, uncles and cousins. Later, but not much later, they expand their concept of what it is to be human by borrowing from the examples of their peers and other adults in their world¹⁹.

Robert Trivers²⁰ observes that the evolutionary interests of father, mother and child are different. It is in a child's genetic interest to wring everything he can from the parents, to keep them from spending energies raising siblings. Notice the lengths to which a toddler will go to frustrate your efforts to sneak away and make love while he is napping! A parent's job is to make the child fit into society, to teach him to subdue short-term interests in favor of long term ones.

The process of civilizing children starts in their first year, before they can talk. They have to learn to keep their little hands away from dangers such as knives and electric sockets. They have to learn to respect things that are off-limits to them, such as Daddy's beer and the papers on Mommy's desk. They must learn that pulling hair and grabbing faces is not acceptable, nor is snatching toys from other kids.

An appreciation of the rules of the family and society is fundamental to the education process. A child has to be taught – it doesn't come naturally – to respect the family. Joanne Calderwood²¹ provides convenient litmus to judge whether or not you as a parent have done an adequate job of civilizing your kids. She writes "We are not in control if our children repeatedly:

- yell or scream
- do not obey the first time they're asked to do something
- whine or complain
- fight with siblings
- slam doors out of anger
- throw things out of anger
- lie
- talk back to parents or others
- ignore parents or others
- do things they know are not allowed"

Being in control per this list is a good indication that the parents have successfully transmitted a working set of values and ethics to their young children. The broader set of ethics defined above, which become appropriate as the child grows to adulthood, will be no more than an elaboration of the disciplines listed here. A parent who is in control has successfully gotten the kids to suppress their short-term self-interest in favor of long term self-interest, including their educational success and the long term success of the family and tribe.

¹⁹ Google "Feral children" to learn of the tragic results when such contact is absent.

²⁰ Robert Trivers, *Parental Investment and Sexual Selection*, 1972, recapped in *The Folly of Fools*, 2012.

²¹ Joanne Calderwood, *The Self-Propelled Advantage*, Amazon/Kindle 2013.

3.8.2. Sociobiologists are right: there is a link between the transmission of the genome and of culture

From the point of view of Enlightenment thinkers a successful adult is one who maximizes his own individual potential. However, as Richard Dawkins described so eloquently in *The Selfish Gene*, evolutionary success means genetic success. Fame and fortune be damned - what happens to the individual has nothing to do with it. As much as he might hate the idea, atheist that he is, the Christian perspective is closer than the liberal to Dawkins' evolutionary perspective. For Christians, the earthly measure of a successful adult is one who strengthens the community and fosters the next generation of believers. In fulfilling those commitments, Christians generally believe that an individual will earn a place in paradise.

Success from an evolutionary perspective parallels the Christian notion: it results in passing along one's genes and culture. The genes are essential: they define who we are. The culture is important because human beings are social animals. We exist as members of families, tribes and nations. We need society to provide us with socialization, protection, mating opportunities and support in acculturating our children.

Tribes matter a lot. Give or take a mutation or two, all of the genes that make up my being were in existence five generations ago, when my ancestors were more fecund. I am sure it would be possible to patch together most of a "Graham Seibert," instantiating my temperament, intellect and physical characteristics, by piecing together gene sequences from siblings, cousins, and myriad shoestring relations. Depending on the multitude of descendants of those generations, it might be possible to come close to cobbling together two or three "Graham Seiberts." In the broadest sense, my evolutionary success over time could be measured by the number of such amalgams one could form from piece parts.

It is certain that the evolutionary interests of my genes are bound up in the evolutionary success of my ancestral peoples: Americans, French, Germans and British. I am sure that the present infertility of those nations translates to a lack of evolutionary success for my genes. I have little knowledge and no control over any others who share parts of my genome save my own children. Of them I expect a lot, starting with grandchildren

Having your child born into your own culture gives that child significant though not indispensable advantages. Lots of orphaned and illegitimate children grow up successfully in adoptive cultures: look at Asian and Eastern European adoptees in American families. It even works for entire nations. Brazil is the hybrid product of three continents: a few, very prolific Portuguese men, some predominantly male African slaves, the women of subjugated Indian tribes, and a hybrid, made-on-the-fly culture.

A person's genetic interest may be advanced in some small way by passing culture to adopted children who strengthen the society in which his genes are present. A personality is mind as well as genes: ideas spread by childless people like Saints Peter and Paul have had major influence on humanity. Admitting all this, I am convinced

that the best way to secure one's genetic interest remains the old fashioned way: marry someone within your group and bear natural children who are socialized into your group. Blood, family and society fit together. That is what I have arranged, to the best of my ability, for Edward. It is what I want to encourage in him, in order to maximize my own chances of having further progeny.

3.8.3. Love of learning has to be one of Eddie's fundamental values

Learning works. It has been a cornerstone of Jewish culture for 4000 years. I have no more chance of predicting how my genes will spread throughout the world than did Abraham four thousand years ago. I can only exercise judgment over those bearers of some fraction of my genome over whom I have some control: my children. My job is to provide them with a set of values that will make them successful. Learning is a primary value.

A child's education builds by steps. It is more important for a young child to learn the techniques of learning than knowledge itself. If Eddie learns that a manatee is an aquatic mammal, well and good. He could get through life without such knowledge. If manatee shows up on a list of vocabulary words, and he knows the process for committing those words to memory, he indeed knows something valuable. Eddie needs to learn language and mathematical skills as the tools he needs to acquire any further knowledge he wants. Mastering them will give him a means of communicating knowledge that he has assembled to other people, and convincing people of whatever convictions he wants them to adopt.

It is human nature to value those activities in which we are successful. Runners enjoy running, singers enjoy singing, and scholars enjoy learning. It is vitally important that Eddie learn the tools of learning, and learn how satisfying learning can be, at an early age. He needs to internalize a love of learning as a value. Once he has done that, he will be ready to unravel the many mysteries of education. Take math for example. I remember the awe in which I held algebra as a fourth grader: how is it possible to do arithmetic with letters? I trust that Eddie will take on algebra and other challenges, then learn to tackle with confidence whatever complex problems he chooses to take on throughout life. Assemble property for a shopping center? Determine the gene sequences associated with longevity? Develop mathematical models to represent human thought in a language-independent way? It has to start by making a passion for learning a fundamental value.

3.8.4. We will teach character within the framework of ethics

Character can be defined as the instinctiveness, durability and consistency with which an individual applies moral values. Descriptive words associated with character are honesty, fortitude, integrity, courage and loyalty. These virtues have special significance in a martial setting: they are essential to success in a military enterprise. They apply in cosmical as well as ethical settings. They define how the members of a single society bound by ethical codes relate to each other, and prescribe their behavior in encounters with groups outside of the ethical community. It is important for any member of the world community, dealing with friend and foe alike, to be a counterparty respected by all.

My values originated in another age and society. I am pleased that they correspond reasonably well to my wife Oksana's values and those of the society around us in Ukraine. It should not be difficult to convince Eddie of the universality of the ethical principles we teach him, for they are close to universal within the society we have chosen.

It is my hope that Eddie is able to operate mostly within an ethical sphere. He will be surrounded by a quite homogeneous society in which he can generally expect that others share his values. Minority groups in Ukraine do not generally set themselves apart by dress or behavior. Yes, we have Gypsies, Muslims and Jews, but for the most part they adhere to mostly the same ethical system as the majority, and nobody makes an issue of the differences. Eddie will not have to be constantly on guard against others who are not party to his ethical system. His character, therefore, is not as likely to be tested by adversity and inconsistencies as it would if he lived in proximity to the communities of unassimilated minorities found within most other western societies.

This is not to say that Ukraine is paradise. A person without strong connections or official protection is very exposed to being cheated in business here. Courts and police are indifferent. In this sense, the country is a crazy-quilt of small ethical communities with little sense of itself as a single ethical unit²². It will be a challenge to raise Eddie to have character and morals without remaining naïve.

3.8.5. I plan to teach Edward a practical Christianity, rather like Enlightenment deists.

The liberals are right to point out that Christianity involves significant contradictions and inconsistencies. Its sacred book is quite evidently a compilation. The Bible proceeds in time from gauzy myths of creation, heroic nation builders serving a bloodthirsty God, and sundry implausible morality tales such as Jonah and the whale. About the time it would have been written down, seven or so centuries before Christ, the history begins to tie into other chronicles and becomes less dramatic, more credible. The accounts of the Jews' interactions with the Babylonians, Persians, Greeks and Romans are clearly historical. Christ's teachings as presented by the Bible are in the style of his day. They are also sufficiently elliptical as to defy any assessment of whether they are right or wrong. Taken literally, they quite evidently contradict one another. Yet collectively they contain a great wisdom. They demand that a listener – believer – meditate to discern the nugget of truth within each.

We'll teach Eddie the Bible as a cultural touchstone, something of a history, and a guide to relating his thoughts about life and morality to those of his contemporaries and historical figures. We can talk openly about its contradictions, and segue into the contradictions among the supposedly scientific beliefs of those who denigrate religion. The great truth is that there is no all-embracing great truth. Certain sets of facts, those subject to the tools of science, will be seen differently by different people and at different times in his life, but will eventually, probably be subject to an emerging

²² See Alena V. Ledeneva *How Russia Really Works: The Informal Practices That Shaped Post-Soviet Politics and Business (Culture and Society after Socialism)* 2006

consensus. Some sets of facts concerning human nature and behavior will lend themselves to scientific explanations: brain chemistry, hormones, DNA, cognitive theory and the like.

The great question of free will, how much of our behavior is voluntary and how much predetermined, will continue to be better understood, but I expect it will remain impossible to resolve. To the extent that it exists, or appears to exist, he will need to draw on the character education we have given him and the judgment we have encouraged him to exercise. If he doesn't believe he has free will, there is no point in instructing him in morals and ethics.

3.9. Though it operates within a constrained domain, character is still the measure of a man

The standards by which a person's character can be judged are relative, not absolute. Just as there can be no global ethical standard, character cannot operate globally. The practical effect of these limits depends on where a person lives and the sphere of his or her activities. In preparing my children to live in the relatively homogeneous society of Ukraine, character makes sense. It will help them prosper, win friends, attract a mate, and raise children. I don't ask any more than that.

Part 4. Character is the centerpiece of my educational plan

Character is the sum of other people's judgments about a person over the long term. People conclude that what they see in a person's behavior, the outside, reflects admirable qualities on the inside. I want my children to be people of good character.

People judge character on the basis of actions. Can one depend on the person? Do they tell the truth? Will they be scrupulously honest in dealing with money? Is the person a faithful mate? Does the person have an implicit understanding of his fair share? Does he do his share of the work, and ask no more than his share of the reward? Is he generous with help? Does he consider other people's needs and feelings? Will he judge a situation impartially, even when he or a friend or relative has a stake in the matter?

"Out of character" can be a damning indictment. One out-of-character incident can seriously damage the assessment of a man. We primates have long memories for a reason. We will long remember any indication that a member of the tribe betrayed a fellow member. It is a matter of self-protection. A person's reputation for good character, built up over a long time, can be lost in a moment.

Though character is imputed by others, from the outside, the behaviors on which they base their judgment come from within. They are for the most part conditioned responses based on a person's upbringing and past experience. Part of that conditioning includes learning. Morality, values and ethics are taught. Part occurs at an instinctual or reactive level. Long before they understand language, children are able to show empathy for one another and demonstrate to their parents that they want

to help with tasks such as sweeping and dressing. We encourage this instinctual behavior.

Initially their altruism is within the context of the family, sharing with playmates, and befriending neighborhood pets. This is all well within any ethical sphere. We teach them caveats as we go. For now, they have to know that not all dogs can be trusted, not to take candy from strangers. They will learn more as they go, by overhearing others, by observation, and in some cases, by experience. We hope in the end for a happy balance between instinctual goodwill and a reasoned caution. It takes judgment.

4.1. A brief summary of my own formation

I believe that the society into which I was born, mid-century America, was a good place. It had a proper sense of itself. Its citizens more or less knew what was expected of them, and the society provided its members benefits.

It was a society constituted to perpetuate itself. It had prospered over the generations, since the settlement of the Americas and the arrival of my ancestors from Europe. Though making such a claim appears to be a stretch, it represented Christian values. True, there were many who were not of a Christian background and many others who were not observant – but the claim of Christian influence is easy to make in retrospect, reflecting on what has been lost. In my childhood there was no need for an explicit statement of what was expected in properly rearing a child. Today, I'm afraid, it must be explicit, and it would be impossible to draft any statement which would be above controversy.

The public schools of my childhood could be generally trusted to produce marriageable, employable graduates. It was common to get a job, marry and start a family out of high school. Despite hand-wringing over teen smoking, teen pregnancy and rock 'n roll music, young men and women continued to marry and start families. It was the last generation in America for which this generalization could be made.²³ I want my children to find it natural to marry and raise children in their own beliefs, which I hope echo my own. I want to prepare my second family, in matters of character, academics, and by choice of geography, to do this.

It would have struck my grandparents as odd that I would even write such a statement. In their day getting a job, getting married and raising children was what everybody did. The exceptions were the subject of neighborhood gossip. My values are highly unusual in America of this day and age; a century ago they would have been expected. I believe those times were better, and I want my children to live by the values that dominated in earlier times. I have chosen Ukraine because here those values still prevail.

²³ Charles Murray organizes his book *Coming Apart*, 2012, around two white communities, Fishtown, Philadelphia and Belmont, Boston, at opposite poles of education and income. In 1960 Belmont embodied the virtues I describe here; by 2010 they had all vanished.

4.2. I am a legitimate reflection of my lineage

Most of my ancestry is from Germany. The rest, so far as we know, is from the British Isles and France. The family tree on my mother's side goes back to Robert Cooke of Lavenham, born about 1400, and on my father's, Seyfried Seibert, born about 1500. Though my grandparents pretended to be descended from royalty, I can't find even a trace of minor nobility over the past four centuries.

Living in Germany in the 1970s was like going home. I was among people who thought like me. They valued order, industry, honesty, thrift and orderly driving habits. I am sure my personality represents a mix of cultural traits absorbed from my family environment temperament inherited via my DNA. It surprises me how much of that inheritance has remained intact a century and a half after the last of my ancestors debarked onto the new continent.

I like to think that my forbears were adventurers, brave souls who resolved not to put up with the wars and injustices of the old country. We know this is true of those who came on the Mayflower. The first German ancestors fled the wars and uncertainties of the small principality of the Saarland, attracted by free land and less formidable enemies in the United States. Some of the first generation died fighting Indians in Fort Seybert, West Virginia; had they died in European wars I would know nothing about them. The last Germans came when Prussia under Bismarck was consolidating his empire through constant warfare. They snuck across into France in a hay wagon. My great great grandfather Karl recounted that if the German border guards had been luckier poking their pitchfork into the hay wagon, we wouldn't be here.

However they arrived, the first generations in America prospered. Their families of six, eight and more children spread westward. All of them appear to have been churchgoers; some were devoutly Christian.

In the 20th century, the family line went stale. They experienced smaller families, fragmented beliefs, suicide, divorce, and other assorted ills associated with modern life. I am the only grandchild on my mother's side to spawn natural great grandchildren; the only one on my father's side to sire great grandchildren via matrimony. My parents' generation was peopled with smart individuals, but the cultural transmission they received didn't incline my aunts and uncles to form stable families. My brother and sister have no children, and neither do my own adult children. We have become a sterile branch, dissipating our inherited assets of temperament and intelligence. The twentieth century was an evolutionary disaster for our family.

I inherited my values, my morals, both genetically and by osmosis from the family environment. I observe that these qualities have made me successful. I would say that they have been favored by evolution – witness the fact that I am here. I believe, at a level deeper than argument or intellect can reach, that the values I inherited are representative of the human race as it ought to be.

4.3. Character's relation to altruism, enlightened self-interest and social capital

Although a person of character gives the appearance of acting out of a sense of altruism, we stress as we teach character that it is actually enlightened self-interest. The person of high character enjoys a high reputation in his community. This is a social good which translates into real benefits: business connections, social connections, and favorable marriage prospects.

The stuff of character is grounded in delayed gratification. It consists of a set of instinctual reactions to common situations. If a friend is in trouble, we help. If we encounter a befuddled dog on the street, we befriend it and read its collar to find the owner. We are not interested in the transaction – in immediate reward from the dog's owner – but in the function of the overall society. We want to live in places where others would do the same for us. We have a sense of reciprocity, so we conduct ourselves in the expectation that others would do the same for us. More than that, we criticize them, behind their backs if not to their face, if they do not measure up.

The expectation of reciprocity is especially well met in homogeneous societies, such as among the Icelanders, Japanese and Ukrainians, and in small communities where people are likely to know one another. The result is what sociologists call a high level of social capital.

Social capital has real economic worth. Places with a high level of social capital experience low levels of crime. They do not spend as much money on policemen, courts and prisons. Living in communities with high levels of social capital is cheaper and more convenient. There is less need for elaborate security systems – sometimes people leave doors unlocked. Children can walk to school instead of being driven. They form friendships in the neighborhood, instead of having to be driven endlessly to play dates with the “right kind” of playmates. Business relationships are more likely formed on the strength of community recommendations rather than out of the Yellow Pages, anticipating that people in the community will be honorable because they are concerned for their reputations.

Given the realities of today's world, my children will need to know how to seek out communities in which character will be valued, and also how to avoid being exploited by free riders who would take advantage of their seeming naïveté. Ukrainian business ethics are different from American: the list of foreigners who have lost money by not being properly skeptical is quite long. Social capital is, however, also quite high. People love kids. They will always give their seat on a bus to a person with a child. They are courteous, and fairly quick and open in starting conversations. My kids will need to be people of character, ethical operators. They must also recognize that they don't live in a world of people sharing the same ethics. Character on autopilot won't do the trick – it has to be backed up by common sense.

4.4. The conflicts among our values reflect their varied sources

Today's West derives its values from at least three sources: the primordial, Darwinian interest in family, tribe and nation, traditional Christianity, and Enlightenment liberalism. The emphasis has shifted over my lifetime, with liberalism taking the

upper hand. Christianity is dismissed as an ancient superstition and Darwinism as crude selfishness.

Character is a set of preconditioned responses to recurrent situations. It assumes a context. When I was a child the context of a white Christian community was far from universal, but remained enough so that a kid was usually operating within a fairly predictable environment. That is no longer the case in the United States. Why and how things have changed is a matter of conjecture. It is dangerous conjecture, inasmuch as it involves intelligence and temperament, factors which political correctness dictates must be considered equal among all groups, but which experience, common sense and any notion of Darwinism tells us cannot be so.

4.4.1. The values we owe to Christianity

Christianity was an integral part of European success in the days of tribes, peoples and nation-states. It delivered a message of mutual support and altruism, which advanced the well-being of groups as a whole. Some combination of laws, social pressure and conventions kept individual interests more or less aligned with society's interest. People married, had children, paid taxes and went to war on behalf of their leaders out of some combination of doctrine, fear and self-interest. Whatever it was, it worked. By the start of the First World War the Christian nations were the unchallenged masters of the planet.

The Christian nations spread their doctrine to the far corners of the earth. More than a few noted the contradictions and conflicts, the contrast between the way Europeans lived and behaved towards one another, and their relations to their subjects. The enterprise, however, went on.

For all the magnanimity demonstrated by the colonizers – and there was quite a bit, amid the condescension, self-congratulation and posturing – they rarely succeeded in instilling any reciprocal sense of altruism, noblesse oblige or Christian sacrifice in their converts. This lacuna didn't matter so long as the Europeans held the whip hand. As power relationships evened out it became a significant factor. When the Europeans' extension of their concept of rights and obligations to non-European populations was not reciprocated, they could suffer disappointment – and worse. The Boxer Rebellion, the Bataan Death March, and the genocide of white farmers in today's South Africa are witness to this imbalance.

The Christian America of my youth harbored many contradictions. Though Blacks and whites both worshipped God, their places of worship practiced rigorous self-segregation. Other races would be welcomed to attend weddings and funerals, but people chose to worship among their own. Blacks gravitated towards separate niches in society. They were hod carriers, Pullman porters, maids, bootblacks and cooks. There were no cast-in-concrete rules limiting their ambitions: capable Blacks such as Benjamin Banneker had been represented in the professions from America's earliest days. Though the average Black enjoyed as much economic opportunity in the United States as in any country, there remained widespread discrimination. A Black had to work harder to prove himself. The situation of American Indians, living by choice mostly on reservations, was significantly worse. They remained apart from, and benefitted very little from America and its institutions. Though we professed a

philosophy of equality, the white descendants of the European founders and immigrants were uniquely positioned to take advantage of it. This started to change in the early twentieth century.

Oriental, starting with Chinese and Japanese, began to arrive in the second half of the nineteenth century. They minded their own business, mostly married and did business among themselves, and prospered. They enjoyed a reputation for hard work, especially in academics. They didn't ask for, expect, or need favors in order to succeed. Jews, arriving about the same time, went through the same kind of acculturation as other European immigrants, but established themselves with remarkable speed. By the second generation they were in the professions. Though their verbal intelligence enabled them to confidently and fully engage the mainstream white Christian society, they retained their own identity. It was these Jews, more than any, who pointed out the contradictions within our Christian society. Jews, secular but also nominally observant, brought a competing worldview, secular liberalism, or progressivism, which they had long nurtured in Europe. Its relentless logic eroded the foundations of Christianity, and has come to dominate Western thinking.

The United States effectively ceased being a Christian nation about the time it found itself needing to proclaim the opposite. Eisenhower added "under God" to the Pledge of Allegiance in 1954 and "in God we trust" to currency in 1957. It has been downhill since. At first the people in the pews stopped believing what was being preached, and of late, they have abandoned the pews themselves. Today the message from the pulpits of mainstream churches has more to do with progressivism than traditional piety. My Episcopalians are beating the drums for gay marriage, social justice, and even abortion.

4.4.2. Values we owe to Darwinism

From the latter part of the 19th century to the Second World War there was a strong eugenics movement in the United States. Its objective was to raise the genetic quality of the populace. Under their banner, though certainly not with universal support, they sought to control the costs of welfare, law enforcement and the like by discouraging people of lower intelligence from having children. Educators proposed teaching dullards about their civil responsibility not to breed, and some legislators went so far as to permit such wards of the state to be sterilized.

Christians believe that procreation is God's business. Rejecting that, the eugenics people claimed that modern men could manage their own breeding using scientific principles. The two did have some interests in common. As Christians spread the Gospel to heathen lands, racial theorists observed that it was only natural for the "superior" European intellect and culture to dominate the world.

The growth of the eugenics movement coincided with the emergence of intelligence testing. Though early testers got a few things wrong, they were surprising accurate as early as the First World War. Malthus had projected the dismal effect of unlimited breeding by the underclass a century earlier. Their consumption, expanding geometrically (ski jump curve), would outstrip the producers' capacity to feed them, which he projected to be growing only arithmetically (straight line). IQ testing dramatically confirmed the commonly accepted notions of who comprised the

underclass. It still does today, though it takes a brave soul to state this in the face of smothering political correctness.²⁴

Though the eugenics movement got its start with Herbert Spencer and Francis Galton in England, it was widely adopted by educators in the United States, and it found an enthusiastic supporter in Adolph Hitler. He encouraged superior specimens of Aryan blood to marry and reproduce bountifully. He furthermore characterized Gypsies, Jews, Blacks and gays as so undesirable as to warrant elimination. After the horrors of the Holocaust, the eugenics movement found itself in such bad odor throughout the world that claims of ethnic superiority could no longer be tolerated.

Giving up the conviction that our own tribe and nation were superior, and that we thus had an obligation to perpetuate them, freed us white Christians from our traditional obligations. We as individuals could redirect the energies that would have been otherwise absorbed by making war and having children to simply having fun. On the downside, it left a vacuum in our value systems, one which filled in large part by idealistic notions of the brotherhood of man – liberalism. We reprogrammed ourselves from doing good for the sake of our own progeny to doing good for the Gaia, all life on earth. Witness the phenomenal ascents of PETA, Greenpeace and the anti global warming movement. Taking care of our own now seems selfish. The higher virtue is now to take care of the planet, even forcing opinions and unproven dogmas to that effect on benighted souls whose vision does not go beyond raising and educating their kids in the hope of seeing grandchildren.

4.4.3. Values we owe to Liberalism

David Gelernter²⁵ gives his fellow Jews much of the credit for America's shift towards liberalism. Using some history borrowed from Kevin MacDonald²⁶, the argument goes like this. Jews immigrated in large numbers around the turn of the 20th century. Their children dominated public education in New York for several decades, and went on, as Jews have traditionally done, to enter business, finance and academia.

Jews excelled in the social sciences. They were instrumental in founding the fields of anthropology, sociology and psychiatry. Not surprisingly, these fields of study came to adopt and teach traditional liberal values. MacDonald observes that their doctrines were aligned with the genetic interest of the Jews as an evolutionary group, and antithetical to the interests of Christians. These disciplines attacked religion itself, especially Christianity. Religion was systematically excluded from schools, courts and other public places, supposedly so that Jews and other minorities would not sense discrimination. Marriage and family were similarly attacked. Places where gentiles traditionally conducted business with one another in a gentlemanly fashion, such as

²⁴ Scan footnotes for books by Jensen, Lynn, VanHanan, Gottfredson, Rushton, Murray, Herrnstein, and Hunt among others.

²⁵ David Gelernter, *America Lite*, 2012

²⁶ MacDonald, K. B. *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, (Praeger 1998), MacDonald, K. B. *Separation and Its Discontents Toward an Evolutionary Theory of Anti-Semitism*, (Praeger 1998), MacDonald, K. B. *A People That Shall Dwell Alone: Judaism As a Group Evolutionary Strategy, With Diaspora Peoples*, (Praeger 1994)

city and country clubs, were forced to integrate by race, religion and gender, ending their exclusivity and thus curtailing their utility for networking old boys.

The net was that the ambit of high social capital, of closed circles of white Christian people inclined to trust one another based on references alone, shrank. Other groups such as synagogues, ladies' clubs and the ACLU were not thus affected. Power shifted away from male Christians. African Americans, with extraordinary support from Jewish groups encouraging them to nurse grievances about past maltreatment, challenged all forms of discrimination, real and perceived. Forced integration, for instance, changed the quality of schools. "White flight" broke up established neighborhoods as whites moved to increasingly distant suburbs where their children would be well educated, and safe. Meanwhile, the big city elites, whose own children attended private school or public schools in exclusive neighborhoods, scoffed at such low class demonstrations of prejudice.

Attributing these changes to the Jews offers at best a partial explanation. While they were a major force in the United States, much European socialism appears to have grown out of native European roots. Jews had nothing to do with Scandinavia's fiercely egalitarian breed of socialism, which seems instead to be grounded in the people's historical altruism.²⁷ The French and British leftist parties were likewise dominated by Gentiles. They incorporated a strain of pacifism which had been present at least since the First World War.

There is no indication that Jews anywhere acted in any concerted fashion to advance their own interests. Whatever their effect, they were simply using newly acquired power to promote the liberalism they had nurtured in Eastern European shtetls. They challenged the notion of character, confined as it was by ethnicity and social class, replacing it with the notion of adherence to the letter of the law domestically, and a global brotherhood of man. Legal argumentation favors the bright and articulate, characteristics which define the Jews. White Christians had to retreat from that which they could not coherently defend.

Leftist thinkers wound up having a large impact on the white Christian community's ability to propagate itself and its values. Not only did raising children become more expensive, but those children's public school educations subjected them increasingly to dogmas being advanced on campus, especially in teacher's colleges. Progressives had disproportionate influence in those institutions, their politics and their agendas. Children were taught to look favorably on the United Nations, the nation of Israel, mixed marriage and homosexuality. They were taught that all men are brothers, akin in spirit, aspirations and ability. These were generous, noble and uplifting thoughts, unwise to contradict even if untrue. The messages were conveyed through schools, popular literature and especially popular music. Media and music convinced children that their parents' generation had been radically wrong, blindly prejudiced, and that they, the enlightened youth, had to change things. The young people of the 1960s set out to do so.

The changes set in motion by the left have impacted the Jews' own culture at least as much as the Christians. Bright Jewish women choose to work rather than have kids.

²⁷ Jan Sjunnesson, *The Swedish Story*, 2013

They choose to marry outside the faith. Their children appear more likely to experiment with homosexuality and other practices that don't lead to procreation. It appears that Jews and Christians alike have ceded their prerogative to procreate, in both Europe and the Americas, to Muslims, Hispanics and Blacks, to whom having babies is something one simply does without giving the matter much thought. I did my own thought experiment: how many of my Jewish peers have four grandchildren, in other words, have replaced themselves? None I can think of. Of those who have any grandchildren at all, it is mostly through adoption or marriage outside the faith. Liberalism fails as an evolutionary strategy. Liberals don't reproduce well.

4.5. Why does a society have children, and why has white society quit replacing itself?

Why do we have children? This question can be answered at several levels. First, why do we as individuals have children? Secondly, why do families want children -- why do grandmothers and grandfathers push their kids to have offspring? Third, why does society want children, society being some combination of the country, a region, the church, and the community?

Why an individual wants kids is a good question. It stems from ego, the desire to pass our genes down to posterity. This is the same thing that has driven evolution since the very beginning of time. Quite simply, species that don't reproduce themselves die out. We are the proud culmination of at least one billion years of evolution, and having offspring is a hard habit to break.

Continuing to raise kids is not a phenomenon that can occur in isolation. A child is born into a society, and that society has a great deal to do with raising the kids. One of the major problems with contemporary America and Europe is that they have devolved to a system of atomistic families, consisting of just mom and the kids, and maybe dad, with little involvement from the rest of the family. This has a couple of effects. First of all, the mother and father feel abandoned. The burden is on them to raise the children. Secondly, the children are not automatically inducted into membership in a society that shows that it cares about him. This isolation appears closely associated with the fact that we are below the reproduction rate in most societies.

Another way to phrase this observation is that children both require and contribute to social capital. Raising children is easier in a society in which grandparents, aunts and uncles and older siblings are on hand and involved. As they reach adulthood, properly reared children take their ranks among the caregivers. American society, with its high level of mobility, devotion to work, and devotion to pleasures rather than satisfactions, is not generally conducive to raising a family.

We observe that religions in which the individual is less important relative to the group, such as Mormons, Orthodox Jews, and Muslims, do manage to have large number of children. Where people are collective by nature, having children is a societal value. Children represent the legacy, the continuation of that society, and other members of the society have a vested interest in every member family's offspring.

4.5.1. To whom does the child belong: himself, his family, or society?

A child belongs in differing degrees, and in differing times of his life, to his parents, society, and of course, himself²⁸. To his parents, he is the continuation of their bloodline, and the continuation of the society into which they were born. To the state, he is a future asset. He is a soldier, a taxpayer, and a part of the population needed to hang onto its territory. Intelligent kids are considered a national treasure, the critical resource needed to remain competitive in military hardware and in job creation. Some governments quite openly pay people that have kids. In Germany that amount of money is in the tens of thousands of dollars. In Ukraine it's only a couple thousand, but it's better than nothing.

Tax breaks offered by the United States do not come anywhere near to offsetting the cost of actually raising a productive middle-class child.

When a child is born he is 100% the parents' responsibility. They feed him, bathe him, clothe him and keep him out of trouble. However, they will usually notice that the government is looking over their shoulder. Officials require that they register his birth so they can keep tabs on him. They will follow through in six years to make sure that he is in school. They want to make sure that he gets an education so he can make a living, and they also want to indoctrinate him as to what it means to be a citizen. They want to be sure he is on the roll of available manpower should it come to war, and a taxpayer when it comes time to earn a living.

Traditionally, a child has also been considered an asset to the tribe, the village, and the church. These entities all have had opinions about how the kid ought to behave, and especially about whom he ought to marry. If a child stayed in the village, these expectations weighed rather heavily on him. Most typically stayed where they were born; the minority of kids who wanted to escape would brave the big heartless city or go off as soldiers or sailors.

Lastly, every child is born an individual and grows into his individuality over time. Over the course of history, encouraged by Enlightenment philosophies, children have been wresting ever more control over their own lives away from tribe, village, church and family. With regard to government it has become a standoff. Modern governments demand increasingly less overt patriotism and military service, but they are as intrusive as ever when it comes to indoctrination and paying taxes.

Conflicts among the individual, family, community and government come to a head in the matter of education. The state wants a good taxpayer and a peaceable citizen; parents want kids who will support themselves and produce grandchildren. The church wants another generation of believers, and the kid himself may well want just be left alone. Children are usually not very good at articulating what they want, but they will quickly tell parents what they don't want. They don't want other people telling them what to do. This generally applies to household chores, homework, the music they listen to and their choice of friends.

I as a parent have to be aware of everything I am fighting against as I try to educate my children, including the kids themselves, as proxies for their peer group. In other

²⁸ See James Bryant Conant's book, *The Child, The Parent and the State*, 1960

words, if I don't work hard to make sure that my voice is heard and that I exercise control, other forces will emerge to take my control away. They literally emerge out of thin air: the messages kids get from television, music, video games, computer chat and the host of other electronic intrusions.

4.5.2. What is the value of life?

The problem of aging is going to have serious consequences sooner rather than later in Western Europe and the United States. The generation that is now in childhood is simply not numerous enough to support the retirements of their parents. We should have had a more farsighted financial vision, but instead, each generation has been taking as much as they could from the state while contributing a minimum. Bastiat quipped that "Government is the great fiction, through which everybody endeavors to live at the expense of everybody else." In our case, each generation has been living at the expense of the next. As debts mount and the rising generations shrink, the game is coming to an end.

Values are implicit in government's priorities for public spending. What is the purpose of human life? What should a society's, and all of humanity's, objectives be?

Alternatives might include:²⁹

1. Saving a maximum of human lives.
2. Minimizing human suffering
3. Maximizing individual human fulfillment, as per the Maslow triangle
4. Maximizing the economic life of the Earth's resources.
5. Maximizing humanity's potential for achievement, per Charles Murray
6. Ensuring humankind's long term survival

All of these formulations are consistent with the existentialist, Darwinian/ Dawkinsian view that mankind is no more than the product of eons of blind evolution. The number would expand dramatically with the admission of teleological arguments advanced by the religious... that God put us here to keep His commandments so we might get to heaven, and to reproduce.

Whereas the preamble to the American Constitution might support the last-mentioned values in the above list, the political process seems to favor the earlier ones. Our governments spend to make the present generation as comfortable as possible, incurring obligations to be paid by future generations.

A related question, also without an answer, is what is the value of a human life? Liberal doctrine is adamant that all lives are of equal worth. The value vaults from zero to infinity at the moment of birth, and all life is considered equal.

A lot of people struggle with the value of life despite the presumption of equality. One way in which lives are not equal is in age. There are equations that look at the cost of a life-saving measure in terms of life-years. A medical procedure that saves a young person is considered more valuable than something that saves an older person. The calculus that we absolutely refuse to go near is that of that differential value of different lives. However, it is obvious that a person who dies after receiving an

²⁹ From Abraham Maslow, *A Theory of Human Motivation*, 1943. He proposed that humans fulfill themselves on five levels: Physiological needs (food, shelter), Safety needs, Love and belonging, Esteem, Self-actualization

education, at the age of 21 or so, represents a greater loss to society than somebody who dies in infancy. The parents will grieve both, but the parents have invested a large amount of effort and money into bringing a child along to the age of 21. There's also the question of talent. We talk of the great waste of talent in the poets who died in World War I, such as Rupert Brooke, Wilfred Owen and W. N. Hodgson. We recognize that society lost some tremendous assets by losing those people. We also recognize that society executes criminals and that bad guys kill each other. Absolutely nobody will commit to any sort of a mathematical equation, to say that the life of the nuclear physicist killed in a mugging was worth N times that of the "aspiring rap artist" who did it.

But these questions all come to bear on the family raising children or contemplating having children. It is the family that has to make the investment in raising the child, and the beneficiary of that process is not only the child himself, but also the society, if there is much of one into which that kid is inducted, and the governments to which he owes allegiance. The people who receive his taxes benefit from him. If he is a Mormon, the Mormon Church will benefit because he will serve in church, hopefully serve as an example, and bring forth a number of more Mormons. If he is a secular humanist, it's harder to say who will benefit. He is then recognized to be not much more than an individual, and any offspring that he has represent simply his own individual decision, his individual responsibility, and his individual bequest to the world.

These questions affect how I plan to educate Edward. Neither my interests nor his are well aligned with those of the governments of which we are subjects. According to John Taylor Gatto, the objectives of a government education are to create a docile member of a society. In Soviet times it was to form a new Soviet Man. In the United States, according to Gatto, there was a plan by Carnegie and Rockefeller to generate people who would be good workers and consumers, cogs for the economic machine that was led by the elite. Cogs are equal. Eddie will not be a cog.

Today we have a secular dogma that contends everybody should be going to college. By extension, everybody should become part of the elite. Of course this is absurd; by the very definition of the word, the vast majority of people have never been capable of being elite. It is my hope that the institution of college, that is, an overpriced four years of postponed adulthood, will be in decline by the time Eddie is of age. With luck, he can teach himself what college would propose to teach him, using the Internet to access the study materials, confer with colleagues, and put his knowledge to use starting a career as he acquires it. There is always a market for smart people willing to work; he needs to learn that truth as early as possible.³⁰

What is our objective in educating Edward? I don't want him to be a bad citizen, but I don't want citizenship to be his only objective. First of all, I want Edward to transmit to his children as much as possible the traditional American culture, the values and beliefs that I inherited from my parents. I believe that these are good. I do not believe in cultural or a moral relativism. I believe in the superiority of the way I was brought up, and I want to pass such a belief on to Edward. Though it will not be advisable for him to broadcast the notion, I certainly do intend to instill in him the sense that he is superior. Otherwise, what's the point?

³⁰ Dale Stephens *Hacking Your Education*, 2013, came out after I wrote this, making exactly the same point.

The most difficult thing is going to be situating him within a society. I am deracinated -- alienated from the society in which I grew up. It is partially due to the fact that I've expatriated myself, but has more to do with the reasons why I left. The values with which I grew up have simply faded from contemporary America.

Charles Murray³¹ makes the point that American society, at its founding, had four principal virtues: honesty, industry, marriage, and religion. His argument is that all four of those have been undermined by government intervention. They are also undermined because the legacy of the founders is being diluted by immigrants who never shared those values. In any case, the upshot is that Edward would have been an outsider at birth in the United States. It is my hope that we will find a peer group for him among Ukrainians.

What I like about young Ukrainians is that they are by and large fairly straight, traditional people. Individually, they have a high level of honesty and mutual respect. One does not observe as much grunge, rap music, tattoos, Mohawk haircuts, saggy pants and other such detritus of a degenerate culture. The political situation is another question. I don't have a good answer to the question of how these good-looking young men and women that I know turn into the corrupt autocrats who run this country. People assure me that they're one and the same, and that they can trace the ways in which people become corrupt as they rise through the ranks of a company or the up local bureaucracy here. I'll leave that issue to another time. Edward may or may not participate in the political process, but I certainly hope that he is formed by the values of the people that I see in their youth.

4.5.3. Liberal values have refined our sensibilities to the point of extinction

Humanity has changed vastly since the Industrial Revolution. Fossil fuels have made us far more productive and our lives much easier. This allowed our population to burgeon from one billion two centuries ago to about seven billion today. Industrialization was superimposed on a foundation of traditional values: religious belief, large families, hard work, and village-level society.

It was not long before the foundation shifted. The Deists downplayed, and then atheists such as John Stuart Mill rejected the notion of God. They replaced him with human reason, "utilitarianism" in Mill's lexicon. The value emerged that a society should distribute material wealth to provide "the greatest good to the greatest number," or "Life, liberty, and the pursuit of happiness" in the words of the Preamble to the U.S. Constitution. Women, among them Mill's wife, John Adams' wife, and the famous ladies of the French court, were invited to join men's debates and deliberations as equals. Among the upper classes, the domestic family gave way to the nuclear family, within which each individual pursued his or her own interest. Not surprisingly, fertility fell among the upper echelons of society.

Quite the opposite happened among the *hoi polloi*³². Common people continued to have large families. The difference was that more children survived to adulthood. It

³¹ Charles Murray, *Coming Apart*, 2012

³² Greek for "the masses"

was not until American society became predominantly urban, in the twentieth century, that family size started to shrink. Immigrants to America and uneducated classes of natives continued the tradition of large families for another few decades, though fertility has recently fallen for just about everybody.

Schools, press and government have hammered us for decades with the messages that humankind is destroying the environment and growing beyond what the earth will support. Progressive dogma holds that Western consumerist society is especially to blame, and that in the process of overexploiting the earth Westerners have shut other peoples out of their share of the wealth. We have been made acutely, guiltily aware of our impact on the ecosystem, to such an extent that we refuse to contaminate the earth with our offspring.

At the same time, unburdened by the drudgery of child-rearing, we chase the liberal dream of self-fulfillment. We either don't have children, or fob much of the work of raising them off on low-paid immigrants or functionaries of the state.

Here are some of the implications of our modern refinement when it comes to children:

- It used to be that women bore many children in the hopes some would live. They now ration themselves to one or two, in the expectation that all of them will live to adulthood.
- Children used to be an economic asset; they are now seen as a pure liability. It is like having dogs, except that kids are more expensive, harder to train, and less likely to be loyal, affectionate or appreciative.
- Children used to be expected to carry on the family line. Parents have now conditioned themselves to accept kids who are not so inclined: DINKs,³³ boomerang children living at home, gays, swingers and undecideds.
- Parents used to have both the privilege and the responsibility of raising children in their own beliefs. Today, an intrusive state pushes parents aside, often at an early age. Irresponsible parents gladly hand the burden of rearing children to others; responsible parents are stymied in their efforts to raise children in their own beliefs.

In the realm of character and moral formation, we lay fewer expectations on our children than any previous generation, but despite their scantiness, our children still fail to meet them.

Since childrearing has become such a non-remunerative pursuit, it is small wonder that people simply are not doing it. In our refinement we have firmly separated the act of procreation, fun and fit for everyone, from its burdensome byproduct, children. It is an evolutionary disaster: we have set ourselves on the path to extinction.

4.5.4. Having children is an act of faith.

A century ago my grandparents could not have conceived of the world in which I now live, just as I have a hard time imagining the world my grandchildren will live to witness a century hence.

³³ DINK = double income, no kids

Things often turn out for the better. When I was a child a morbid fear of the atom bomb infused our society, stunting our childhoods and certainly discouraging me from the thought of ever marrying and having children. Mankind had the power to annihilate itself, and a good many of the best and brightest thought we would do it. Paul Ehrlich championed the fear that rampant population growth would swamp the earth, and with it the fear of running out of resources. Compared with scares like these, global warming seems benign.

In planning a family, one should take into consideration the prognosis for the future of the world, but with a healthy dose of skepticism. Why not have a bias towards optimism? A person who chooses not to have children, whether or not the reasons turn out to be well-founded, can be certain that evolution will bypass his genetic line. If mankind has a future, he will have made no contribution to it. My understanding of science makes me somewhat optimistic, besides which, the alternative to optimism leads nowhere. I have children. The issue now is to educate them to ensure that they have children too; that my investment in them is not in vain.

4.6. My children's character education

I side with the classic authors who thought that education and character development were more or less synonymous. Though twentieth century authors sold a vast number of books on child rearing, I see scant evidence that they led to any improvement in human character. Science has certainly given us longer lives, better health, and more material wealth. We are better traveled, better educated, and more worldly. I don't think that we are any better as people than those whom Moses led out of Egypt or those of Aristotle's Athens. It appears to me that the Renaissance, the Enlightenment and the Victorian age produced more great men than the last century. I decisively reject those of my generation who choose to reject all that came before. When it comes to human affairs, the wisdom of the ages trumps the modern.

4.6.1. Education starts with cultural transmission

A child absorbs his concept of what it is to be human from the humans around him. This includes culture, tastes, and values. The first who surround him are family, usually mother, father, siblings, grandparents, aunts, uncles and cousins. Later, but not much later, they expand their concept of what it is to be human by borrowing from the examples of their peers and other adults in their world³⁴.

Robert Trivers³⁵ observes that the evolutionary interests of father, mother and child are different. It is in a child's genetic interest to wring everything he can from the parents, to keep them from spending energies raising siblings. Notice the lengths to which a toddler will go to frustrate your efforts to sneak away and make love while he is napping! A parent's job is to make the child fit into society, to teach him to subdue short-term interests in favor of long term ones.

The process of civilizing children starts in their first year, before they can talk. They have to learn to keep their little hands away from dangers such as knives and electric

³⁴ Google "Feral children" to learn of the tragic results when such contact is absent.

³⁵ Robert Trivers, *Parental Investment and Sexual Selection*, 1972, recapped in *The Folly of Fools*, 2012.

sockets. They have to learn to respect things that are off-limits to them, such as Daddy's beer and the papers on Mommy's desk. They must learn that pulling hair and grabbing faces is not acceptable, nor is snatching toys from other kids.

An appreciation of the rules of the family and society is fundamental to the education process. A child has to be taught – it doesn't come naturally – to respect the family. Joanne Calderwood³⁶ provides convenient litmus to judge whether or not you as a parent have done an adequate job of civilizing your kids. She writes "We are not in control if our children repeatedly:

- yell or scream
- do not obey the first time they're asked to do something
- whine or complain
- fight with siblings
- slam doors out of anger
- throw things out of anger
- lie
- talk back to parents or others
- ignore parents or others
- do things they know are not allowed"

Being in control per this list is a good indication that the parents have successfully transmitted a working set of values and ethics to their young children. The broader set of ethics defined above, which become appropriate as the child grows to adulthood, will be no more than an elaboration of the disciplines listed here. A parent who is in control has successfully gotten the kids to suppress their short-term self-interest in favor of long term self-interest, including their educational success and the long term success of the family and tribe.

4.6.2. Sociobiologists are right: there is a link between the transmission of the genome and of culture

From the point of view of Enlightenment thinkers a successful adult is one who maximizes his own individual potential. However, as Richard Dawkins described so eloquently in *The Selfish Gene*, evolutionary success means genetic success. Fame and fortune be damned - what happens to the individual has nothing to do with it. As much as he might hate the idea, atheist that he is, the Christian perspective is closer than the liberal to Dawkins' evolutionary perspective. For Christians, the earthly measure of a successful adult is one who strengthens the community and fosters the next generation of believers. In fulfilling those commitments, Christians generally believe that an individual will earn a place in paradise.

Success from an evolutionary perspective parallels the Christian notion: it results in passing along one's gene's and culture. The genes are essential: they define who we are. The culture is important because human beings are social animals. We exist as members of families, tribes and nations. We need society to provide us with socialization, protection, mating opportunities and support in acculturating our children.

³⁶ Joanne Calderwood, *The Self-Propelled Advantage*, Amazon/Kindle 2013.

Tribes matter a lot. Give or take a mutation or two, all of the genes that make up my being were in existence five generations ago, when my ancestors were more fecund. I am sure it would be possible to patch together most of a “Graham Seibert,” instantiating my temperament, intellect and physical characteristics, by piecing together gene sequences from siblings, cousins, and myriad shoestring relations. Depending on the multitude of descendants of those generations, it might be possible to come close to cobbling together two or three “Graham Seiberts.” In the broadest sense, my evolutionary success over time could be measured by the number of such amalgams one could form from piece parts.

It is certain that the evolutionary interests of my genes are bound up in the evolutionary success of my ancestral peoples: Americans, French, Germans and British. I am sure that the present infertility of those nations translates to a lack of evolutionary success for my genes. I have little knowledge and no control over any others who share parts of my genome save my own children. Of them I expect a lot, starting with grandchildren

Having your child born into your own culture gives that child significant though not indispensable advantages. Lots of orphaned and illegitimate children grow up successfully in adoptive cultures: look at Asian and Eastern European adoptees in American families. It even works for entire nations. Brazil is the hybrid product of three continents: a few, very prolific Portuguese men, some predominantly male African slaves, the women of subjugated Indian tribes, and a hybrid, made-on-the-fly culture.

A person’s genetic interest may be advanced in some small way by passing culture to adopted children who strengthen the society in which his genes are present. A personality is mind as well as genes: ideas spread by childless people like Saints Peter and Paul have had major influence on humanity. Admitting all this, I am convinced that the best way to secure one’s genetic interest remains the old fashioned way: marry someone within your group and bear natural children who are socialized into your group. Blood, family and society fit together. That is what I have arranged, to the best of my ability, for Edward. It is what I want to encourage in him, in order to maximize my own chances of having further progeny.

4.6.3. Love of learning has to be one of Eddie’s fundamental values

Learning works. It has been a cornerstone of Jewish culture for 4000 years. I have no more chance of predicting how my genes will spread throughout the world than did Abraham four thousand years ago. I can only exercise judgment over those bearers of some fraction of my genome over whom I have some control: my children. My job is to provide them with a set of values that will make them successful. Learning is a primary value.

A child’s education builds by steps. It is more important for a young child to learn the techniques of learning than knowledge itself. If Eddie learns that a manatee is an aquatic mammal, well and good. He could get through life without such knowledge. If manatee shows up on a list of vocabulary words, and he knows the process for committing those words to memory, he indeed knows something valuable. Eddie needs to learn language and mathematical skills as the tools he needs to acquire any

further knowledge he wants. Mastering them will give him a means of communicating knowledge that he has assembled to other people, and convincing people of whatever convictions he wants them to adopt.

It is human nature to value those activities in which we are successful. Runners enjoy running, singers enjoy singing, and scholars enjoy learning. It is vitally important that Eddie learn the tools of learning, and learn how satisfying learning can be, at an early age. He needs to internalize a love of learning as a value. Once he has done that, he will be ready to unravel the many mysteries of education. Take math for example. I remember the awe in which I held algebra as a fourth grader: how is it possible to do arithmetic with letters? I trust that Eddie will take on algebra and other challenges, then learn to tackle with confidence whatever complex problems he chooses to take on throughout life. Assemble property for a shopping center? Determine the gene sequences associated with longevity? Develop mathematical models to represent human thought in a language-independent way? It has to start by making a passion for learning a fundamental value.

4.6.4. We will teach character within the framework of ethics

Character can be defined as the instinctiveness, durability and consistency with which an individual applies moral values. Descriptive words associated with character are honesty, fortitude, integrity, courage and loyalty. These virtues have special significance in a martial setting: they are essential to success in a military enterprise. They apply in cosmical as well as ethical settings. They define how the members of a single society bound by ethical codes relate to each other, and prescribe their behavior in encounters with groups outside of the ethical community. It is important for any member of the world community, dealing with friend and foe alike, to be a counterparty respected by all.

My values originated in another age and society. I am pleased that they correspond reasonably well to my wife Oksana's values and those of the society around us in Ukraine. It should not be difficult to convince Eddie of the universality of the ethical principles we teach him, for they are close to universal within the society we have chosen.

It is my hope that Eddie is able to operate mostly within an ethical sphere. He will be surrounded by a quite homogeneous society in which he can generally expect that others share his values. Minority groups in Ukraine do not generally set themselves apart by dress or behavior. Yes, we have Gypsies, Muslims and Jews, but for the most part they adhere to mostly the same ethical system as the majority, and nobody makes an issue of the differences. Eddie will not have to be constantly on guard against others who are not party to his ethical system. His character, therefore, is not as likely to be tested by adversity and inconsistencies as it would if he lived in proximity to the communities of unassimilated minorities found within most other western societies.

This is not to say that Ukraine is paradise. A person without strong connections or official protection is very exposed to being cheated in business here. Courts and police are indifferent. In this sense, the country is a crazy-quilt of small ethical communities

with little sense of itself as a single ethical unit³⁷. It will be a challenge to raise Eddie to have character and morals without remaining naïve.

4.6.5. I plan to teach Edward a practical Christianity, rather like Enlightenment deists.

The liberals are right to point out that Christianity involves significant contradictions and inconsistencies. Its sacred book is quite evidently a compilation. The Bible proceeds in time from gauzy myths of creation, heroic nation builders serving a bloodthirsty God, and sundry implausible morality tales such as Jonah and the whale. About the time it would have been written down, seven or so centuries before Christ, the history begins to tie into other chronicles and becomes less dramatic, more credible. The accounts of the Jews' interactions with the Babylonians, Persians, Greeks and Romans are clearly historical. Christ's teachings as presented by the Bible are in the style of his day. They are also sufficiently elliptical as to defy any assessment of whether they are right or wrong. Taken literally, they quite evidently contradict one another. Yet collectively they contain a great wisdom. They demand that a listener – believer – meditate to discern the nugget of truth within each.

We'll teach Eddie the Bible as a cultural touchstone, something of a history, and a guide to relating his thoughts about life and morality to those of his contemporaries and historical figures. We can talk openly about its contradictions, and segue into the contradictions among the supposedly scientific beliefs of those who denigrate religion. The great truth is that there is no all-embracing great truth. Certain sets of facts, those subject to the tools of science, will be seen differently by different people and at different times in his life, but will eventually, probably be subject to an emerging consensus. Some sets of facts concerning human nature and behavior will lend themselves to scientific explanations: brain chemistry, hormones, DNA, cognitive theory and the like.

The great question of free will, how much of our behavior is voluntary and how much predetermined, will continue to be better understood, but I expect it will remain impossible to resolve. To the extent that it exists, or appears to exist, he will need to draw on the character education we have given him and the judgment we have encouraged him to exercise. If he doesn't believe he has free will, there is no point in instructing him in morals and ethics.

4.7. Though it operates within a constrained domain, character is still the measure of a man

The standards by which a person's character can be judged are relative, not absolute. Just as there can be no global ethical standard, character cannot operate globally. The practical effect of these limits depends on where a person lives and the sphere of his or her activities. In preparing my children to live in the relatively homogeneous society of Ukraine, character makes sense. It will help them prosper, win friends, attract a mate, and raise children. I don't ask any more than that.

³⁷ See Alena V. Ledeneva *How Russia Really Works: The Informal Practices That Shaped Post-Soviet Politics and Business (Culture and Society after Socialism)* 2006

Part 5. Eddie's education will be founded on a philosophy

This is a summary of my plans for educating my children starting with Edward, born in October of 2011. No, it isn't quite like John Locke's *Some Thoughts Concerning Education* or Rousseau's *Emile*. They were bachelors and they were dispensing childrearing advice to the world. I have a real child to raise, and I am going no further than to describe my plans for him. I am sharing with readers the factors that go into my decision process because they are fairly universal. It is safe to say that very few readers are in a position to implement my plan –cutting yourselves loose from your jobs and your society, finding a foreign woman to marry and share a family, and home schooling them. Even those who find it an attractive idea, in a Walter Mittyish sort of way, would mostly not be able to do it. I hope that some readers are sufficiently impressed by the extreme lengths to which I went in seeking my personal solution that they examine their assumptions about the suitability of the society in which they live.

One of the great lines from the movie *Parenthood* went something like, “You know, Mrs. Buckman, you need a license to buy a dog, to drive a car - hell, you even need a license to catch a fish. But they'll let any (body)³⁸ be a father.” Most people go into parenthood quite unprepared. It just kind of happens. I have the experience of having raised a family, and I have reflected on the factors that contributed to the decidedly mixed results raising those children. I'm attempting to defy F. Scott Fitzgerald's aphorism, demonstrating that there can indeed be a successful second act in an American life.

There is advice available for parents who are willing to use it. There are huge libraries of books, from Dr. Benjamin Spock half a century ago to the present. You can listen endlessly to people on TV and find all sorts of videos. This would be on the assumption that you have the time and the inclination. The rub is, a great many parents don't read anything, not even Harlequin romances, so these books of advice on childrearing are beyond them. On the other hand, parents who do read usually have responsible jobs and probably do not even have time for all the things they need to do. As far as TV goes, who among us has the strength to turn the damned thing off after watching the one show in a thousand which may be useful? I find it better just to never turn the idiot box on the first place. It somehow goes on blathering nonsense long after whatever useful message there may have been has been delivered.

As part of the communal American character, young mothers can generally find one another and exchange support through things like babysitting cooperatives. They share knowledge they gain from the experience, tips they get from their pediatricians, and what they glean from reading. If, as is often the case with the more affluent mothers, they're back at work, the “Latin ladies” who watch their kids usually have a wealth of childrearing experience from their home countries. Lourdes Pajares provided loving care for my three grown children when they were small after which she turned her maternal instinct to raising Steven, a Filipino nephew, in the United States. He is a success.

³⁸ anybody is a euphemism. The actual line reflects how coarsened American society had become by 1989 when the movie came out. I don't want my young child exposed any more than necessary to a popular culture in which such vulgarities are commonplace. It did my grown children no good.

Even the best of nannies is only an employee. They don't have the same vested interest in the kids' character development, and are reluctant to challenge the parents' childrearing practices even when they know better. I wish we had followed Lourdes' instincts instead of our own. She was certainly able to project the consequences of failing to resolve the issues that my wife and I could not agree to address, starting with Joanne Calderwood's question, above, "Who's in charge?" when kids get away with lying, sloth and insolence. Eddie's mother Oksana and I have committed ourselves to talking out every difference of opinion, however minor, and the importance of continuing to do so, in order to present a united front in dealing with him. We are not conceding childrearing decisions to relatives, babysitters or teachers. Our commitment will be crucial, given that we will be bucking the tides of society and the educational establishment.

Parenthood is as close of a partnership as you will find in life. To do the job right takes teamwork by mom and dad and dedication by each separately. My great advantages in raising a second family are my experience raising the first one, and that I finally can dedicate full time to it. Experience has taught me not to put too much faith in supposed experts. It is a given that people working for the government – social workers and teachers – are generally more interested in their own issues than in their clients' petty problems. The same turns out to be true in some degree of doctors, private schools and nannies. If you want the job done right, you have to do it yourself. This is nothing new: tutoring your own children is what John Locke, John Jock Rousseau, and even some of the classic Romans such as Cato the Elder advocated.

5.1. What is education?

Having kids and grandchildren involves three generations worth of considerations. In my generation, I have to make sure that my children don't starve before they reach adulthood. In their generation, they need to be able to support themselves and have acquired the social skills they need to get themselves married. Lastly, on to the third generation, one that most parents hope to be around to see, our children have to be as inspired as we are to continue to propagate successive generations.

Culture has historically served the reproduction of the species by ensuring the propagation of not only a viable genome but an environment in which it can prosper. We seem lately to have gone off the rails with regard to culture. Western peoples are having fewer children, and the children who do appear, as often as not unbidden, have little interest in passing on western culture.

Educating a kid to make a living and to raise a family are very different things; both must be addressed. Also, a parent wants his children to enjoy life. Even though we aren't always good at putting the idea into words, most of us share Aristotle's idea, the Enlightenment principle that a worthwhile life is one in which an individual can derive enjoyment from using his intelligence and creative faculties.

Ideally, you want your children to be able to take care of their fundamental mission on earth, earning a living and having kids, with enough energy left over to realize their intellectual potential as well as to participate fully in society. Table 4 - A Preliminary Outline for Academic Study present a sketch of the things I want my kids to learn over the course of their education. It has evolved over the course of writing this book, and will

continue to evolve as I think about it as they grow up. The list is inadequate. On the one hand it is too long; no adult could be satisfied with what he knows in each of these areas. On the other hand, without much trouble one could double the length of this list and still leave out important topics. It is only an outline, a planning tool.

5.1.1. What is the purpose of education?

Education is the chief use of time among children from about the age of five until adulthood. While learning has been going on since the beginning of time, formal education, with schools, textbooks, teachers and lessons, is a quite modern phenomenon. It is worth asking, what is it for?

5.1.1.1. How does your getting educated satisfy other people's goals?

I'd like to start off with a question in civics. Most of the time when the government requires you to do something, is it:

- For your own good, though you may be too dense to appreciate it? ...or
- For the good of the government, and especially the bureaucrats who run it?

Think about it. Do they want you to go in the Army for the sake of your health? Do they make you pay taxes so you can grow rich? Do they make you pay Social Security to ensure your own retirement is taken care of? Right every time – the answer is no. The things they make you do are in the interests of the government – reelecting politicians, expanding the roles of government employment, postponing and ignoring issues for the sake of temporary civic peace, and building bureaucratic fiefdoms. And, occasionally and incidentally, satisfying their stated purpose, serving the public good.

It is the same with education for your kid. The story that they are doing it for your benefit is mostly a fabrication. Their broad agenda is to brainwash your child to make him fit into a bureaucrats' society without asking uncomfortable questions. They have a narrow agenda of keeping tens of huge bureaucracies on the dole. These include teachers, administrators, more kinds of counselors than you can imagine, school boards, teacher's union officials, textbook publishers, schools of education, state and federal departments of education, and countless other hangers on. Along the way, they will deliver the minimum level of education needed to keep parents from raising hell and to try to prepare the graduates of their system to stay off of welfare. The goal is to make them useful tools in the machine of society.

Educator Harold Rugg of Columbia University Teacher's College, supported by Rockefeller and Carnegie money, wrote

“A new public mind is to be created. How? Only by creating tens of millions of individual minds and welding them into a new social mind. Old stereotypes must be broken up and 'new climates of opinion' formed in the neighborhoods of America. Through the schools of the world we shall disseminate a new conception of government—one that will embrace all the activities of men, one that will postulate the need of scientific control...in the interest of all people.”

The schools of education within major universities came of age at the same time as the field of psychology, and, perhaps not coincidentally, public relations and mass propaganda. All believed that common people, especially students, were created to be

molded by government into useful tools. Figure 1 offers two more very telling quotes from the education establishment.

Figure 1 - The stated purpose of education, from a naïve age in which politicians boldly exposed their real agendas

"Every child in America entering school at the age of five is insane because he comes to school with certain allegiances to our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural being, and toward the sovereignty of this nation as a separate entity. It's up to you as teachers to make all these sick children well – by creating the international child of the future"

Dr. Chester M. Pierce, Psychiatrist, address to the Childhood International Education Seminar, 1973

"We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers, our politicians, our priests, our newspapers, and others with a vested interest in controlling us. 'Thou shalt become as gods, knowing good and evil,' good and evil with which to keep children under control, with which to impose local and familial and national loyalties and with which to blind children to their glorious intellectual heritage... The results, the inevitable results, are frustration, inferiority, neurosis and inability to enjoy living, to reason clearly or to make a world fit to live in."

Dr. G. Brock Chisholm, President, World Federation of Mental Health

From: <http://www.psychquotes.com/>

Anybody with kids in school will note instances of the educators' lack of concern for their clients on a daily basis. In 2012 I tried to help a father of a kid I tutored figure out her report card. It was cleverly designed it is to tell the family nothing. It was three levels removed from useful information. First was the absence of some kind of standard grading curve, secondly the lack of a uniform and comprehensible standard (i.e., letter grades A, B, C...) to communicate performance relative to such a curve. And third, nothing in the evaluation seemed to indicate whether or not the student knew the subject matter. The school instead offered piles of fluff, different fluff as measures in different classes. For instance, "Use of knowledge, Movement, Composition, Performance, Social skills and Personal Engagement." It is designed to ensure that a parent cannot make sense of it. In English class this 12-year-old girl learned a proprietary computer program for outlining a paper, another special computer program for publishing compositions online, PowerPoint, the art of making posters, and of course how to watch endless movies. Did she learn English? Did they teach much about reading and writing? She did not. The school required few written assignments, applied rather soft standards in grading them, and did not offer enough repetition for lessons to sink in. The expensive private school in question was not just defensive, but they genuinely could not conceive why the girl's father would have an issue with this education. They had been well trained by the education establishment.

Until two centuries ago education was a parent's responsibility. The upper classes hired tutors. Middle-class parents would typically send their kids to an affordable neighborhood private school at least long enough for them to learn how to read and write, and poor kids would usually be apprenticed to learn a trade. Amazingly, literacy rates in colonial America appear to have been higher than they are today. Mark Twain, writing for a population that had never been to public school, sold hundreds of thousands of copies of each of his books. Some of them, like *The Prince and the Pauper* and *Tom Sawyer*, were intended for children. The irony is that most schools today consider these classics too difficult for schoolchildren. They also consider Twain's nuanced handling of topics like social class and slavery to be dangerously at odds with

the messages they want to deliver. Twain, who knew slavery first hand, didn't depict slave owners as uniformly cruel and heartless. He is banished.

When parents were in charge of education, their objective was to prepare their children for their station in life. Well born children were to carry on as aristocrats, bearing children who would carry on the family line. At all levels people generally wanted to prepare their kids to make a living, to marry and give them grandchildren and to perpetuate the church and the society to which they belonged.

The Prussians brought government into the business of education just after Napoleon's time. They did so not for the benefit of the parents or children, but those of the government itself. They needed trained soldiers and bureaucrats³⁹.

"Education should aim at destroying free will so that after pupils are thus schooled they will be incapable throughout the rest of their lives of thinking or acting otherwise than as their school masters would have wished ... The social psychologist of the future will have a number of classes of school children on whom they will try different methods of producing an unshakable conviction that snow is black. Various results will soon be arrived at: first, that influences of the home are 'obstructive' and verses set to music and repeatedly intoned are very effective ... It is for the future scientist to make these maxims precise and discover exactly how much it costs per head to make children believe that snow is black. When the technique has been perfected, every government that has been in charge of education for more than one generation will be able to control its subjects securely without the need of armies or policemen."

Bertrand Russell quoting Johann Gottlieb Fichte, the head of philosophy & psychology who influenced Hegel and others – Prussian University in Berlin, 1810

Education in America was left up to parents for another half-century, until about 1870, the industrial age, the age of the robber barons. History shows that Carnegie, Rockefeller and J.P. Morgan took an inordinate interest in education and directed huge portions of their fortunes to influencing it. It was not the pure philanthropy that they made it out to be. Leading writers on the history of education contend that these titans wanted to mold legions of docile laborers and consumers for the giant industries they had created. About the turn of the 20th century, any notion of producing true scholars gave way to factory schools delivering mass-production educations. Their objective was to Americanize immigrant kids, making them useful and teaching them to consume.⁴⁰

The Education business has grown into a huge vested interest. Public and private, schools emphatically reject involvement by boat-rockers such as parents and students. Educators are the embodiment of every natural fear that should chill a citizen upon hearing the words "I'm from the government and I'm here to help."

Education has lurched from fad to fad, rarely analyzing its failures and never showing any sense of regret for what they might have done amiss using other people's children as guinea pigs. Some crackpot had a theory more than a century ago that we should learn to read by taking in an entire written word at a time, as the Chinese take in symbols, rather than sounding words out with phonetics. It works fine when the child

³⁹ Copied from John Gatto *An Underground History of American Education*, 2000, pages 161ff

⁴⁰ Plus ça change, plus c'est le meme chose, or, things don't change. Google "Bill Gates" and "Core Curriculum"

has seen the words Dick and Jane a million times in his first grade reader. It leaves the kid lost when he sees the names Dirk and Kane. He doesn't have the tools to decode them, to sound them out.

I took a course in mathematics education as a graduate student in education at the University of Maryland in 2006. Most of my fellow students were math teachers, studying for master's degrees so they could command a higher salary from the public schools where they taught. The instructor, Dr. Anna Graeber, was a wonderful lady now in emeritus status, with a wealth of classroom experience. She showed us all the stuff that the education industry is selling into classrooms today, math manipulatives, exercise books and the like, and offered her own common sense observations about how to lead children to build their mathematical knowledge step-by-step.

One day she invited a rising star in the field, a bright eyed young woman PhD as a guest lecturer. One of the teachers among us students expressed an opinion about the need to learn multiplication tables. This PhD looked at him like a refugee from the Stone Age and informed him that since the advent of calculators kids don't need to do that kind of tedious rote learning anymore. I am pleased to report there was an insurrection. If we had maintained the deportment of actual schoolchildren, this PhD would have been bombarded with math manipulatives. As it was, she was simply forced to endure a litany of horror stories of ninth and tenth graders who fell further and further behind, who would never understand mathematics, because their primary school teachers had not had the fortitude to hold them to the task of learning the basics. I am proud of my fellow students, but I think the young PhD is a better representative of the system. Today's educators expect the students to be dumb and they will go out of their way to avoid anything that would expose that fact, such as asking them to use their brains. Assuming the kids are dumb has another advantage: it is easier for a teacher to be smarter than dumb kids, and people who are attracted to teaching aren't all that smart themselves.

5.1.1.2. How do public and private schools regard moral instruction?

We moderns look at education as a process of imparting knowledge. The Standard Social Science Model posits that a child arrives in the world as an empty vessel, and the teacher's job is to fill said vessel with knowledge⁴¹. Prior to the 20th century writers were unanimous in the belief that education was primarily a matter of teaching character, virtue, good habits and good breeding. John Locke's transitional sentence, three quarters of the way through his book, is "You will wonder, perhaps, that I put learning last, especially if I tell you I think it the least part. This will seem strange in the mouth of a bookish man: and this making usually the chief, if not only bustle and stir about children, this being almost that alone, which is thought on, when people talk of education, makes it the greater paradox."

Working as a tutor, I find that the problem for which parents engage me is rarely that a student is simply short of learning ability. Rather, they lack desire, volition, or motivation. Often, kids today obstinately resist learning. This resistance is a learned behavior, and a very difficult one to reverse once it is established. I saw my own children resist tutors in the same way as my tutees resist me. My now-grown children

⁴¹ Based on work by B. F. Skinner and John B. Watson, the "Behaviorists" at Harvard of the 1930s

rebelled strongly at the thought of having their father help them with their lessons. This is a great irony: both my ex-wife and I majored in mathematics, and yet we hired tutors to teach mathematics to our children. As their SAT scores subsequently showed, our children are well above average in math ability. They simply defied attempts to instruct them. In my opinion it is not a question whatsoever of academics, but of proper instruction in the traditional virtues, starting with Moses' fifth commandment, to "honor your father and mother."

What are the traditional virtues? Besides the Ten Commandments, one finds enumerations in any number of places. At eleven I memorized "A Scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, and Reverent." Charles Murray writes in *Coming Apart* that "four aspects of American life were so completely accepted as essential that, for practical purposes, you would be hard put to find an eighteenth-century founder or a nineteenth-century commentator who dissented from any of them. Two of them are virtues in themselves—industriousness and honesty—and two of them refer to institutions through which right behavior is nurtured—marriage and religion. For convenience, I will refer to all four as the founding virtues."⁴²

Stephen Pinker and Judith Rich Harris⁴³ contend that kids inherit about half of their intellect and temperaments. Beyond this initial endowment, parental influence is relatively minimal. Harris gives this idea a huge footnote, to the effect that parents can choose a child's environment, a large part of which is school. Unfortunately, most public and secular private schools are of the progressive mindset established by the schools of education, themselves the followers of the intellectual fashions of the academy.

Schools refuse to teach the traditional virtues any more. To the public schools they smack of religion, and schools are notoriously gun-shy with regard to lawsuits for separation of church and state. Since the 1960s they have consistently backed down in the face of aggressive parents and students on matters of discipline⁴⁴. The University of California caved in to the Free Speech Movement in 1964 and it has been downhill since then, with sporadic retrograde shows of courage such as Sam Hayakawa pulling the plug that powered the bullhorn used by demonstrators at San Francisco State in 1968.

Public school teachers often believe, and may be told to teach that all forms of parental arrangements are equal. In other words, they cannot advocate heterosexual marriage as a desirable state of affairs, or even allude to the evidence showing favorable life outcomes for individuals who are married and children who grow up in families of married parents. Anecdotal evidence that other arrangements such as gay partnering and single parenting occasionally work morphs into the proposition that they generally will work. Anyone who tries to inject common sense, or statistical analysis, into the discussion is dismissed as a bigot. While educators claim to believe

⁴² Murray, Charles (2012-01-31). *Coming Apart: The State of White America, 1960-2010* (Kindle Locations 2193-2197). Random House, Inc.. Kindle Edition.

⁴³ Cited elsewhere, Pinker's *The Blank Slate*, and Harris' *No Two Alike* and *The Nurture Assumption*

⁴⁴ read *Judging School Discipline* by Richard Arum

wholly in science, they seem to do so only when science tells them what they want to hear.

My children went to Episcopal schools, in which I hoped they would receive some grounding in morals and ethics. It was not to be. They received a little bit of watered down instruction in Bible stories in chapel, but the teachers were by and large the products of teachers' colleges and the public school system. They were better than average at teaching academic subjects, but for the most part they were thoroughly secular and did not feel any mission to teach morality. Private schools do, however, remain willing to suspend and expel troublemakers who disrupt the learning environment. At least to that extent my children learned that there are some rules of behavior in life. Nevertheless, the children were certainly never given a systematic, structural understanding of rules by which they should live in their lives. My essay on values, morals and ethics in Part 3 above, would be foreign to them.

None of the children of my first family are yet married. In my opinion they were poorly prepared for marriage. Neither the schools nor our family cultivated the kind of civility and respect that is essential between a married couple. The kids are resourceful individuals, and I hope that they overcome this handicap. My objective in outlining an education plan for Edward is to ensure that he has as much preparation as we can provide.

5.1.2. My philosophy is attuned to the classic authors' ideas about the purpose of education

Rereading Aristotle, Locke and Rousseau was a natural part of writing this book. Of course, I have to read not only the originals, but what others have written about the originals. Otherwise I might have been too thick-headed to recognize the far-reaching implications of some of their philosophies.

What I have in common with Aristotle, Locke and Rousseau, and which is different from most modern children's experience, is that they did not talk much about other children in a common school setting. Locke and Rousseau wrote about the way the tutor and parents should treat the child, with the assumption that the child's contacts with other children would be casual. Specifically, both these gentlemen were dealing with the children of aristocrats, and the assumption was that the other children with whom they would come in contact would be children of servants.

Among modern writers, I find that John Gatto⁴⁵ has the most interesting take on education. He earned the highest possible accolades in a long career as a New York public school teacher, only to give up in despair and write a truly classic volume on how American education is currently practiced, and his opinions on how it should be done.

5.1.2.1. Aristotle believed in teaching character and judgment

Athens of Aristotle's day was little more than a highly civilized tribe. The total citizenry, including those in the surrounding countryside, numbered about 30,000.

⁴⁵ John Gatto, *An Underground History of American Education*, 2000

They were extensively intermarried – a citizen had to be born of two citizens – and thus of the same genetic stock, language and culture.

It is natural that Aristotle found that the interests of the individual coincided very closely with those of the state. The state needed individual citizens for leadership, defense, and the trade that made Athens wealthy. The individual found in the state all of the social rewards that contribute to a happy life: the ability to learn, to fully develop his abilities, and a forum in which to make friends, display rhetorical gifts and other virtues. Alain de Benoist observed that:⁴⁶

When Aristotle defines man as a ‘political animal’ and a social being, when he claims that the city precedes the individual and that only within society can the individual achieve his potential what he is suggesting is that man should not be detached from his role as a citizen — as a person living in an organised community, a *polis* or *civitas*. This view stands in contrast to the concept of modern liberalism, which assumes that the individual precedes society and that man, qua individual, is at once something more than just a citizen.

Ancient democracy was communitarian and ‘holistic’, whereas modern democracy is primarily individualistic. Ancient democracy defined citizenship by one’s origin, and gave citizens the opportunity to participate in the life of the city. Modern democracy organises atomised individuals into citizens, primarily viewing them through the lens of abstract egalitarianism. Ancient democracy was based on the idea of organic community; modern democracy, as an heir to Christianity and the philosophy of the Enlightenment, on the individual. The meaning of the words ‘city’, ‘people’, ‘nation’ and ‘liberty’ radically changes from one model to the other.

According to Aristotle, moral formation amounted to learning character – judgment – and how to contribute to the society while enjoying its benefits. In addition to fulfilling an individual, belonging to a people, a *polis*, appears to be an important part of reproduction. People have children when they feel that those children are welcome, that they contribute to the general well-being. Conversely, in a society like the United States in which children are regarded as a liability – expensive to educate, prone to mischief – potential parents are not similarly inspired.

The United States government is careful to ask very little of its citizenry. They mouth the desire to have citizens vote, but in practice politicians don’t care unless they can be quite sure *how* they will vote. The last time the country called its young men to arms via a draft, the Vietnam War, was a disaster. Those young men questioned the mission, and the government’s authority to send them there. Lastly, the United States does nothing to encourage citizens to raise children. They discourage it. Government supports birth control and abortion.

The tax incentives for middle class families raising children are meager. Forced school integration, diversity and affirmative action policies have the effect of driving families who want a good education for their children to turn either to expensive private schools or life in distant suburbs, with high real estate and commuting costs. The trend is not new; even in Roman times it was widely recognized that the cities did not reproduce themselves, but depended on continual inflows from the country. What is

⁴⁶ de Benoist, Alain (2011-01-11). The Problem of Democracy (pps. 25-28). Arktos. Kindle Edition.

new is that the countryside has vanished from the modern world; half the world population is now urban, a much larger percentage in the West.

We have evolved a long way since Aristotle. The modern city dweller is rootless, without much support from societal connections, adrift in a sea of strangers, and all alone when it comes to raising children. The society itself, in the form of a faceless government, regards those children as an economic burden, one which it nevertheless often takes upon itself even when it is not wanted or needed. My challenge is to carve out a niche in the modern world in which Aristotle's precept of a *polis* can still be found, and raise my children within such a *polis*, however constructed.

5.1.2.2. Locke, in Some Thoughts Concerning Education, emphasized physical and moral development far more than academics

Locke's famous notion of the "tabula rasa," or blank slate, appears not in his works on education but in his essay on human understanding.

"Let us then suppose the mind to be, as we say, white paper void of all characters, without any ideas. How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from experience"

Locke's views on education are consistent with this premise. He envisions a single tutor accompanying the child more or less constantly, continually giving advice on clothes (not too warm), shoes (all right if they leak a bit), sleep (lots of it) and so forth.

The passages on moral formation are more useful. The child must be disciplined in order to conform to the expectations of society. The earlier the child becomes accustomed to discipline, the lighter the hand one can employ to administer it. The child must learn the value of reputation; must learn to be gracious even with servants.

I find the empty vessel metaphor unhelpful because it casts the child as the passive recipient of moral formation and of education. It smacks of the "beer stein" model of education – open the kid's head and pour in knowledge. It is also inconsistent with what we now know about child development. A child is born with a mind of his own, his own agenda and his own desires⁴⁷. The job of parents and teachers is not to create something that does not exist, but to shape the forces that are all too abundantly present in a child.

5.1.2.3. Rousseau, in his Emile, presaged the modern view of an all-wise state delivering the ideal education for a citizen. Indoctrination superseded free will.

Rousseau sees the student Emile as the even-tempered puppet of his tutor. One senses that this echoes Rousseau's political views, that grateful people should remain in the shadow of leaders who know best.

⁴⁷ Two references which come immediately to mind are Stephen Pinker, *The Blank Slate*, 2003 and Robert Trivers, *The Folly of Fools*, 2011. Also anything by Sarah Blaffer Hrdy or Judith Rich Harris.

Emile is the story of tutoring a boy into manhood, teaching him all the things that he needs to know. Years ago I read it naïvely, assessing each of the topics that Rousseau felt to be important for a boy's formation. I accepted Rousseau's catalog of all the things that were wrong with a traditional education. These include the stern discipline, the rote exercises, and the subjects that are really of no real-world use. He then went into his description of what he would be doing for his ideal idealized tutee, Emile. I owe a great deal to John Taylor Gatto for clarifying the weaknesses of his proposed approach.

First of all, Rousseau's perpetual presence around this supposed child would be smothering. He is with child day and night. In each encounter the child is the subject, never an equal. The presumption throughout is that Rousseau knows best how to raise the child, and recognizes the limits of what the child can be allowed to do. He recognizes the limits to which the child should be pampered, the limits to which the child should be allowed to experience pain, the limits to which the child should be allowed to argue with his tutor. Therefore, in every particular, Rousseau winds up being the stronger party, the one with an appreciation of what an education should consist. If Emile never ventures out on his own, never makes his own mistakes, how will he ever become an adult?

Of course no individual could be omniscient, could know exactly what the child needs in the form of education. It is not a great leap to imagine that Rousseau speaks for the state and not for himself. We see that his ideas were incorporated by the leaders of the French Revolution and by other idealists who sought having the government adopt the role of this ideal educator. This is dangerous because no government anywhere has ever had perfect knowledge of what its subjects need. Plato was the first to examine this notion, in saying that the ideal form of government was by a philosopher king, though Plato did not hold out much hope that there should ever be one. Even if there ever were, one can be quite certain that said philosopher king would never be able to find perfect minions to whom he could delegate lesser functions such as educating children, or a perfect successor.

If we follow *Emile* to its logical conclusion then, we have a supposedly beneficent state, all powerful, assuming the education of children ostensibly for their own improvement. But this ignores the nature of government. Legislators and monarchs do things for their own purposes, and civil servants do things for their own purposes as well, which do not necessarily coincide with the interests of either the government or the citizenry. Therefore we find ourselves today with the model of compulsory schooling throughout the West. We give the task of educating our children over to other people who are serving their own interests while purportedly serving the interests of government, which pretends to serve the interests of the citizens. It doesn't work.

If we examine schools, we find that the parents' input is not solicited and not wanted. I encountered this when I was a member of the boards of the schools the children of my first family attended. They really, truly, obviously and actively did not want my opinion; they wanted board members merely to raise money, leaving the education of my child in their "professional" hands. Unfortunately I acquiesced, and the children got a standard issue education. It has served them indifferently. For Edward, I want something better.

5.1.3. What are my objectives for the education process?

My list of objectives for education is very broad – you might call it a program for educating a Renaissance man. People can succeed in life with a lot less than I propose. In fact, less can often be more. An incipient star at music, sports, or even investment banking will probably do better with a narrow education, with emphasis on the one sphere in which they plan to excel. However, until I see evidence of a sphere of activity in which Eddie is prepared to be a star, I will encourage him to be engaged in interests across the spectrum.

The education scheme for my children involves a lot more than simply academic formation. A child needs to learn how to get along with people. That starts at a young age with learning how to be polite; how to respect elders in general and parents in particular. It involves learning how to get along with others. The kid needs to learn how to share, and how to be sensitive to other people's feelings. Anecdotally, one of the first picture books we bought for Edward, in Russian, is “Happy etiquette” (Весёлый Этикет), which instructs toddlers in how to be polite to grown-ups and to each other. I don't remember any such book in my American kids' youth.

Most importantly, and so often neglected, is learning how to get along with members of the opposite sex. It used to be understood that little boys and girls have to be taught how to socialize with one another. When I was young in the early 1950s we were taught social dancing in grammar school. Among the other important lessons I learned were not to wear boots to social dancing. The girls didn't like having their toes flattened. I learned how to ask a girl to dance. I learned how to tell a girl that she danced nicely. I learned to overcome my shyness and ask a pretty girl to dance, and to be gracious when changing partners brought somebody less attractive to me. Those are vitally important lessons for a teenager, and it is probably best to teach them to 10-year-olds before they understand the full implications of what they are learning.

One of my major objections to formal schools, public or private, is that they encourage students to be passive. My children generally adopted the attitude that they didn't want to learn anything that was not required by the school, and they didn't want to learn anything beyond what was asked of them in a given lesson. Basically, if the school didn't demand it of them, they didn't consider it worth learning.⁴⁸

Learning to take control of life, not to be passive, is probably the most important single lesson a child can learn. Becoming an entrepreneur is a matter of being active – using your imagination to try and improve things. The education program that I am laying out for my kids involves taking initiative to be an entrepreneur, selling things, and perhaps tutoring other children. More broadly, I want my children to get in the habit

⁴⁸ This point is brought home often by homeschoolers. See, for example, <http://oldfashionededucation.com/>. John Taylor Gatto sees fit to include the following short text on page 1 the table of contents of his *Underground History of American Education (2000)* "our official assumptions about the nature of modern childhood are dead wrong. Children allowed to take responsibility and given a serious part in the larger world are always superior to those are passively schooled."

of planning the things that they want to learn rather than letting adults force a curriculum on them without discussion.⁴⁹

Especially in the lower grades, whatever factual knowledge a child learns is insignificant compared to their learning the process of learning. They need to become comfortable sitting down with a book and reading it. They need to be able to spell out words, look things up in a dictionary or ask questions, memorize their times tables until they know them, and know how to make good use of a teacher's time.

5.1.4. Education is an unnatural activity, in that reading and arithmetic themselves are artificial, invented by humans within the last several millennia

Your kids will often tell you as you're going through some aspect of education, "Dad, I don't need to do that". And you look at them and say "Of course, everybody needs to read and do arithmetic." But the answer is, from a cosmic perspective, absurd. We humans don't amount to anything more than trumped up apes, and 10,000 years ago we didn't need any of that. So why is it that we now do? And if you stop and think, what we do is awfully far removed from anything in nature. Why do we do it? How did all get started?

Our remote ancestors compiled quite a catalog of firsts within the ape kingdom: walking upright, developing opposed thumbs, making stone tools, using fire, learning to talk and developing elaborate cultures. Perhaps the cleverest thing we ever did was to invent agriculture. We were lazy. And we discovered that if we kept our animals penned in and made them tame, it was easier to gather our meat than to go out hunting. And then we discovered that if we drank their milk, we got a lot more energy out of the cows than by simply killing them. About the same time we discovered that if we artfully sowed the seeds of our favorite fruits and grains in the ground close to camp, and helped them a little bit, they would grow. It was a lot easier than going out after wild food. And so began pastoralism and agriculture, which changed the life of all of mankind starting at the end of the last Ice Age, about 10,000 years ago.

Agriculture and pastoralism resulted in wealth: at the most basic level, livestock and stores of grains, and then craft work such as basketry and pottery, buildings, gold and so forth. While trade had existed among Stone Age peoples, it exploded with the emergence of real wealth. Mankind had to improvise systems to deal with it.

So what did we teach ourselves? We developed arithmetic, so we could keep track of from who had received how many bushels of what from whom, and we invented writing so we could write down the transaction. Cuneiform, the first, was kind of clumsy, marking wet clay with sticks. Then the Egyptians invented paper and the Phoenicians invented the alphabet. Today all of Western languages are alphabetic, and the Chinese and Japanese, who hold with the symbols, have highly stylized ideograms so they can more easily learn to write, and learning to write remains more difficult for them than Westerners. Language teachers consider Chinese to be the hardest of the world languages to teach, the main reason being its lack of an alphabet.

⁴⁹ Joanne Calderwood, writing in *The Self-Propelled Advantage*, 2013, calls it self-mastery.

But let's bring this back to Edward's education. The key point is that the things any student has to learn are quite artificial. They are inventions of our own culture rather than anything out of nature. In our modern age we have learned several other things, or rather, we have invented several other things that are equally demanding of our attention. We need to learn how to use all sorts of electronic gadgetry. Though the designers' hope is that that their products are intuitive, that's often not the case.

A far more difficult thing to learn is how to navigate through the forests of symbols that our fellow human beings have thrown up around us. This includes how to navigate billboards, and how to manage our finances. These are again artificial constructs. There is nothing in the animal world analogous to money. Our brains don't deal with it terribly well because evolution didn't structure us to do it. And, as my favorite trio of researchers on illogic, Daniel Kahneman, Dan Ariely, Robert Trivers, and the many people who investigated the meltdown of Wall Street will testify, we are quite irrational about money. I need to teach Eddie about money as well as reading and writing. It will be interesting because there isn't really a curriculum and every financial guru who emerges seems to lose luster over time. It has to be self-study.

Along with learning about money, Eddie has to learn about risk. Human beings are truly irrational when it comes to risk, and a major fact of life is that there is risk in everything, even in doing nothing. I hope we can have conversations early and often about what people believe and why, and the obvious fact that not all of them can be right. The most interesting aspects concern the ways in which people and governments are systematically wrong. Vast fortunes have been made betting on the folly of government. By the time he comes of age there will be more stories to tell, probably about those brave souls who bet wisely on the impending collapse of western financial systems.

5.1.5. What were the educational objectives of bygone days?

Education was a private matter everywhere in the world until two centuries ago. Rich parents hired tutors for their children or sent them to private schools - the English call them public schools - some dating back to the 7th century. Otherwise, families were on their own.

Diane Ravitch is the reigning educational historian of the American establishment. Working at Washington's center-left Brookings Institute, she is nonetheless quite critical of the American educational establishment. As one title, *Left Back – A Century of Failed School Reforms*⁵⁰ suggests, she writes bemusedly about the frequent, quirky fads that have jerked the direction of public education back and forth over the past century. John Gatto, a former New York City and then State Teacher of the Year, ingloriously fired by the same system, wrote the darker and more personal *The Underground History of American Education*.⁵¹ The authors are in substantial agreement about the educational establishment and about one point in particular. The schools are there to look after the best interests of everybody *except* your kids and you. If you want your kids to get a real education, you are on your own.

⁵⁰ Diane Ravitch, *Left Back – A Century of Failed School Reforms*, 2000

⁵¹ John Gatto, *The Underground History of American Education*, 2000. Available as book or pdf download

The Prussians under Bismarck created public schooling in the early 19th century. Minister Friedrich von Schrötter quipped that, "Prussia was not a country with an army, but an army with a country." That army needed the support of patriotic soldiers, disciplined workers and productive taxpayers. Public education was implemented to serve the ends of the state. The three-tier system they established endures in today's Germany: academic education for the most talented, white collar education for the middle layer, and manual trades for the masses. It is no surprise that Germany today excels in manufacture but isn't much of an academic powerhouse.

Germany nevertheless established among the first PhD programs, to which ambitious Americans flocked in the latter half of the 19th century to become pedigreed Pooh-Bahs when they returned home. During the decades bracketing the turn of the twentieth century legislators implemented compulsory public schooling throughout America and set up the schools of education such as Columbia, Chicago and Stanford, which still set the tone today. They were extremely well funded by men like Carnegie and Rockefeller, men with clear ideas about the kinds of workers and consumers they wanted the system to produce. Gatto writes that they wanted to keep the kids quiet, occupied, and out of the workforce until their time had come. Specifically, they and the unions wanted to keep children from competing with adults. The words "teenager" and "adolescent" entered the lexicon about this time. The project of prolonging childhood has been wildly successful. Today, a great many of our youth never do attain adulthood, in the sense of taking charge of their lives. Gatto enumerates the many interests that are served by the "enstupidation"⁵² of the populace via public education.

It is ironic that 100 years ago some educators' stated goal was to prevent the breeding of the lower classes. Just the reverse has happened. The more affluent classes caught the message and believed it, and stopped having kids. Those whom the erstwhile elites would have wished were less fertile have continued to breed abundantly⁵³.

Schools in North America and much of Europe have shifted to serve changing demographics. Thilo Sarrazin⁵⁴ writes that the German schools are striving with difficulty to educate Turks and Africans. In France and the Netherlands it is Muslims who are unwilling, perhaps unable to absorb an education or to assimilate.⁵⁵ Minorities now make up a majority of U.S. schoolchildren, dragging down standards of performance to the lower of what those children can achieve or their parents expect.⁵⁶

⁵² Not Gatto's, but a useful coinage by Internet columnist Fred Reed
<http://www.fredoneverything.net/Enstupidation.shtml>

⁵³ Richard Lynn and Tatu Vanhanen correlate national average intelligence against income in *IQ and the Wealth of Nations*, 2002. Matching their data on national IQ with UN figures on national fertility, one finds that no nation with an average IQ greater than 96 (Argentina) has a fertility rate above 2.1, the level required just to sustain a population. Some of those at the bottom of the intelligence scale have fertility rates exceeding 6.

⁵⁴ Thilo Sarrazin, "Deutschland Schafft Sich Ab." 2010

⁵⁵ See Sjunnesson, Jan *The Swedish Story*, 2013 and Obertone, Laurent *La France Orange Mécanique* 2013

⁵⁶ Conor Dougherty and Miriam Jordan, *Minority Births Are New Majority*, Wall Street Journal, May 17, 2012

It appears that the single mission of the Education schools, state education associations, school boards, PTAs and administrators is to eliminate the differences in average achievement among the races. Or, putting it as bluntly as does a book title, eliminating *The Black-White Test Score Gap*.⁵⁷ Trillions of dollars spent over the course of a century have not changed relative group performance much at all, but the vain attempts in that direction causes ever more jobs to be created in the education bureaucracy. Moreover, it makes most schools less and less attractive places to be, raising the premium for attending those few schools in neighborhoods that are beyond the financial means of poor families. The advantage of a Walt Whitman or a Thomas Jefferson high school is above all geographic⁵⁸. Poor people cannot live in those districts. The children can all be instructed with the best of egalitarian pap, with a high level of confidence, seldom articulated, that there will be a manageable minority of difficult-to-educate children.

5.1.6. The purpose of public school education according to John Gatto

John Gatto's short take on American public school education is that, just as in Prussia, the state delivers the education for its own purposes, not that of the parents or the child⁵⁹. Even the state does not get its way. There is what Gatto calls the agency problem. Every one among the disparate groups involved in education – teachers, administrators, unions, school boards, textbook publishers, state education associations, education schools and national ministries – has its own agenda and a roster of employees whose salaries depend on the status quo. These agents of the state are concerned with their own interests, not yours. They are too numerous and too diffuse for anybody to fight. The best alternative is simply to opt out.

Dale Stephens takes the argument a step further, concluding that the university system has become so afflicted by the same sets of problems that it is no longer the best vehicle for obtaining a higher education. It appears that, as always, if you want a job done well, you have to do it yourself. Success comes to people who realize early on that nobody else is looking out for their interests, and who take charge of their lives even as children.⁶⁰

5.2. The stated ends of education have evolved over the last five decades

America originally borrowed the philosophy of the Prussian three-tier system of education. The top tier of high school students would be programmed for university education, and the remainder channeled into clerical or mechanical positions. As Diane Ravitch notes in *Left Back, a Century of Failed School Reform*, the balance between academics and vocational education has vacillated faddishly ever since. I graduated in 1960 having taken mechanical drawing, shop and typing courses alongside kids for whom they were intended as preparation for earning their living.

⁵⁷ Christopher Jencks, Meredith Phillips *The Black-White Test Score Gap* 1998

⁵⁸ In Maryland and Virginia, respectively; among the top public high schools in the Washington DC area

⁵⁹ See the section above entitled "Educational objectives of bygone days"

⁶⁰ Dale Stephens *Hacking Your Education*, Kindle, 2013. See also *The Self-Propelled Advantage* by Joanne Calderwood, 2013.

5.2.1. A modern objective is that all children go to college

Today's America suffers the Lake Woebegone⁶¹ syndrome, the belief that all children are above average and should therefore go to college. President Obama said "I want all our children to go to schools worthy of their potential—schools that challenge them, inspire them, and instill in them a sense of wonder about the world around them. I want them to have the chance to go to college—even if their parents aren't rich."

The paradox is that while aspirations soar, high school curricula are getting weaker by the year, the SAT and ACT tests are being "recentered," i.e., dumbed down, and standardized tests such as the government's NAEP (National Assessment of Educational Progress) and PISA (Program for International Student Assessment) show that American students fare increasingly poorly in international comparisons. This despite the fact that European schools are also grappling with educating increasing numbers of immigrant children whose performance remains stubbornly below that of the native stock.

We are led to believe that the bulk of the jobs being created in our economy require a college education. Parents, high schools, and certainly the sharks touting student loans, student credit cards, college sports and colleges themselves want kids to go to college. It is a business. Many kids graduate from college without any significant new knowledge, a delay of four or more years getting started in life, and a substantial amount of debt between student loans and the credit cards that rapacious financial companies have so generously given them. Whereas an education in the hard sciences or some vocational field such as occupational therapy pays for itself handsomely in lifetime earnings, most liberal arts majors have to struggle even to pay back their debts and are lucky to break even. All that they have to show for college is a few years of good times during an extended adolescence. What they learn is often of no value in the marketplace. I agree with Richard Arum⁶² that the measure of a college education should be Adequate Yearly Progress. His question is whether the college helped a student learn appreciably more than he could have picked up on his own over the course of as many years. Does a college education represent four years' progress in life? The answer is generally, no. The debt a student incurs, however, can dog him for a lifetime.⁶³ To the more basic question, does investing in a college education yield a positive lifetime return, the answer is generally, "No."⁶⁴

The whole American establishment pushes education as a way of bettering oneself. Actually, the belief is worldwide: you hear it throughout Europe and in Haiti and Ukraine as well. They get the cart before the horse. For people of middling ability, education should be preparation for the kind of job that they can expect. The broad liberal arts education, with the foreign languages, the exposure to classical ideas, and introduction to the sciences and economics, was seen a century ago as appropriate only to the elite: people with money and/or brains. It turns out that traditional wisdom was right once again. Such an education is largely wasted on the masses. We

⁶¹ The fictitious home of National Public Radio's "*Prairie Home Companion*."

⁶² Richard Arum, *Academically Adrift* 2011

⁶³ As I write this, the percentage of delinquent and defaulted student loans is soaring. A cynic would say, pile on the debt; the government will be forced to write all trillion plus dollars off in a general amnesty.

⁶⁴ Financial Blogger Reggie Middleton offers a product called the Education Bubble Deflator which does the math.

are trapped in our hopeless optimism. No matter how unpromising a child may appear, the hope remains he may “find himself” during his college years. It certainly happens. The question is whether it happens often enough to justify the expensive gamble. If it were the kids’ own money they would usually not take the risk. But since it is invariably somebody else’s – government, loans, mom and dad, scholarships – they figure, why not?

5.2.2. For a century, observers of education have commented on the state’s desire to indoctrinate and control students

The schools train citizens the way they want them to be. The training is in the interests of the bureaucrats who run the schools, and only tangentially aligned with the interests of the government. The interests of the government are themselves only tangentially aligned with the long-term interests of society. Naturally, none of them are at all well aligned with the interests of the student.

5.2.2.1. Schools come out strongly against bullying

Just within the last decade American schools have implemented severe anti-bullying policies. There are myriad stories of the victims of bullying on the Internet. The stories that get the most play are those that involve effeminate boys, though there is lots of bullying among boys of all types and girls as well.

It is impossible of course to fight the anti-bullying bullies. You cannot very well come out and say that you are in favor of bullying. Therefore the anti-bullying forces have been quite successful in bullying school administrations to do things their way. They have long ago persuaded the schools to give up sports such as dodge ball, which can let the bigger kids score on the little kids, and at the mere hint of bullying some school administrations will suspend or even expel the putative bully. Children are usually not terribly well versed in the law; in these cases the perpetrator often simply doesn’t know appropriate limits of behavior.

The effect of the anti-bullying campaign is similar to that of the campaigns to elevate the rights of girls. It is a message for rambunctious boys to stay in their seats and not to cause trouble. Of course, that has been the message that the educational establishment has given boys for the last century or more. The women (I generalize – most seem to be women) have just given themselves stronger tools to enforce it.

I’m going to go out on a limb and observe that bullying, dares and double dares, and even childhood fistfights were a significant part of the formation of men in previous generations. Wellington observed that “The Battle of Waterloo was won on the playing fields of Eton.” Boarding schools were tough places. Those generations of men were inclined to fight to defend their country and to defend their families.

Correlation is not causation, so until some evolutionary psychiatrist comes along to prove the point, I will not claim that fisticuffs are an important part of a child’s education. I will however relate an anecdote from my own childhood. I was a soft, fat kid, inclined to run home to mommy when I suffered a reversal. However, when I was nine my mother had to turn her attention to my sister full-time for six months. My grandmother took care of the other two of us. One day I came home crying that Ricky

had beaten me up. She cocked her head like an old hen, looked me squarely in the eye, and said “Ricky’s smaller than you – you go beat him up.” I got no sympathy at all. It was a sobering message and an important one. I didn’t take any more guff from Ricky; I learned to defend myself.

I understood, at an early age and at a visceral level, that you have to fight to defend yourself. Today’s young men do not learn that lesson. They learn that whenever there is trouble brewing, a swarm of women will appear to break it up, smother it and take control. And I might, by extension, say that this is a widespread expectation of government. It is the mommy force that people expect to step in to quell disturbances. When this mommy force turns out to be ineffectual, the modern citizen is inclined to vote that the polity have more of it rather than conclude that it doesn’t work and take individual responsibility for deterrence.⁶⁵

I will certainly reprimand Edward if he turns out to be in any way a bully. It is simply not a successful strategy for getting along with your fellow man. If, however, he turns out to be the victim of some bullying I will use it as an opportunity to teach him. Rather than go after the bullies, attempting to extirpate something that is part of human nature, I would teach Eddie about this unfortunate aspect of human nature and how to deal with it. No kid can be protected all of his life. The earlier he learns, the better.

5.2.2.2. Schools teach that weapons are bad

Kids glamorize weapons and fighting. Little boys seem to turn any artifact that comes into their hands into either a gun or a sword. Generations of mothers have tried futilely to get them to stop their warlike games, but the attraction to weaponry seems to be innate.

Schools characteristically overreact. They will almost automatically send a student home if he shows up with a knife or a toy gun, and sometimes even if he simply plays make-believe with something that feels like a gun.⁶⁶ This probably makes sense, given the way that society has handicapped schools in administering any sort of discipline. It does not provide the kids with any practical teaching about the origins and uses of weapons.

John Locke observed that if a pupil has been taught the art of fencing, he will be inclined first to think he is better than he is, and second, to take offense more quickly so he can put his learning into practice. Locke dryly observed that this is this led to a number of unnecessary duels and deaths.

⁶⁵ See Laurent Obertone, *La France Orange Mécanique* 2013, Guillaume Faye, *Convergence of Catastrophes*, 2012, Theodore Dalrymple, *Our Culture, What’s Left of It*, 2005 among others for comments on government’s lack of effectiveness in discouraging home invasions and rapes by immigrants in Europe. “Turn the other cheek” may be a good policy within a homogeneous community; inculcating such a policy through the schools, and legislating the same, to govern how citizens react to people who regard them as the enemy, subject to a cosmical rather than an ethical code, has made citizens into victims.

⁶⁶ Drudge report headline today, January 31, 2013, from Sumpter, SC: “6-Year-Old Expelled for Bringing Toy Gun to School” The young girl cannot reenroll in the district.

Knives are a part of our everyday life. I plan to teach Edward how to use and care for our kitchen knives. I will not need any dotted line to connect them in his imagination with longer blades such as swords that might be used in fighting. Following Locke’s logic, however, I don’t intend to encourage him to learn how to fight with knives or any other type of weapon.

You will gather throughout this book that I become more and more pleased, as I reflect on my upbringing, with the way my father raised me. His teaching about guns was practical and low key. He had two 22 caliber rifles, one of them in octagon barreled classic dating back to the 1890s. He took me and the rifles to a public rifle range a few times and taught me how to shoot. There was no glamour in it, no sense of why I might need to know how to use a weapon. It was just a piece of practical knowledge that every boy should have. After I was acquainted with guns, and expressed no more interest, we stopped going.

The Army reacquainted me with rifles. I achieved the middle ranking for marksmanship. After our National Guard unit had been called up for service in the race riots in Watts and Hunters Point, in 1965 and 1966, I went to the armory on Monday nights for a few months to polish up my skills. Had life ever brought me to a showdown, I intended to be the one who came out of it alive. I was comfortable to have a weapon with me during my time in Vietnam, and equally comfortable that I never had to think of using it.

I consider teaching Edward about guns to be part of my responsibility of teaching him about the facts of life. I hope also that showing him I am acquainted with weapons, regarding them as necessary tools but certainly not romanticizing them, will lead him to look at them in the same way. I don’t know if we will have firearms in the house for self-defense. It depends a lot on where we live⁶⁷. If we do, I want Eddie to be familiar with them and to understand how important restraint is. Two and a half centuries ago I lost a couple of ancestors to the Indians when a hotheaded 15-year-old son rejected his father’s request for restraint.

5.2.2.3. *Schools teach a one-sided view of racism*

Schools are unrelenting in their efforts to stamp out racism. The Al Sharptons of the world use the word racist with abandon. A fellow parishioner informed me in 2004 that the Republicans are a racist party. My kids have all called me a racist. It begged the question. What is a racist?

Every dictionary I consulted was unanimous. A racist is somebody who believes or practices racism. Now what is racism? The dictionaries in our household were all over the lot – see Table 1. It is some combination of beliefs, emotions and individual and group actions. Following the dictionary almost none of us are racists, or we all are.

Source	Date	Definition of Racism /racialism
American	2000	The belief that race accounts

⁶⁷ Ukraine, like most of Europe, has restrictive gun laws. More to the point, there seem to be few gun-related homicides. Staying here, it appears we will be better off without guns.

Table 1 – Definitions of racism		
Source	Date	Definition of Racism /racialism
Heritage College Dictionary		for differences in human character or ability and that a particular race is superior to others. 2. Discrimination or prejudice based on race.
Larousse Dictionario Usual (Spanish)	1974	racismo. Teoría que sostiene la superioridad de ciertos grupos raciales frente a los demás.
McMillan School Dictionary	1981	A doctrine or belief that one race, especially one's own, is superior to another; 2) a political policy or social system based on this. Also racialism.
Melhoramentos (Portuguese)	1987	racismo. Teoria que afirma a superioridade de certas raças humanas sobre as demais. 2. Ação ou qualidade de individuo racista.
Oxford English Dictionary	1993	The theory that distinctive human characteristics and abilities are determined by race.
Petite Larousse (French)	1992	racisme. Idéologie fondée sur la croyance qu'il existe une hiérarchie entre les groupes humains, les races; comportement inspiré par cette idéologie. 2. Attitude d'hostilité systématique à l'égard d'une catégorie déterminée de personnes.
Random House Dictionary of the English Language College Edition	1969	A doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior. 2. A policy, government, etc. based on such a doctrine. 3. hatred or intolerance of another race or other races.
Wahrig Deutsche Wörterbuch	1974	Rassismus: Rassenhaß; Unterdrückung von Menschen anderer Rasse.
Webster New World Dictionary for Young Readers	1989	The notion that one race is better than another. 2. Prejudice against another race, that comes from this notion.
Webster New World Student's Dictionary	1996	The notion or teaching that one race is better than another or others and that it is important to keep the supposed purity of a race or the races. 2. Any program or practice of racial

Table 1 – Definitions of racism		
Source	Date	Definition of Racism /racialism
		discrimination, segregation, etc. based on this notion.
Websters New World Dictionary	1953	1. Racialism (see following). 2. program or practice of racial discrimination, segregation, persecution, and domination based on racialism. Racialism: a doctrine or feeling of racial differences or antagonisms, especially with reference to supposed racial superiority, inferiority, or purity; racial prejudice, hatred or discrimination.
Webster's New World Dictionary College Edition	1980	Any program or practice of racial discrimination, segregation, etc. based on racialism. Racialism: a doctrine or teaching, without scientific support, that claims to find racial differences in character, intelligence, etc. that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races.

A racist society implements discriminatory policies that result in segregation, discrimination and persecution. Legislated discrimination against Blacks was reversed in the 1950s and 60s in the United States. Affirmative action, which is discrimination against Whites and Asians, has prevailed for four decades. Laws have been widely and successfully enacted against the kinds of acts that define an individual racist, discrimination and oppression. They generally presume that racism is confined to Caucasians.

The Germans tell it like it is as far as emotion goes. They define racism as Rassenhaß, literally "racial hatred". Several definitions bring up the notion of racial purity, which strikes me as an emotional issue. Prejudice remains in the category of emotion until it is acted upon. Most people in the West deal with individuals of other races every day, and see mixed couples on the streets and in movies. We are inured. We are also aware that some minorities go out of their way to find excuses to take offense. We have learned to be careful not to say anything that might be misconstrued.

In the belief category, all the definitions agree that it is racism when one believes that there is a natural hierarchy of races, especially to suppose one's own race is better than the rest. A broader definition would hold that one is a racist if one believes that people of different races are different in ability. The only way such a claim can have meaning is if it applies to averages, which makes it racism to notice that great gymnasts are often Oriental, chess players Russian, basketball players black and hockey players white.

All people living in mixed societies notice other things as well. The incidences of different races among different professions, in different neighborhoods, driving different cars and among the photos that appear in the newspaper associated with crime. The news informs me of the average scores achieved by different races on standardized tests such as the SAT. If making mental associations such as these defines a racist, only the most profoundly out of touch are not racists.

People from every part of the political spectrum note these facts. The chief difference is in their explanation and interpretation and opinion on appropriate courses of action. The liberal arguments are primarily environmental. To them, the chief cause of minorities' underperformance is past and present discrimination, and the proper course of action is to give them the opportunity to excel by remedying that discrimination. The conservative argument is that performance differences have been found to be in significant measure genetic (the counterarguments are vociferous but largely ad hominem -- there has been no effective rebuttal to the findings Vanhanen, Rushton, Lynn, Jensen, Murray, Herrnstein, Terman et. al.). The differences may also be to some degree cultural, but in any case it is not the government's job to change people's cultures or genetics. The government must and does provide equality under the law, at least to the degree that it has ever been available in any human society, and the success of large numbers of minority citizens is testimony to the fact that they are not all held back by systematic discrimination.

Conservatives and liberals differ primarily on prescribed courses of action for remedying inequality. Conservatives tend to be of the opinion that citizens must be responsible for their own lives. They take it as given that each individual is uniquely endowed with the characteristics needed to make him or herself successful. It has always been thus, regardless of race and privilege at birth. Whatever their degree of individual competence in different fields, relieving people of responsibility for their own lives does not make any of them more productive citizens. Liberals tend to see groups rather than individuals, and to find that some are so disadvantaged that government must step in to protect them. Government, they propose, should enable them to compete more successfully if possible, and protect them from fate if they are not competent to care for themselves.

In terms of race, this has come to mean that liberals favor programs that redistribute society's goods to minorities, who are disproportionately represented among the disadvantaged. Conservatives believe that such distribution perversely distorts the incentive to work and that money is better managed by those who earn it than by government. They note that government programs are invariably expensive to administer, compromised by fraud, and tend to funnel money as much to individuals clever enough to game the system as to those with real needs.⁶⁸

George Bernard Shaw observed that a government that robs Peter to pay Paul can always depend on the support of Paul. It is no surprise that the parties have a differential appeal to voters. In the broadest sense, conservative candidates and

⁶⁸ For example, almost 5% of working-age Americans are receiving federal disability payments. This is a threefold increase over 1970, when the workplace was more dangerous, and almost 30% just since the crisis of 2007. Minorities are overrepresented by a factor of approximately three. Almost all these people are out of the workplace for good, being given \$1,000 per month to survive as they will.

platforms appeal to those who pay the taxes that would be redistributed. Liberals appeal to the prospective beneficiaries. The former tend to be white, the latter minority. Is either party racist for making such appeals? More significantly, could any party devise a platform that did not in some measure generally favor members of one race over another?

If seeing the world as it is and looking out for our own self-interest is racist, we are all racists. If racism retains its most common historical meaning, that of oppression, discrimination and prejudice, then D'Souza⁶⁹ is right that racism is largely a thing of the past and is not a major factor in modern politics. Today the use of the epithet "racist" provides more information about the person doing the describing than the person or group being described.

Racism has become subject to a double standard, the belief that only white people are capable of racism, and that other races, the supposed victims of white racism, cannot hate whites. Therefore, should a white person make some statement or take an action that might be motivated by racism, that motive is immediately imputed. Conversely, if a non-white in some way harms a white, the motive is assumed to be something other than racism. Consistent with this double standard, but wholly inconsistent with traditional judicial logic, "hate crimes" supposedly motivated by racism are subject to different punishments than the same crimes committed with different motivations.

The upshot is that public school students are generally taught that white people are uniquely guilty, historically and on an ongoing basis, of discrimination. This is the underlying rationale for demands for reparations for slavery, affirmative action and other legal discrimination in favor of everybody except whites, and hence, of course, against whites. American and European schools have been sufficiently successful in spreading this message that many, perhaps a majority of both white and other students believe it to be true. White children reject what used to be considered proud moments in their national histories, and acquiesce to being victims of reverse discrimination. Virtue must be its own reward in this case; they never experience any gratitude, only demands for more and more concessions when despite whatever favors they have been given or wheedled, other groups' performance still trails that of whites. The irony is that today's generation of students has known only two kinds of official discrimination throughout their lives: against whites and males.⁷⁰

This is a book about educating my children in Ukraine. I include this section about perceived racism in the United States as an example of the kinds of issue I am avoiding by being here. I have observed it closely, and had to deal with it more often than I would have liked over the course of a lifetime. To make a play on words, it is a subject that I hope is of no more than academic interest to my children. The West's inability to deal honestly with the race issue has been a disaster for its school systems, public and private. The acceptance of false assumptions to explain differences in student performance, because ideologies will not permit recognizing the truth, has crippled the system's ability to provide children with educations appropriate

⁶⁹ Dinesh D'Souza *The end of racism: principles for a multiracial society* 1996

⁷⁰ America is not at all unique in this. See Theodore Dalrymple, *Our Culture, What's Left of It*, 2005, Thilo Sarrazin, *Deutschland Schafft Sich Ab*, 2010, Jan Sjunnesson, *The Swedish Story*, 2013, and Laurent Obertone, *La France Orange Mécanique* 2013 for discussions of how it works in Britain, Germany, Sweden and France.

to their native abilities, and packed with curriculum with courses that do not contribute to a child's mastery of the fundamentals: reading, writing, mathematics, and a basic knowledge of history, science and economics.

5.2.2.4. *Schools' teaching on gender reflects activist agendas rather than settled science*

The “nondiscrimination” message delivered by schools discriminates against boys as much as it does white people. There was, and continues to be, a widespread belief that schools somehow favor boys. It became a front-burner issue in the 1980s with the publication of *Reviving Ophelia*.⁷¹ The authors were everywhere to be seen on the lecture circuit, and the Episcopal day school on whose board I served meticulously examined the curriculum for any hint of favoritism towards boys, and implemented measures that to me appeared to favor girls.

Women simply will not allow any challenge to the theory that women are just as good as men in any given field. When Larry Summers, President of Harvard made such an offhand remark in 2006, backed by the best of scientific evidence, it was to no avail. He lost his job. Women also, rather weakly, attempt to claim that men can be just as good at being mothers, although the claim is so preposterous that nobody except gay men pursue it with much vigor.

As of 2012 women undergraduates outnumber men 4 to 3, and in graduate programs by 3 to 2. That is hardly evidence of pervasive discrimination. In fact, it presents other kinds of difficulties. Educated women have a hard time finding marriage partners. They are less inclined to marry, and those who do, less inclined to have children. Predictably, the problem most affects the most intelligent strata of society. Jewish women are highly visible in most prestigious graduate programs, and they seem for the most part at least as interested in careers as marriage. Also, continuing my anecdotal observation, they seem increasingly less inclined to hew to tradition and marry Jewish men. Mainstream thinking on gender, as delivered by the public schools, undermines the society's ability to reproduce itself, especially the brighter elements of society, notably the Jewish community.

People in the field of education generally show a preference for theories over facts. They are unable to simply accept things as they are. Education as a field is in a permanent state of “reform,” which means that it is in a perpetual state of discovery of problems in need of educators' expert attention to resolve. Therefore, they cannot simply accept that there are more men than women in a field such as chemistry, or more Asians than Blacks in statistics. If theory says the proportions should be equal, it follows as the night the day that there must be some sinister reason why they are not. Somebody must be to blame, and the problem must be rectified. Empirical arguments such as “that's how it has always been,” or “men like smelly chemicals,” or “women hate squirmy frogs” won't hold up. Even worse are statistically valid studies showing that one group might actually be more talented than another at any given pursuit.

As we teach Edward – and that's the thrust of this book – we will encourage him to keep his eyes open and to see the world as it is. He has to be open to the possibility of

⁷¹ *Reviving Ophelia*, David and Myra Sadker, 1994

discrimination – he needs do, as he will surely be subject to discrimination – and he also needs to accept that sometimes things just are, and they have to be accepted as they are. The most powerful tools are:

- Occam's razor. "When you have two competing theories that make exactly the same predictions, the simpler one is the better."
- The null hypothesis in statistics. You need to be able to show that the correlation exhibited between two or more sets of observations would be highly unlikely to occur by mere chance
- Recognition of the fact that correlation is not causation. Just because Chinese have an epicanthic fold in their eyelids and eat with chopsticks doesn't mean that chopsticks affect a person's eyes.

The values we teach will lead him to accept every individual on his or her own merits. Tolerance will teach him to be ethical – courteous, honest, friendly – with people of all backgrounds. We need to temper a child's native altruism with the message that not everybody he meets will reciprocate his ethical behavior, and that there can easily be some truth in the stereotypes he develops from observation or picks up from others. He needs to be wary of idealistic pronouncements that are at odds with his life's experience.

5.2.3. The result of government policies concerning education

Our decision to homeschool Eddie is both positively and negatively motivated. Positive, in that we want the best for our child, and we want to control his upbringing. Negative, in that by deciding to homeschool him we are rejecting the offerings of the public school system and also rejecting broad exposure to popular culture. I have recounted above my history with public and private schools. Here is a short analysis of why I believe the school system does not work, and will not be fixed anytime soon to such a point that I would entrust Eddie's education to the educators.

Every human institution is subject to constant evolution. External factors such as inventions, the climate, discoveries and the condition of the other institutions within the world impact in the organizations goals and the resources required to carry out those goals. Even without the externalities, human nature continues to gnaw away at institutions. We express this as Gresham's Law: "The bad drives out the good." Public school systems were founded with the best of stated intentions. Early public schools had quite a bit to recommend them. However, they have evolved into a vastly expensive enterprise, serving the interests of the people who run them and only indifferently and almost incidentally the interests of the supposed beneficiaries, students and parents.

"I told you so's" do not count for much in life. A bit more than a century ago, when schools of education were getting started in the United States, skeptics ask "What for?" What a teacher needs most of all is a command of the subject being taught. Equally important are the teacher's innate, unlearned characteristics: native intelligence, and an ability to relate to children. Skeptics predicted that the educational establishment would become captive of nonsensical theories emanating from schools of education. The skeptics were right.

Teachers were unionizing when I was in school. The skeptics were saying that they would lose their professionalism and become lazy and nurse a sense of entitlement just like union labor in other sectors. The skeptics were right.

When Jimmy Carter set up the Department of Education in the 1970s, the skeptics feared that it would simply add another layer of bureaucracy and would do nothing to improve the public schools. The department quickly developed a number of dependent constituencies by handing out money, and despite brave campaign promises no conservative has been able to eradicate the Department of Education. Education itself has of course not improved. The skeptics were right again.

By the same process, state education agencies (SEAs) have expanded, taking prerogatives from local educators. The local boards of education have not, however, shrunk correspondingly. The multiple layers of bureaucracy atop the schools have continued to lay onerous and conflicting requirements on the schools themselves. The schools have responded by defensively expanding their own bureaucracies to the point where administrators generally outnumber educators. The administrators do not contribute to the process of education. Teachers who attempt to do a good job are seldom encouraged, and are often actively discouraged⁷². Huge numbers of politicians, including Clinton, two Presidents Bush, and almost every governor ever elected have promised to do something to improve education. There has been almost no long-term progress. Even short-term progress, such as that under Mayor Bloomberg in New York, usually turns out to be accomplished through smoke and mirrors.

As a taxpayer I can lament the huge waste of money. As a citizen I am sad at the way the system also wastes the lives of students, who end up leaving the system uneducated, under-educated and mis-educated. I can address this problem with respect to my own children by educating them myself. That's my plan. I will let the school systems collapse of their own weight, which is happening, though not fast enough to benefit us, as I quietly go about the business of giving my children the education that I believe will be appropriate for success in the world they will encounter as adults.

5.2.3.1. Home schooling has become more widespread

The disintegration of the public schools has been a long process. Concerned parents have sent their kids to private schools, "academies" set up in the South to avoid integrated schools, to Catholic and other religious schools. Educating one's children was considered a family duty until the 18th century, and while there were always a few people who omitted the middlemen, the homeschooling movement as such came to the national attention in the 1980s, when the groundbreaking book "Teach Your Own"⁷³ outlined schemes to circumvent heavy-handed compulsory education.

Homeschoolers are a disparate lot. Disaffected whites and people of religious convictions are overrepresented, but there are large numbers of black families as well,

⁷² See John Gatto, *An Underground History of American Education* 2000 for a frightening and amusing account of his many battles with the New York City school system bureaucracy.

⁷³ *Teach Your Own: The John Holt Book Of Homeschooling*, by John Holt, 2003

appalled at the lack of discipline, lack of moral guidance, and consequent lack of actual education being offered to their children.

The Internet has empowered homeschoolers tremendously. First, it allows them to communicate with one another, to share strategies on dealing with authorities and actually educating their children. Curricula and curricular materials are widely available, shared and for sale. Families within a given geography can find one another and share resources, often learning together. Working as a group, homeschoolers have become a political force. The Homeschool Legal Defense Association (HSLDA) counts several members of the U. S. Congress among its supporters.

That's where this line of reasoning turns back to my own situation. Pioneering homeschoolers fought the authorities for recognition of the right to school their own. Four or more decades of homeschoolers have shown that it can be done. They have assembled enough curricular material and organized enough mutual support websites that it is now relatively straightforward. We just have to be grateful to these pioneers who took the arrows for us, and follow where they led.

Europe is generally more statist than the United States; Eurocrats are less inclined to let go and allow a family to teach their own children. Wealthier northern countries where socialism has the greatest appearance of functioning, especially the Netherlands, Germany and Sweden, are the worst in this regard. Less wealthy Mediterranean and Eastern European countries are more inclined to live and let live. Ukraine and Russia have written the right to home schooling into law. A student represents a public expense. If the parents want to assume the burden privately, they tend to leave them alone.

5.2.3.2. Schools disseminate increasing levels of statist propaganda

It is hip not to trust the government. People make it the butt of jokes: the greatest lie ever told is: "I'm from the government and I'm here to help."⁷⁴ Young people don't trust the state, but don't trust each other much either, or even themselves. However much they may disparage authority, they submit to it, vote for it, and support it with their taxes. Children who attended public school generally see the government as both the cause of and the solution to every problem. A key issue in the presidential campaign as I write is the price of gasoline. Why on earth should a president put his hand into the markets to influence the price of gas? He cannot be effective, and we are foolish to give a president such power. But we do it. Governmental meddling with the financial system brought on most of the recent financial crises, and misguided policies in developed countries are bringing on what I predict to be "the big one" through their unlimited expansion of the monetary supply.

⁷⁴ Runners up, for fans of old people's humor: "The check is in the mail" and "Sure, I'll respect you in the morning." By way of explanation, a check is the snail-mail precursor to an electronic billpayer system, and the humor in the second is built on the archaic notion that a woman's chastity might be something of value. Just so you know, dear reader. Should I go further? Chastity is the notion that a woman should not have sex with just anybody and whenever she feels like it, but "save herself" for marriage. This in turn assumes that marriage is something worth having. It involves a complete moral structure which seems totally quaint. And, yet, I'll try to teach Eddie what it was/is about.

Nixon is said to have uttered the quote “We are all Keynesians now” about forty years ago. He was right, and that’s what generations of schoolchildren and economics PhDs have learned. I look forward to what they claim to have learned from the global financial meltdown now in progress.

For now, the state is an easy master. It does not ask for commitment. We have no military draft. The state expects no shows of patriotism – love of country is unhip, unfashionable. All it wants is that the citizenry shut up, pay their taxes, get along with one another, and do nothing to threaten the state itself. The government is watching citizens rather closely. Civil libertarians were up in arms when the Bush White House had phone companies eavesdrop on citizens. They are more muted, but still unhappy, as Obama continues the practice and adds drones, face recognition technology, license plate readers, intrusive airport searches, confiscating guns and prying into private financial records, all in the name of thwarting terrorism. Civil libertarians are quick to point out that these are exactly the measures governments use to suppress internal dissent and identify financial assets they can confiscate when they have run out of money.

Schools teach both equality and entitlement. The message is pretty much that of the UN Charter on Human Rights. The mantra is that all people, simply by virtue of their humanity, are entitled to fully equal treatment, generally including an education, a job, health care, and pension benefits. Though it is seldom stated directly, the assumption is that government will either directly provide or will guarantee these things. Just as with the price of gasoline above, students learn that it is the government’s responsibility to see that their worldly needs are somehow met. Schools and students alike do not delve in any depth into the question of how this might be. There is an assumption that society is rich enough to afford it all; the question is one of allocating the wealth, not remedying any scarcity. As the schools in general do a poor job of teaching reasoning, especially mathematical reasoning, most students do not recognize that there may be practical limits on the benefits they receive from government.

Eddie will have to learn, as part of his own education, something of the messages that Western public school students are receiving as part of their education, and therefore, why they see the world differently from him. Our message for Eddie will be that he can and should expect just about nothing from government. He should learn to get what he needs by himself. If government turns out to be useful, he can be thankful, but in general he has to be on his guard lest the substance that he has created and earned be taken from him for redistribution under such a plan. There is no free lunch. As Edmund Burke wrote long ago, government has a legitimate role to play in coercing the citizenry to behave civilly towards one another, to provide public goods and services such as roads, policemen and garbage collection, and to protect the polity against outside threat. On the other hand, as he also wrote, individual politicians and civil servants have a private interest in expanding government, making themselves indispensable and giving themselves greater pots of tax money to distribute. Our job will be to provide Eddie with a Burkean sense of how the world really works, starting with the premise that the only person in the entire world who is entirely dedicated to his welfare will be Eddie himself.

Schools do not actively teach students how to be consumers, though school environments rather unconsciously promote such values. Most student populations are saturated with advertising and relentless peer pressure, enough to ensure a market for every new sneaker from Nike or gadget from Apple. Cafeterias and vending machines, of course, offer kids the chance to buy junk food and drinks. The schools do not teach kids how to be intelligent consumers. Today there is no longer much trace of the Protestant Ethic of deferred gratification, any notion that one should have the money in hand before satisfying the desire to spend. They don't do much about teaching kids how to manage a savings account or use credit wisely. Teaching Eddie at home will simply spare him all this exposure.

Schools with diverse student bodies of course teach them all to get along, to the point that they actively squelch any expressions of curiosity about the differences among races, sexes and sexual preferences, and actively issue materials presenting the proper, politically correct points of view on such subjects.

The best defense is a good offense. Eddie will not be raised as a racist, chauvinist or a homophobe, but he will know that his father considers most questions, including those that would be condemned as such, to be worthy of investigation. We'll tell him what we know, that it is perfectly all right to talk to us about these issues, and that in the West it is prudent not to talk too openly about them. People might take offense, and big brother might be listening. We don't want to actively discourage him from taking on the powers that be, but we want to encourage him to practice judgment. One man cannot right all the world's wrongs.

5.2.4. School teaches kids to be passive. I am going to teach Eddie to be active.

Public schools, and most private schools as well, look at students as passive recipients of knowledge. John Taylor Gatto writes: "The Chinese character for school shows a passive child with adult hands pouring knowledge into his empty head."⁷⁵

And he continues:

At least nine major assumptions about the importance of government schooling must be acknowledged as false before you can get beyond the fog of ideology into the clear air of education. Here they are:

- 1) Universal government schooling is the essential force for social cohesion. There is no other way. A heavily bureaucratized public order is our defense against chaos and anarchy. Right, and if you don't wipe your bum properly, the toilet monster will rise out of the bowl and get you.
- 2) The socialization of children in age-graded groups monitored by State agents is essential to learn to get along with others in a pluralistic society. The actual truth is that the rigid compartmentalizations of schooling teach a crippling form of social relation: wait passively until you are told what to do, never judge your own work or confer with associates, have contempt for those younger than yourself and fear of those older. Behave according to the meaning assigned to your class label. These are the rules of a nuthouse. No wonder kids cry and become fretful after first grade.

⁷⁵ John Gatto, *The Underground History of American Education*, 2000, page36

- 3) Children from different backgrounds and from families with different beliefs must be mixed together. The unexamined inference here is that in this fashion they enlarge their understanding, but the actual management of classrooms everywhere makes only the most superficial obeisance to human difference—from the first, a radical turn toward some unitarian golden mean is taken, along the way of which different backgrounds and different beliefs are subtly but steadily discredited.
- 4) The certified expertise of official schoolteachers is superior in its knowledge of children to the accomplishments of lay people, including parents. Protecting children from the uncertified is a compelling public concern. Actually, the enforced long-term segregation of children from the working world does them great damage, and the general body of men and women certified by the State as fit to teach is nearly the least fit occupational body in the entire economy if college performance is the standard.
- 5) Coercion in the name of education is a valid use of State power: compelling assemblies of children into specified groupings for prescribed intervals and sequences with appointed overseers does not interfere with academic learning. Were you born yesterday? Plato said, "Nothing of value to the individual happens by coercion."
- 6) Children will inevitably grow apart from their parents in belief, and this process must be encouraged by diluting parental influence and disabusing children of the idea their parents are sovereign in mind or morality. That prescription alone has been enough to cripple the American family. The effects of forced disloyalty on family are hideously destructive, removing the only certain support the growing spirit has to refer to. In place of family the school offers phantoms like "ambition," "advancement," and "fun," nightmare harbingers of the hollow life ahead.
- 7) An overriding concern of schooling is to protect children from bad parents. No wonder G. Stanley Hall, the father of school administration, invited Sigmund Freud to the United States in 1909—it was urgent business to establish a "scientific" basis upon which to justify the anti-family stance of State schooling, and the programmatic State in general.
- 8) It is not appropriate for any family to unduly concern itself with the education of its own children, although it is appropriate to sacrifice for the general education of everyone in the hands of State experts. This is the standard formula for all forms of socialism and the universal foundation of utopian promises.
- 9) The State is the proper parent and has predominant responsibility for training, morals, and beliefs. This is the *parens patriae* doctrine of Louis XIV, king of France, a tale unsuited to a republic.

You will note that Gatto's list coincides quite well with my observations. Our perspectives differ only in that we are educating Eddie in a foreign country instead of creating our own educational enclave within my mother culture.

Students are pushed through the public school education merely accumulating the credentials that the authorities have deemed necessary for every child. After attaining the stipulated age and the appropriate credentials, they passively accept the judgment of some corporate entity as to whether or not they are worthy of employment. Once employed, the individual is expected to passively process whatever work the higher-ups push in his direction, and hope that the ability to process said drudge work is superior to that of his fellow cubicle dwellers and that he may be promoted. Facility in

parroting platitudes and backstabbing are also useful. The Rockefeller-Carnegie dream of an ideal worker-consumer has been realized.

Scott Adams' Dilbert cartoon does a brilliant job of satirizing the kind of existence nobody could possibly want for their child... being the passive underling to an incompetent boss. Our message for Eddie will be to be in charge of his own life. Don't be passive!

5.2.4.1. He will actively learn about money

The key insight in taking active control is Adam Smith's invisible hand. We earn our living by doing things that other people find useful. "It is not from the benevolence of the butcher the brewer, or the baker that we expect our dinner, but from their regard to their own interest."⁷⁶ I will lead Eddie early in life to do things for other people in exchange for money. He can:

- Help his mother in the garden, for a few kopeks an hour, and
- Teach English to neighborhood kids, and
- Teach other subjects to kids, as his talents permit, and
- Run errands for elderly people, a rapidly growing demographic

I also plan to teach Eddie about trading and investing. I will be entering my eighties as he enters his teens. One doesn't have to be a statistician to anticipate that I will lose a little bit of mental acuity in my ninth decade. I will depend on Eddie to help manage my IRA portfolio, when possible giving him some fraction of it to manage by himself. I hope he takes a strong interest; it is the money that will support him in college and his mother in later life.

Investing teaches a person a great deal about himself. It teaches humility: you cannot know for sure which way a stock is going to go. On the other hand, it teaches the benefits of diligent research. People who made themselves excellent at researching investments, such as Warren Buffett, Peter Lynch, Michael Milken and George Soros, became extraordinarily rich. A more ordinary investor like me can usually get a better return than the interest banks pay. More than that, a great piece of mind comes in actually understanding something of the way markets work. It is the passivity argument again. Most people are passive victims of the investment managers who put their retirement money to work. They may know that on average hired managers do no more than keep up with the market, and actually trail the market after taking into consideration the rich fees that they usually charge, but they cede control anyhow. Eddie needs to learn early in life the virtues of taking charge of his own finances.

Getting Eddie involved in investing will have a couple of benefits that are unique to my position in Ukraine. He will grow up speaking and reading Russian and Ukrainian better than his father. Unpredictable as the Ukrainian markets are, they still offer much more upside potential than the mature markets of the United States. This is a good place for a savvy stock market trader even as I write, and I expect it will remain one as Eddie comes of age. If financial markets collapse sometime during his childhood, which appears to be an inevitable, opportunities should be available for the

⁷⁶ Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* 2002. (Kindle Locations 202-203). Public Domain Books. Kindle Edition.

bold and adventuresome. The biggest fortunes are seeded in the worst of times, in market bottoms.

5.2.4.2. We will actively prepare him for relationships

From a biological perspective, the most meaningful success an individual has is reproductive success. That means passing his genes on to a next generation⁷⁷. I expand that to include passing on culture. Many human beings, Jesus Christ heading the list, had a significant impact on the human race without contributing in any genetic sense to its perpetuation. For myself, I keep it simple. Grandchildren will represent success for me. My focus in life is on preparing my children to give me grandchildren.

In addition to learning how to make a living, I need to teach Eddie how to be attractive enough that some woman will have him, and how to raise a family. Fortunately the factors that make a person successful in one endeavor in life are usually fairly applicable to others. If I am successful in encouraging Eddie to perform services for other people in exchange for money, I will have taught him how to sell himself. He needs the ability to convince people he can do a job, and then the ability to do the job itself. That's an awful lot like courtship. In that, you need to get a woman to take you seriously as a suitor, and then to have faith that you will follow through as a husband. You need to develop social skills: conversation, humor, singing and acting, bluffing and even a bit of bullying to make sure things happen the way you want.

Every human being employs and is in turn subjected to all of these manipulations in the course of social intercourse. Most people enter the arena passively, reactively, untutored, responding ad hoc to bullying or being the butt of jokes. I hope I'll be able to encourage Eddie to be verbally expressive. He is off to a good start as a toddler. He cries all the time, demanding our attention, doing his best to manipulate this mother and me into giving him all our attention. While I am not enthusiastic about spending my life as his pawn, I am happy to see him try and will be disappointed if he stops. I want him to aggressively seek his own interest. We will teach him how to temper the fire, to show good manners, generosity, sympathy, and concern even as he looks out for himself. In Steven Covey's words⁷⁸, we will lead him out of dependence into independence, and then temper that with the generosity and confidence of interdependence. Covey writes in *Seven Habits of Highly Successful People*:

- We all start out life as babies completely dependent on our parents or other person to take care of us. This is a state of weakness and powerlessness.
- As we grow up we work to become independent, moving out of our parent's home, earning money for ourselves, etc. A person at this level is able to do things for himself and does not need anyone else to survive.
- The greatest human achievements come from people working at the third level, interdependence. This is when people work together to achieve a common goal, and is the level of maturity of many people in a mature society or organization. This is how mankind has achieved things together that no single person could do alone. Interdependence is the state of human development of greatest maturity and power.

⁷⁷ Granted, as noted above in the section entitled "*The link between transmission of the genome and of culture*"

⁷⁸ Steven Covey, *The Seven Habits of Highly Successful People* 2004

As we develop our character as people, we grow in each of the seven areas described by the seven habits (Covey's *Seven Habits of Highly Successful People*)⁷⁹. In this process we move up the chart from dependence to independence to interdependence.⁸⁰

Marriage is the ultimate expression of interdependence. A man and woman depend on one another to raise children. The entire project of rearing children is unselfish. In the modern world, children bring no material benefit to their parents.⁸¹ The emotional rewards are often mixed, as children abandon both their parents' principles and the parents themselves in favor of more worldly attractions. The only reliable reward for having children is on a spiritual plane – the knowledge that you have done the right thing by the lights of your religion and your upbringing. We fully expect Eddie will be subjected to all of the secular snares and seductions of this age, of which more will certainly be invented by the time he attained his majority. It will be uphill work to convince him that the rewards of marriage and parenthood are real, that they are worth the sacrifice of more immediate interests such as making money and pursuing one's pleasures.

5.3. A child is strongly influenced by peers and the broader society

All children eventually belong to themselves. That is to say, as adults possessed of free will, they have the right to make their own decisions. We recognize, however, that decisions are constrained by circumstances, the limited range of options that are within the person's physical and financial means, and especially, the limited range of options that one has been prepared to consider.

⁷⁹ Habit 1: Be Proactive Take initiative in life by realizing that your decisions (and how they align with life's principles) are the primary determining factor for effectiveness in your life. Take responsibility for your choices and the consequences that follow.

Habit 2: Begin with the End in Mind Self-discover and clarify your deeply important character values and life goals. Envision the ideal characteristics for each of your various roles and relationships in life.

Habit 3: Put First Things First Prioritize, plan, and execute your week's tasks based on importance rather than urgency. Evaluate whether your efforts exemplify your desired character values, propel you toward goals, and enrich the roles and relationships that were elaborated in Habit 2.

Habit 4: Think Win-Win Genuinely strive for mutually beneficial solutions or agreements in your relationships. Value and respect people by understanding a "win" for all is ultimately a better long-term resolution than if only one person in the situation had gotten his way.

Habit 5: Seek First to Understand, Then to be Understood Use empathic listening to be genuinely influenced by a person, which compels them to reciprocate the listening and take an open mind to being influenced by you. This creates an atmosphere of caring, and positive problem solving.

Habit 6: Synergize Combine the strengths of people through positive teamwork, so as to achieve goals no one person could have done alone.

Habit 7: Sharpen the Saw Balance and renew your resources, energy, and health to create a sustainable, long-term, effective lifestyle. It primarily emphasizes exercise for physical renewal, prayer (meditation, yoga, etc.) and good reading for mental renewal. It also mentions service to society for spiritual renewal.

⁸⁰See also http://en.wikipedia.org/wiki/The_Seven_Habits_of_Highly_Effective_People

⁸¹This could easily change when government pension systems collapse, as they are now doing. Having properly reared, and therefore successful, children could once again become a person's best old-age insurance.

Despite what parents think, they are not responsible for the major part of their children's' socialization. We are all creatures of our time and place, captives to some degree of our backgrounds. American kids today do many things that would not have occurred to kids of my generation. They are generally ruder to each other and to their parents than would have been imagined. They wear more outrageous clothes. Many swear incessantly. They use curse words as fillers, between every pair of "um" "like" and "you know." They have reduced the significance of cursing down to a simple affirmation of tribal membership. Some other characteristics of children in general are that they don't believe in war, do believe illegal drugs are not harmful, don't believe loud music will damage their ears, and do believe that global warming is an immediate danger, that GMOs are harmful, and that big business is amoral and conservatives are stupid.

Children learn these behaviors from each other. The media – paid by people selling things – will discover some bizarre trick to get people's attention, such as trotting out a pop star to perform in iron underwear. Iron underwear shows up in the stores, and the kids outdo one another in prying money loose from their parents to buy it, then in wearing down their parent's resistance to letting them wear it to school.

I would never have cursed my parents. There was no precedent for doing so. I did not take drugs – they were not available. Conversely, I drank and smoked in high school because everybody else was doing it. It was hypocritical of my parents to tell me to avoid the things that they themselves enjoyed. On the positive side, we had a respect for learning, a general respect for our elders, and a fierce sense of fair play. Our young souls were outraged when, in 1957, Governor Orval Faubus used the National Guard to prevent black students from attending Little Rock's Central High School. As Californians we had no innate feeling for the historical forces at play, but we did have an innate sense of justice, and we ourselves attended integrated schools.

Some of the currents that affected my generation were largely unknown to my parents. In San Francisco we appreciated the beatniks' defiance of traditional expectations society might have laid on them. As high school kids we read poetry by Ferlinghetti and novels such as "On the Road." Our parents' generation's values leaned towards an absolute belief in the American project, a commitment to the kind of career success that had become widely available since World War II's G.I. Bill, and the very traditional values of church, chastity, marriage and children. The beatniks' values were anti-materialistic, questioning the wisdom of most parts of this enterprise.

Children are socialized in large part by their peers, and of course it happens in the setting where they spend the most time: school. Home schooling changes that setting. Our hope is therefore to claim a bit more control over Eddie's socialization than is usual simply by keeping him around us. We have to be realistic, however, in this regard. I expect the biggest advantage of home schooling will be in the schooling itself.

Stephen Pinker writes in *The Blank Slate*⁸² that education is the process of learning the things that don't come naturally. Reading, writing and arithmetic are such recent additions to the human skills inventory. We don't come prewired to acquire them easily. It is precisely because they are difficult that they are at a premium. Anybody

⁸² Stephen Pinker, *The Blank Slate – The Modern Denial of Human Nature* 2003

can talk; the marketplace places no special value on people with that skill. Not that many can compute investment returns, build an integrated circuit, or argue constitutional law. Those are the people who are well compensated, in money and prestige, by our society. I want to prepare Eddie to be among them.

5.4. We want our children to be successful by worldly measures

One of the contradictions within the Christian message concerns success. Christ alternately glorified the humble and poor, as in the Beatitudes from the Sermon on the Mount and a camel passing through the eye of a needle, and wise management, as in the Parable of the Talents. From an evolutionary perspective there is no question at all: a more successful person will attract a more highly desirable mate.

5.4.1. If it is in his personality, we will encourage Eddie to become his own boss

Our objectives in educating Eddie overlap a great deal with those of every parent. We want to prepare him to earn a living. I want him to be able to support a family of his own, and help his mother as she gets older.

Going beyond what the average parent wants of a child, I want Eddie to be in a position to be his own boss. One of the truths that I learned later in life is that letting other people manage you is a sure way to waste about half your talent.

There is a great deal of satisfaction in being your own boss. You have only one group of people to please, your clients. You do not have to worry about a hierarchy of managers each of whom has their own personal agenda and none of whom can fully appreciate what you do. Clients will teach you enough about human nature to keep you humble and flexible, and to test your integrity on a regular basis. Double exposure, through clients and a pyramid of bosses, is more than anybody needs.

Doing business in Ukraine poses an endless succession of challenges to one's integrity, and requires one to rethink the concept of integrity. If a policeman stops you on the road, is understood by all concerned that the best bet is to simply give him a small bribe. The policeman is underpaid and the courts are corrupt. Better he get the money than the system. The odds of your being indicted for suborning an official are totally negligible. Actually, the cops are not bad people and they have a sense of humor about the thing. Integrity simply has a different meaning in the context of Ukraine. In the United States, you can rarely bribe a cop because he has too much to lose. On the other hand, the police quite regularly set up speed traps in places with unreasonably low speed limits so they can mulct law-abiding, conscientious drivers out of \$100 per ticket and rack up statistics to the effect that the chief of police is vigorously fighting dangerous driving. To me, the Ukrainian police show more integrity than the Americans.

Teaching about integrity is rather like teaching the Bible. Both involve adherence to principles, applying judgment on a case-by-case basis. Having a sense of integrity requires that you recognize that paying bribes is in general unethical, but in the real world sometimes it is the best alternative. To be biblical, you recognize that homosexuality and divorce are things to be generally discouraged, but to be realistic you have to apply tolerance and judgment and accept the world as it is. Some of the

best people in the world marry the wrong people, or are innately gay. However, I would teach that to the extent it is a matter of choice, a faithful marriage is the better path to choose.

5.4.2. We will stress the importance of maintaining integrity in whatever he undertakes

Even if he works for himself, perhaps especially working for himself, Eddie will be confronted with challenges to his integrity. His reputation, and thus the substance of his life, will be grounded on the way he responds to these challenges. Being an independent agent will give him maximum flexibility in making the decisions. I expect we will have a large number of discussions about ethical issues as he grows up. At an early age we will instruct him in the black-and-white letter of the law, traditional concepts of morals and values outlined above, and the concept of judgment needed to adapt them to life's realities.

The words values, ethics and morality are often used interchangeably. The definitions I find for them are usually fuzzy and overlapping. To recap my essay in Part 3, I attempt to maintain the following distinctions: Values are our fundamental beliefs. Morals are values that are rooted in a belief system, such as Christianity or liberalism. Ethics is about our actions and decisions on the basis of our values/morality. Ethics apply within the sphere of family, tribe and nation. Historically they have not applied to foreign or enemy groups. Among the conundrums of our age are the facts that (1) the whole world is now bound by trade and travel links, and (2) widespread immigration has resulted in very different tribal groups living together in large metropolitan centers without a common ethical system.

Minority groups within Europe and the United States present an ethical dilemma. The traditional ethics of our societies require that we accord their members the same in-group treatment as everybody else. They, however, almost uniformly regard the white Christian society to which we belong and among whom they live as out-group, other, and even enemy. Enlightenment liberalism has extravagantly spread the umbrella of in-group ethical treatment even to animals, resulting in vastly more, and equally insoluble ethical dilemmas. When my son starts to balk, and recognizes that in order to survive one has to selectively apply general ethical principles; we will discuss the way one's judgment fits in on a case-by-case basis.

5.4.3. We want him to be the master of whatever wealth he acquires, not enslaved by it

I would like for Eddie to learn that money is only a vehicle, necessary to achieve one's ends in life, but not an end in itself. The irony is that this truth is much easier to discover if one is somewhat wealthy to start with. To give a few examples:

- o Once you own a large house, you realize that there is a limit to the pleasure it can bring. Moreover, you appreciate its liabilities. The large house takes a lot of maintenance. In a large house your children are out of your sight a great deal of the time, behind closed doors, where they have many opportunities to fritter away their time unproductively, or worse.
- o Once you own an expensive car, you come to appreciate that they are not much more reliable than cheaper ones, but they are more expensive to fix, and that you have to be more cautious in how and where you park, and you are likely to

- start to be so concerned about the appearance of this material thing to the point that you do not allow your children to act like children as they ride in it.
- Once you have experienced vacations in several foreign countries, the novelty of new places wears off, and you are forced to confront your own limitations: your inability to learn the languages you would like, and how difficult it is to divorce yourself from the preconceptions native to your own culture and learn from one which is different.

Reflecting on any of the above, an intelligent person realizes that it would result in chaos if even a fraction of the world's population were to consume at an American level. We would exhaust the planet's resources, pollute beyond any chance of recovery, and probably overheat the earth with a blanket of atmospheric effluent in the form of carbon dioxide and other greenhouse gases.

Like all children, Eddie will grow up comparing his relative wealth, worldliness, intelligence and looks to that of his peers. He will need to learn to be content with the knowledge that there are always extremes that he will never attain, but that what he has is adequate. The supplication he makes in the Lord's Prayer, "give us today our daily bread..." will be satisfied, but perhaps not "Lord, won't you buy me a Mercedes Benz."⁸³

I pray that we will continue to have the wherewithal to richly surround Eddie with the stuff of learning: books, intelligent company, and exposure to life experiences close to home and also abroad. I pray that through this he will see that our values are not dependent on money, but that a certain amount of money is essential to the freedom we need to live according to our values. This should bring him back to the realization that he has to position himself to make a comfortable living. A man needs more than a survivable minimum in order to attract a spouse and raise a family. Again, this is a matter of judgment.

5.4.4. Eddie should be connected to many different communities within society

Almost all education prepares a child to belong to something. He is formed as a citizen of a given country, a member of a given society, an adherent of a given religion. We will have to prepare Eddie to go through life with less such attachments than has been assumed by most prior generations. It will deprive him of much of the automatic support that inheres to being a member of an in-group, but free him to become what he will.

Murray and Herrnstein wrote in 1994⁸⁴ that the United States is becoming intellectually stratified, a theme that Murray took up again in *Coming Apart* in 2012.⁸⁵ Western societies are separating themselves into castes, not by heredity but by intellect and pedigree. In the latter book, Murray claims that affluent people in his archetypical "Belmont" (or my former Bethesda) simply don't know people from other walks of life. People in the neighborhoods where they grow up, with whom they go to

⁸³ Janis Joplin song lyric

⁸⁴ Charles Murray and Richard Herrnstein, *The Bell Curve*, 1994. Yes, there is another message in that book, more significant than the one that earned it notoriety.

⁸⁵ Charles Murray, *Coming Apart*, 2012.

college, whom they marry, and where they aspire to live as adults, are all cut from the same cloth.

I want my children to associate with other children who are well informed and articulate. I hope they are curious enough about the world around them to engage with other than PORGI's (David Gelernter's⁸⁶ pejorative for Post-Religious Global Intellectuals, the broad swaths of people who, despite certifiable intelligence, all manage to think more or less alike, in the manner of their college professors and New York Times columnists).

I am fortunate that Kiev society is not quite so stratified. Just by virtue of the fact that he walks, bicycles, takes public transportation and goes to the public beaches, Eddie will be exposed to people from different walks of life. I share the bus with some darker people who live half a mile away in condemned houses, have lots of kids, and are treated with some contempt by the bus drivers and proprietors of mom-and-pop kiosks. I occasionally talk to them. People say they are Gypsies from the areas bordering Hungary and Romania. I look forward to Eddie figuring out and telling me what they are all about, if there are any left after their shacks are torn down to make way for the new metro line.

5.4.5. I have my own Four Principles for a successful life

Not being guaranteed a position in society by virtue of belonging to a favored group, Eddie will simply need to outperform his peers. He will have to internalize values similar to those the Jews have learned and incorporated into their culture over the past three millennia. To survive one has to work harder and give more than others. The four key values that I will pass on to Eddie from my life's experience are:

1. Make a good accounting of your time. Don't waste hours of the day in ways that do not improve yourself, such as watching TV or playing video games. Don't waste years of your life: don't idle away time as a student when you could learn as much working. Don't spent time in a relationship once you know it is not going to end in marriage and children. Don't stay with a job unless you are learning and advancing your career.
2. Learn from everything. A person should continually attempt to expand their body of useful knowledge through such activities as learning languages, studying new academic subjects, and reading widely. Likewise, a person should learn from every interaction in life, especially the most painful and embarrassing. "Paying our dues" is tuition in the school of life. Rather than deny or rationalize the experience to salve his ego, he should make sure he gets the education he pays for.
3. Pray, or if you prefer, meditate. Take time every day to reflect on what you have done and what you intend to do. Do it aloud, in the company of the people you love. I repeat the Cartesian argument about God. If He is there, praying will help, and if Eddie is simply talking to himself, he will benefit by listening to himself.
4. Develop and use your judgment. No rules in life are absolute. On the one hand, in teaching Eddie character we will infuse him with rules to invoke automatically. On the other, he will have to learn to distrust reflexive

⁸⁶ David Gelernter, *America Lite*, 2011.

responses. Along the way, he will have to learn to recognize other people's sensibilities and limitations. The process is fraught with judgment.

My third point above touches on religion. Questions of religion will come up very frequently in Eddie's upbringing. To me the question is not whether or not we raise kids to be religious as opposed to believers in science, but how we balance the two.

The analogy between science and religion should be more like the Heisenberg uncertainty principle, or the particle versus wave theory of light. Physicists can look at light as matter, a stream of particles, or as waves. Both representations work, both are useful in theoretical computations as theoretical explanations, but they cannot be easily reconciled within one's mind. A good physicist simply keeps both thoughts in his mind and uses the one that is appropriate to the problem at hand. At the time Heisenberg, Schrödinger and Dirac were unraveling these mysteries, in the 1920s, F Scott Fitzgerald wrote that "the test of a first class mind was the ability to hold two competing ideas in your head at one time and still retain the ability to function." Even the brilliant physicist Richard Feynman confessed that Heisenberg made no intuitive sense; it simply describes the world as it is. I trust that Eddie has a good enough mind to embrace the contradictions between the tenets of science and those of religion. Each work well within its own spheres, and there are many instances in which the spheres overlap that require judgment and living with apparent contradictions.

There is no doubt that science must dominate in the tangible, real world. Science offers concrete, demonstrable explanations of physical phenomena. Scientific explanations global warming or the impact of extinctions can be tested by the established theories of science. Hand waving arguments, whether about astrology, Gaia or God's will, must remain subjective and unsubstantiated. Religion is simply not a useful model for discussing them....people will not agree, and in those instances in which they do, their agreement does not lead to useful courses of action.

Anybody who tries to explain away dinosaur fossils by inventing some explanation of why the Creator salted the ground with misleading artifacts sounds like a fool. Likewise, anybody who has a divine explanation of why people murder and rape, or why human nature is the way it is, is venturing onto thin ice.

There is a larger theme here, which relates to the authenticity of truths revealed via various Holy Scriptures. Israeli scientists have concluded that the Jewish Holy Scriptures derive from oral traditions written down by nomadic tribes a few millennia ago, when writing was new to the world and long before science was invented. The Scriptures incorporate the wisdom of those times, much of which is universal, but also the superstitions and supernatural explanations of natural phenomena of those times. We need to value them for what they are, expressions on the one hand of eternal truths about people, but on the other mere guesses as to the nature of reality, and simple stories, perhaps told in full knowledge that they were merely tales and not an actual explanation of what happened, such as the Genesis, Joshua and Jonah stories.

Judeo-Christian Holy Scriptures include a lot of good advice on human relations. The Ten Commandments are the most obvious, but Christ's preaching of the Golden Rule, turning the other cheek and even His ambiguous guidance on marriage and divorce

are useful. It's certainly an acknowledgment that today's issues in society are nothing new.

The scientific and religious views of life will both come into play when I talk to Eddie about marriage and children. I'd like him to take an analytical approach as he surveys the field of potential mates, to take a rational view as he approaches the business of choosing a lifetime partner. He should have a mental list of the characteristics he is looking for, and employ a systematic approach to finding a match. On the other hand, after his made his choice, I'd like him to take a religious view, to make a religious commitment to making it work. He should adopt the idea that once in a marriage, a person doesn't analyze to that relationship every day to decide whether or not it should continue. Instead, a marriage partner should make a non-rational, spiritual commitment to a union which was entered on the basis of both reason and emotion⁸⁷. I believe that it is through making a commitment that transcends reason that a couple has the best chance for ongoing success.

Christianity, which once concerned itself primarily with the life in the world beyond, has lately followed the divergent courses suggested identified in Section 4.4. There are fundamentalists whose focus remains on salvation in the next world. On other hand there are the Enlightenment believers who replace the search for happiness in the next world with "the greatest good for the greatest number" here on earth. They call it the social gospel.

Evolution also figures in. Throughout history nation states, which amount to large evolutionary groups, have coopted Christianity for their own growth and survival. For them, Christianity is a valued intermural ethical system which is not necessarily applicable in dealing with heretic or heathen foreign nations. During England's ferocious fight against the Third Reich, Churchill spoke thus of the famous Christian hymn: 'We sang "Onward, Christian Soldiers" indeed, and I felt that this was no vain presumption, but that we had the right to feel that we serving a cause for the sake of which a trumpet has sounded from on high. When I looked upon that densely packed congregation of fighting men of the same language, of the same faith, of the same fundamental laws, of the same ideals ... it swept across me that here was the only hope, but also the sure hope, of saving the world from measureless degradation.' His prayer was that evolution would favor the British seed.

The duality between liberal and traditional Christianity is similar to that the duality between the interests of the individual and those of society. Religion reflects the interests of society, and liberalism the individual. In our age we have seen the pendulum swing very far to the direction of the individual. We've placed the interests of the individual above those of society. Sexual orientation is a case in point. We say that every person has the right to live however he may choose, without regard to the interests of a society in perpetuating itself. We tolerate dedicated single people and swingers among straight people, and the rich diversity of members of the

⁸⁷ There are, of course, limits to everything. I made such a commitment to my second marriage, but when, after ten years, it was clear that the commitment wasn't reciprocal, I started preparing my mind for the possibility that it would not last. When the children were grown, a final assessment told me the time had come.

LGBTTIQQ2SA⁸⁸ communities actively proselytizing their ways of life. To the extent that these are chosen lifestyles⁸⁹, it means that they are decreasing the numbers of people who might otherwise be involved in raising children and perpetuating the society to which they belong. In another instance, penal institutions, in the interests of treating people humanely, spend vast amounts of money and ensuring the comfort of those who will never make a positive contribution to society. The evolutionarily sensible alternative, to do away with such people, would be absolutely inhumane. The last Western leader to articulate doing so was Hitler. I certainly don't want to endorse Fascism, merely to observe that society is giving increasing weight to the interests of the individual over those of the society to which that individual belongs.

We have done this in the 20th and 21st century and the belief that society is so rich that we can afford this form of redistribution under its many names, among them social justice and simple humanity. It appears that we have reached the high water mark predicted by Sir Arthur Keith, quoting Lord Acton:⁹⁰

All thought of Nature's ancient evolutionary purpose has been dismissed from the civilized mind. May there not be a nemesis awaiting us? The late Lord Acton was apparently of this opinion. Overindividualization he regarded as equivalent to decadence. "The individual triumphs at the expense of the community ... the national self-conscious individual is the triumph of civilization; he maybe the symptom of civilization disease."

The burden of unproductive and unproductive individuals cossetted by the nanny state, appears to be approaching society's carrying capacity. Following the Malthusian, evolutionary principle, we appear to be approaching a point at which society simply cannot afford to lavish as much resource on the individual, especially as that individual ages in a society that is not producing children. This is not my theme to expound here, but in raising Eddie, I have to make projections about what the world that he grows up into will be like. I expect that the burdens brought on by classical liberalism's altruistic extension of its ethic to embrace all peoples, and even animals, will have led to its undoing before Edward comes of age.

5.5. Though values are implicit in all instruction, we will also teach them systematically.

I discourse in Part 3 on values, morals, ethical and cosmical codes – the basic principles around which all people organize their lives. Now, under the heading of education, I address the ways in which we will teach Eddie about values and ethics.

Appropriate values are the foundation for a satisfying life. Eddie is going to be deluged, like everybody in society, with images promoting shallow and false values. They will attempt to seduce him into thinking that happiness is to be found in large hamburgers, fast cars, entertainment, and above all sex. They will play on the latter to

⁸⁸ Google it. "Lesbian, Gay, Bisexual, Transsexual, Transgender, Intersex, Queer/Questioning, 2 Spirited, Allies"

⁸⁹ Although the choosers vehemently deny that their sexuality was a choice, it seems like a logical way for a narcissist to draw attention to him/her/itself and avoid the hard work associated with dedication to a spouse and family. The apparent explosion of other sexualities over the past few decades may also be due in part to the fact that the people so choosing were not exposed to socialization that would lead them to function well in heterosexual relationships.

⁹⁰ Sir Arthur Keith, *Ethics and Evolution*, 1944. Free PDF available online

convince him that the sex he “deserves” can be had by buying the right aftershave, athletic shoes, razors, clothes, breath mints and so on ad infinitum.

5.5.1. Aristotle was right: Judgment is fundamental to teaching moral values

Kids are born with a sense of fair play, albeit one which has to be encouraged. Most kids will share toys, though they will equally quickly grab them back when they want to play with them themselves. They have to be taught the protocols of politeness, encouraged in their finer instincts and dissuaded from their less noble ones. The child who grows up enjoying the out-of-doors, the pleasures of conversation and of learning, and of simple physical activity will probably not be overly infatuated with money. The best things in life are free.

Religious formation has always presented difficulties to all but the most fundamental of Christians. The problem is simple: there are very few black and white rules in life. We will teach the standard sets of values described above, and about Emily Post and other such guides to etiquette and proper behavior. In teaching them we have to teach as well that there are exceptions. Yes, it is right to lie to the Gestapo when you're hiding Jews in your basement. Yes, it is forgivable to steal food when your children are starving. And returning to the practical considerations of life in Ukraine, yes it is all right to pay a small bribe, especially when social convention demands it, as when you are being treated by the underpaid doctor in a public clinic.

The most important value we have to teach Eddie is that each person lives not for himself alone, but for others. In a broad sense those others include all of society. This leads to an analysis of family values. We have children in fulfillment of God's command to be fruitful and multiply, and in fulfillment of our parents' expectation that we will carry on the family line. We commit ourselves and marriage in the faith that we will become better people through the fulfillment of our mutual obligations. When his eyes are opened to the thought, he should be able to verify for himself the psychologists' conclusion based on innumerable studies that married people are happier than single people⁹¹. He should be able to conclude that the married state is the most comfortable condition for existence. Extending the concept, we hope that he will appreciate the benefit of being part of a larger extended clan, and of a society.

In giving Eddie a moral education, I will have to elaborate on the better parts of the morality that he picks up from the broader world. Tolerance is good up to a limit. Tolerance of people who threaten your life, or your way of life, under the cloak of multiculturalism is misguided. Tolerance of people who engage in honor killings, terrorism, female genital mutilation or hate speech against white people is no more than cowardice. A boy will inevitably encounter bullying, and he should know how to handle himself: how to save his pride, brushing it off with a mild retort, when to forget his pride and simply make an exit, and when to take a stand. A man should know how to handle himself in a physical confrontation, and to intervene physically if necessary when he needs to take a moral stand.

⁹¹ The Pew Research center conducts many such surveys. See <http://pewresearch.org/assets/social/pdf/AreWeHappyYet.pdf>

Eddie's education will thus be different in two respects from that of his peers. We will teach him that he owes something to his society – it is not a free ride. He therefore has to be circumspect in defining his society. He cannot afford to recognize owing a debt to all of humanity. We will consciously teach him to do what every human being does unconsciously, put a perimeter around the circle of acquaintances with whom he has something to share, who will support one another. A waggish definition says that “A liberal is a person who feels a great debt to society – one which he proposes to repay with your money.” Eddie needs to be aware of the quid pro quo... not to let popular ideologies, Christian or liberal, blind him to the interests of himself and his family.

Ultimate, morality or ethical behavior is a matter of judgment. A person has to have internalized the standards of behavior taught by his society. Moreover, he has to be attuned to the opinion of those around him. Standards vary from time to time, place to place and tribe to tribe. He needs to balance his own sense of morality against the exigencies of real-life situations and decide how to act. If he always bends, he will be guilty of situational ethics or moral relativity. If he always remains rigid, he will be a doctrinaire who will be laughed at by his peers. Nobody can arm him with moral guidance that will serve in every situation. We can provide him with the foundations, teach him to reason and apply judgment, and most importantly, teach him to learn from his inevitable mistakes, and ask for forgiveness from God for his sins and from his peers for his mistakes.

5.5.2. Teaching values and ethics will be somewhat shaped by the context of Ukraine

I think it will be an advantage for Eddie to identify with Ukraine rather than the United States. Ukrainians enjoy the mutual respect and understanding that comes with being a people as well as a nation. Ukraine has garnered so little respect throughout the last millennium of its history that even if Eddie were to become flag-waving patriot it would not be off-putting. Flag-waving Americans, on the other hand, are seen as provincial. Among Americans it is fashionable to exhaustively list what is wrong with the country. A Ukrainian will readily concede that their country has major problems, but will also manifest a certain underdog pride about the good.

Ukraine's history, or perhaps more broadly, Slavic history has endowed the people with some admirable traits. They are a patient, enduring people. They have survived centuries of outside conquests and bad governments. They have a deep spirituality. Christianity is not an intellectual thing to the Ukrainians, but something in the gut. They cannot spout biblical quotations with the fluency of an American Baptist. They cannot take you by the lapels and bring you to Jesus like a Pentecostal. On the other hand they have an abiding faith in God and a fundamental decency that transcends all hardships and of the endemic corruption.

In giving Eddie an education in ethics we are going to have to thread our way carefully between the Scylla of being smothering and overprotective to the point that he does not learn about the world, and the Charybdis⁹² of allowing him so much exposure to worldly values that he adopts them. A kid does not learn values from parents alone. I

⁹² Scylla and Charybdis, from Greek mythology, are the opposite sides of the difficult-to-navigate Strait of Messina, between Sicily and Italy

agree with Judith Rich Harris' thesis that by far the most important parental influence on their kids' personalities is genetic. Twin studies show that temperament is about 50% genetic, in other words, established at birth. The other 50% is acquired from a child's surroundings, and the surprise is how little influence parents actually have.⁹³. The more important part of her thesis is that kids are influenced significantly by other kids. Following her prescription, the most important thing a parent does is to place the child in an environment in which he will be positively influenced by his peers.

5.5.3. The role of religion in forming Eddie's values

There isn't any argument about the moral component of the average child's upbringing in the United States: not that much. Kids do not encounter religious instruction in any aspect of their lives outside of church. Even church isn't a reliable source. Most of the mainstream denominations, such as my Episcopalians, have become ardent champions of secular causes. Many a preacher is so confused in his convictions that he appears to get an uncomfortable look on his face even mentioning the name God. He is much more confident propounding with righteous indignation the need to support Darfur, a woman's right to choice, or gay marriage. A consequence of this confusion among the mainline churches is that the only thriving church groups seem to be those that take the Bible literally. Their stand is at least consistent, and they can preach about morality with conviction.

Secular society does teach the Golden rule. Children are socialized never to pick on or fight each other. I state in Section 5.2.2.1 my misgivings about preventing boys from tussling with one another – I expect that psychologists will someday determine that roughhousing played an essential role in a man's formation – but I have to concede that childhood is safer than it used to be.

The Bible gives inconsistent direction. For instance, on the subject of capital punishment, the sixth commandment says "thou shall not kill." It is pretty simple. On the other hand, many of the laws given by Moses in the Bible stipulate the death penalty for one thing or another, among them incest, homosexuality, and in some instances, even being the victim of rape. Those contradictions alone indicate that we cannot rely on an unthinking application of Holy Scripture to resolve all of life's questions. Fortunately, most Christians do not. Whenever the Muslims attempt to implement sharia law, the Koran's contradictions tie them in knots. It simply cannot be done. One has only to witness their contorted interpretations of its ban on interest, and their inconsistent application of the death penalty for adultery and homosexuality: mostly overlooked, but barbarous when applied.

Old Testament morality initially applied to a single people, the Jews. The distinction between the law's applicability to Jews and Gentiles was specific. Using the nomenclature from the essay on morals, Part 3 above, Judaism recognized an ethical code that applied within the community and a cosmical code that applied to outsiders. Bible stories show many circumstances under which it was acceptable in God's eyes to lie, cheat and kill outsiders. Within the New Testament, Paul's writings extended the ethical community beyond Jews, although Jesus' parables of the Good Samaritan and

⁹³ Judith Rich Harris, *The Nurture Assumption*, 2007 and *No Two Alike* 2009; Stephen Pinker *The Blank Slate* 2003

the woman of Canaan had continued to recognize the Jew/Gentile division. The expansion of the Christian world to all corners of the earth makes the question of an ethical community relevant. One of the blessings of living in Ukraine is that this can remain a largely academic question. The Ukrainian people, including its Jews and Tatars, behave for the most part like a single ethical community.

H.L. Mencken wrote "For every complex problem, there is a solution that is simple, neat, and wrong." This is certainly true in the realm of morality. The kinds of moral issues that Eddie will face will be similar to those in public debate today. Should abortion be a matter of law? Should capital punishment be allowed? Should the state provide medical care for all citizens? People cite religious and secular authority in arguing the morality of both sides of all these issues. I hope to have lively discussions with Eddie about them, and I will not be disappointed when he discovers that he can take opinions different than my own on these controversial issues. Students frequently take different stands. What disturbs me is not that they disagree with me, but that they are often so set – or insecure - in their own positions that they brand mine as unworthy and immoral and refuse even to discuss them.

Teaching any morality is going to be a matter of ongoing dialogue rather than indoctrination. Eddie will have to internalize the fundamental rules of life. He must respect his parents. He should not hurt people, steal or lie. If he does these things his parents will punish him. I expect that we will work through most of these issues by the time Eddie is seven. With mother and father presenting a united front I do not think we will encounter too much argument or need much punishment before Eddie gets the message.

5.5.4. How we plan to teach ethics at different stages of mental development

The foundation of our ethics is laid in early childhood. It comes about by socialization, cultural transmission along many paths, of which the intellectual is perhaps least significant.

One has to start to teach children to behave well before one year of age. As soon as they develop a will of their own, and start to make demands on their parents, they have to learn that there are limits. Not every demand can be satisfied, and those that can, may not be satisfied at once. Once a baby can crawl, about nine months, it imperative that they learn that there are things they cannot touch and places they cannot go.

Some of this teaching will evolve into the foundation of a moral system. They learn not to grab toys from other kids, not to pull hair or bite, and not to whine and make pests of themselves. A bit later we label these behaviors with words of a moral character: be generous, share your toys, and behave yourself. When children acquire language it becomes more pronounced: don't steal, don't lie, and don't hurt other people.

They learn more from the behavior of people around them than from teaching itself. Anything we want to call a principle must be consistent. We are not teaching sharing as a moral principle if we tell them to share, but don't offer any consequence when they do not, or we sometimes tolerate hair-pulling and other times do not. Children

are fond of rules: just listen to the exactitude with which they explain rules of behavior to one another! Primatologists tell us it is a part of our evolutionary history going back to times well before we could be called human. A troop of monkeys has rules, and young monkeys have to learn them. The instruction is harsh but effective. Monkeys are still of the “spare the rod, spoil the child” mentality⁹⁴.

There are many, many benefits to involving young children in music. It is something they can do together with parents and with friends. It is very social. Music is a painless way to teach elementary information, such as the alphabet, numbers, names of farm animals and so on. And... it is a subtle way to instill moral notions in their young minds.

Consider all of the levels in a ditty as simple as “If you’re happy and you know it, clap your hands.” At one level, the kids are learning motor control – clapping. They are learning to memorize a simple tune. They are learning to picture themselves as optimists. And, they are learning a strong moral lesson. “...and the way to be happy is to make others happy, and we’ll have a little heaven right here.” We know it alternatively as The Golden Rule or Christ’s Second Great Commandment, though it is fundamental all ethical systems, religious or not.

Telling a child fairy tales serves a number of purposes. Just sitting in a parent’s lap and listening reassures the toddler that Mom and Dad care. We demonstrate the importance to us of reading. Being able to point to a picture of a bear upon hearing the word bear, the child is building vocabulary, and equally important, learning that demonstrating knowledge is a good way to win praise. He learns that his parents value learning and knowledge.

Old fashioned, pre-Disney fairy tales are gripping stories that often lack a moral. Did Goldilocks have a right to eat the three bears’ soup? Was the miller’s daughter right to renege on her promise to give her firstborn to Rumpelstiltskin? A parent doesn’t have to pound home the question – kids will ask on their own. Along the way, they learn the literary canon of their culture. I am delighted at how well the people of Ukraine know their skazki - fairy tales – and the stock characters of children’s fiction such as the witch, Baba Yaga.

Most Old Testament Bible stories have the same kinds of ambiguity as fairy tales. Here is a short list of those that a child should learn just as a matter of cultural literacy.

- The Story of Creation
- Adam and Eve in the Garden with the snake
- Cain and Abel
- Sodom and Gomorrah /Lot’s wife
- Noah and the flood
- Noah and Ham
- Abraham and Sarah; Abraham’s readiness to sacrifice Isaac
- Getting Jacob married, the story of Jacob and Laban deceiving one another
- Joseph and the coat of many colors
- Pharaoh and the plagues; the Exodus

⁹⁴ Proverbs 13:24, for those seeking a scriptural basis.

- Receiving the ten commandments; the statue of Baal
- Joshua and the battle of Jericho
- Ruth and Naomi
- Samson and Delilah
- Jonah and the whale

Each story involves moral questions. Why is Adam punished for Eve's sin? Was it moral for Lot to offer his virgin daughters as an alternative to the men who wanted to commit sodomy with his guests? Was Noah just in punishing Ham simply for seeing him naked? What about Laban's bait-and-switch, giving Jacob Leah in place of Rachel? No preacher I know has the temerity to suggest there are valid, consistent moral explanations for the stories. However, simply discussing them is a useful exercise for children. It is a chance to communicate values, even when it is not clear the Bible intends to express values.

The New Testament is only somewhat less ambiguous. Christ's parables are meant to teach. However, among these too there is a great deal of meat for moral discussion:

- In gathering his disciples, why did Christ say "let the dead bury the dead?"
- Can we reasonably live according to the Sermon on the Mount, turning the other cheek?
- Was Christ justified breaking the law, chasing the moneychangers out of the temple?

Teaching from these texts is difficult. Thousands of sermons attempt to do so every Sunday. Each offers a somewhat different explanation. One has to remain humble. Either they are totally inscrutable or they are morally inconsistent. Either way it doesn't detract from their value in teaching morality, or from the fact that knowledge of the Bible connects a person with four thousand years of history and literature. It is a given that there has to be some object of study as the teacher develops a child's vocabulary and reasoning ability. Bible stories recommend themselves for many reasons.

Textbooks are designed with specific educational objectives: vocabulary and grammar rules to be learned, social studies material to master, science topics to teach. The 19th century McGuffey readers managed to include moral instruction along with the secular. Beginning texts of my era, "Fun with Dick and Jane" and "Bill and Susan" were devoid of moral intent. Critics say that they are banal, overly repetitive, and insulting to the intelligence of a smart kid. According to critics "depriving children of [phonics] skills was the true act of oppression in a society where the boundaries of opportunity were drawn mostly by ignorance."⁹⁵ In any case, the texts from which Eddie learns to read should consist of text that is intrinsically interesting, not some pabulum dreamed up by a school of education or textbook house. This is another reason to favor children's picture books, fairy tales and Bible stories as learning vehicles. They are more "real world," and are not written expressly to spread the progressive's social gospel and utopian secularism that characterize America's cultural revolution⁹⁶.

The same critique applies across all disciplines. Modern textbooks tend to be expensive, laden with glossy illustrations, and peppered with little insets that relate to

⁹⁵ *Let's Kill Dick and Jane* is a book I want to read on the topic.

⁹⁶ I take the term "cultural revolution" from David Gelernter *America Lite* 2011, location 2000 in Kindle edition.

but are not part of the sequential learning process. They emphasize pop culture morality at the expense of subject matter substance. Older textbooks, which were more content simply to instruct a child on the subject at hand, are preferable to “rainforest math” texts freighted with indoctrination.⁹⁷

5.5.5. Eddie’s judgment will mature through discussions and disagreements

Psychologists say that kids start to be able to handle counterfactuals, or what-if situations, somewhat past the age of seven. Once they have discovered them, they love to argue them, and ad nauseam. This moment too will offer an opportunity to teach Eddie that he must ultimately fall back on his own judgment in more situations than he would perhaps like to. There simply are not cut and dried, mutually agreed solutions to all of life's problems. Within the past week, as I write this, a church lady had upbraided me for not incorporating her suggestion about the hymns to sing on Sunday morning, which list she provided only that Sunday morning and which hymns I didn't know. My landlady, a professor of Christian ethics and a roll-on-the-floor, speak-in-tongues Pentecostal, didn't return my \$1,500 rental deposit. She made up a series of lies about damage I had supposedly done to her Soviet-era furniture. My friends advise that she surely doesn't have the money, and right or wrong, Christian or not. I should forget it. Should I? Scripture goes both ways. Proverbs says “Iron sharpens iron, and one man sharpens another,” suggesting that we should keep each other honest. Do I turn the other cheek, again, or set these women straight? Everybody will have an opinion, each supported by scripture; no opinion will be right in every instance.

The entry of judgment into morality presents major problems in forming a moral community. Religious sects congeal around a uniformity of opinion.⁹⁸ It works best when it is at its most fundamental, as with the Muslims. The individual Wahhabi Muslim is absolved of the obligation, or even the opportunity to think. The imam does it for him. This is also true, to a lesser degree, for some fundamentalist Christian sects. A member who denies that the Bible is the inspired word of God soon finds himself an ex-member. Religious sects that encourage independent thinking, such as the Quakers and the Unitarians, always find themselves in a minority, rather like people who would prefer to spend a Sunday afternoon discussing books than to drink beer and watch football together on television. It is safe to say that if I have much influence on Eddie's moral formation, he will not find the comfort of a crowd of people who share his beliefs.

I have built a serious contradiction into the moral formation I project for Eddie. I want him to think everything out for himself, but I also want him to have kids. Unfortunately, any reasonably intelligent person can readily deduce that having children is not a paying proposition. They are expensive to bring up; they demand a lot of time; they frequently turn out ungrateful and very rarely offer much financial support to their parents.⁹⁹ The best a person can hope is that they have kids and do a

⁹⁷ Older textbooks in almost every country and era did tend to instill in students a sense of patriotism, pride in their ancestors' accomplishments. It is an easier bias to live with.

⁹⁸ George Eliot's *Silas Marner*, 1861, addresses the problem of rigid judgments within a religious community.

⁹⁹ Stay tuned. When state-funded pension systems collapse, as they are now in the process of doing, older people may have no place to turn but to their children. Traditional wisdom may again be vindicated.

good job of raising them. Just from this short discussion it has to be clear that the people who form families and do a responsible job of raising children will be a distinct minority. Thinking people have never been, and cannot be the foundation of a self-sustaining culture. Think of Adlai Stevenson, running against Eisenhower in 1956. When somebody called from the crowd "Senator, you have the vote of every thinking person!" Stevenson called back "That's not enough, madam, we need a majority!" We in the thinking minority have to take a tremendous leap of faith, and ask our offspring such as Eddie to do the same, that of having children. Somehow God must have a plan for us, but it remains well hidden among the contradictions.

The current generation of Ukrainians still feels the pressure of cultural momentum. Their mothers remain keen on having grandchildren, just as all prior generations of mothers have been. So, to satisfy the expectations with which they were brought up, young women look to marry and have children. But for the most part their worldviews are quite different than their mothers'. They want to travel; many have already traveled abroad. Their smiling photos taken in exotic places appear regularly on Facebook. They want to own their own apartments and cars and to have nice clothes. They are not as interested as their mothers in being able to grow a nice garden and make nice borscht with homegrown vegetables. They expect to work. And they probably will not burden their daughters with the same kind of expectations that were laid on them. The cultural momentum pressing for marriage and children is weakening generation by generation.

Teaching morality and ethics is not a classroom exercise. We are born with an innate moral sense, a conscience. It is part of our genetic makeup, something that differs from person to person. We of northern European stock appear genetically inclined to be altruistic. It is a trait that served our ancestors well. However, there are significant exceptions among us, and other groups also have an inborn sense of right and wrong.

I trust that Eddie will refine his inborn moral sense through observation of what works in his world – the Golden Rule and other important ethical precepts – and the values he hears others of us express. I plan to be quite verbal, explaining why I do what I do. I hope to be especially so with him, explaining as I can why we impose the expectations we do. It requires that I live up to the values that I preach, and be ready to explain things that appear contradictory.

5.5.6. Our wild guesses about material temptations in Eddie's life

Eddie will have less material wealth than many he knows, but still enough that the world would be thoroughly chaotic were all to share his abundance. He will be somewhat above the middle.

I expect he will be one of the smarter kids of his generation. His generation is shaping up to be smaller than those that precede it, with the children of dullards overrepresented. I trust therefore that he will have adequate earning power. The moral question will be, what to do with this good fortune? Many millennial children afflicted with such blessing have shucked it off as undeserved, rejecting their "white privilege" and the benefits of education and social standing. I hope Eddie instead takes the stance of earlier generations, that of noblesse oblige. He should feel an

obligation to help the less fortunate, but taking care of his own family must take the uppermost position among his considerations.

His will be a more abstentious generation than mine. I hope he will accept the testimony of his father, who has owned a huge house and a few of the world's more prestigious cars, that possessing them is a rather empty form of satisfaction. The minimalism of rising generations is a good thing. They are more and more content with pleasures brought to them inexpensively by electronic means. They are more willing to share assets such as cars and vacation houses, renting them as they need them. Most people are having fewer children. While I deplore what an absence of children is doing to traditional society, I appreciate that it takes pressure off the earth's resources. My children's share can be a little greater.

5.5.7. Judgment involves a mature appreciation of the double standard.

It is often essential, in the course of human affairs, to say one thing and do another, or to tell less than the absolute truth. We proclaim our values, but overlook our own departures from those values.

I don't believe in divorce, yet I am twice divorced. I don't believe in adultery, but knowing the state of their marriages, I don't condemn friends who stray. I don't believe in having children out of wedlock, yet applaud a friend who is the responsible father of such a child. I don't believe that society or schools should advocate homosexuality as an equally valid choice for a child who could easily choose to be straight, but I don't in any way exclude gays from my life, and certainly don't judge them.

Society has an interest in representing things "the way it spozed to be."¹⁰⁰ We can recognize departures from the standard without invalidating the standard itself. Idealist regimes which attempt to align behavior with standards by eliminating the standards end up in chaos. The marriage contract was invalidated during both the French and Russian revolutions, only to be reinstated once the resultant chaos made itself evident. Even American society has retreated from the excesses of the sexual revolution. While chastity has hardly reestablished itself as a virtue, girls are a bit less promiscuous than they were a couple of generations ago. Teen pregnancy and motherhood are slowly declining.

All politicians lie. It is an essential skill in the art of statecraft. I will encourage Eddie to judge whether or not the lies serve valid ends. As I write, the U.S. government is quite palpably lying about the state of the economy as reflected by government statistics, among them inflation and unemployment. We can ask, to what end?

There are circumstances in which such lies might be in the best interests of the nation. They were certainly tolerated during World War II. It is a question of judgment whether we now face similar circumstances, or whether the lies are intended for simply political benefit, or even worse, to cover up massive favoritism to select sectors of the business community, such as banks and the defense industry or foreign nations whose American cousins have become rich and powerful. My gut instinct is to

¹⁰⁰ Title of a book by James Herndon, 1997, on teaching inner city children.

believe such lies to be malicious and self-serving unless there is strong evidence to the contrary. Getting at the evidence is onerous, and looking at individual cases is hard work. That's the judgment factor which I hope to teach Eddie.

5.6. How we will attempt to develop character – the stuff of Aristotle and Locke – in an age that scarcely recognizes it?

As civilization advances, each new generation enjoys the use of the accumulated material improvements made by prior generations. An increasingly soft life may or may not be good for our children, but it is hard to deny them access to that which we use ourselves.

In every age philosophers looked back to the virtues of simpler times. Locke advised that the sons of aristocrats wear thin coats and shoes so they could understand what cold is. Rousseau advised that his Emile sleep on the hard ground. John Stuart Mill wrote that:

My father's moral inculcations were at all times mainly those of the "Socratici viri"; justice, temperance (to which he gave a very extended application), veracity, perseverance, readiness to encounter pain and especially labour; regard for the public good; estimation of persons according to their merits, and of things according to their intrinsic usefulness; a life of exertion in contradiction to one of self-indulgent ease and sloth. These and other moralities he conveyed in brief sentences, uttered as occasion arose, of grave exhortation, or stern reprobation and contempt.¹⁰¹

My resolution is that our kids will have simple, functional bedrooms. I'm not terribly concerned with what the mattress is like, but the bed will be just big enough for one kid in the mattress probably a simple thing. Most importantly, however, there will not be any electronics in their rooms. Anytime one of them want to use a cell phone, a computer, a music player, a television, or some marvelous combination of all these they will have to do it in a common space within the house.

Small bedrooms will ensure that kids are flushed out to be part of the social life of the family. One of the lessons of raising my first family was that when every child has their own, ample bedroom they can and will retreat there from the challenge of social interaction. Nobody knows what happens behind closed doors. The evidence was, however, that the kids consummated marijuana deals by e-mail and instant messaging, watched pornography, and wasted inordinate amounts of time chatting with friends or deafening themselves with music played through ear buds when they had better things to do.

The United States is more generationally stratified than any previous society. This has been driven among other things by commercial interests. There is television designed for kids, music intended for kids of various age ranges, food and restaurant chains designed to appeal to kids, and of course online attractions such as Facebook. As a result of being so immersed in peer involvements, conversation with adults has become more difficult for this generation. Children learn to say a few words, sometimes polite and sometimes not, and then disappear into their caves to be with

¹⁰¹ <http://www2.hn.psu.edu/faculty/jmanis/jsmill/autobiography.pdf>, page 28

their preferred company. It is usually electronic, but may involve sleepovers or just group confabs.

Children lose a lot by not interacting with parents. Good manners are something that one learns through practice. When they avoid contact with their parents, they also avoid the obligation to be polite. Parents, in their turn, can overlook the fact that the kids are impolite and uncomfortable because they deal with them relatively infrequently. Being uninvolved only exacerbates the problem.

With regard to Eddie's education, I note from my own experience in the classroom and as a tutor that interest and application are just as important as aptitude. There are some areas in which aptitude makes a big difference. Mathematics is probably the greatest of these. Some kids feel they possess mathematical brains, and are willing to try, and some don't. There is a continuum of ability to think mathematically, and kids who are not motivated or gifted have a hard time getting started. However, once started, they usually learn to do what's necessary. Witness the number of businessmen who can be quite successful learning about accounting once they need to.

The most important thing is that which I set out at the beginning, interest and application. These are matters of character. Our schools don't teach character. In fact, John Taylor Gatto, in his *Underground History of American Education*¹⁰², says that teaching character is expressly omitted from the school's mission. As noted in the excerpt above, schools see their mission as being to control, subjugate, indoctrinate, and standardize our children. They attempt to make them model citizens of the modern state, to make them fit into a social model.

Whatever the merits, the historical purpose of education was to form people who could work within the system. You have to look back into history to see what the system was like. One hundred years ago people saw education in much more in Marxist terms. Society needed to have a proletariat that was docile, one that would show up every day and do the jobs that were required on the factory floor. The model of a job hundred years ago was making Model Ts on Henry Ford's assembly line, prestigious and well paid. Making clothes in the garment district of New York was less desirable, one for Jewish immigrants. Whatever it was, the job generally consisted of repetitive work that needed to be done in service of the bosses.

How then did the bosses work? Go back to previous thought. Frederick Taylor was really the master of the moment, with his time and efficiency studies, detailing the best way to get work out of laborers on the factory floor.¹⁰³ This goes back to Adam Smith and his pin factory -- nail factory to us -- a couple of hundred years ago.¹⁰⁴ The principles were division of labor and specialization, and automated procedures. The purpose of education was to prepare people to fill these repetitive, mechanical jobs.

The modern workplace continues to offer less and less for the average run-of-the-mill liberal arts graduate. The people who are in demand are the people in engineering and

¹⁰² Quoted above in the section entitled "School teaches kids to be passive. I am going to teach Eddie to be active."

¹⁰³ Frederick Taylor, 1911, *The Principles of Scientific Management*

¹⁰⁴ Adam Smith, 1776, *The Wealth of Nations*

the sciences. Fewer and fewer native-born Americans are going into those fields. There are two reasons. There is the decline in academic aptitude as our demographics change, and the fact that our schools no longer prepare students to pursue technical careers. We simply don't include enough mathematics and science in the college prep curriculum. We don't have the cadre of teachers we would need to teach and inspire kids to pursue more demanding disciplines.

The third point, perhaps the most important one, is the question of character. Our kids are not taught that hard work is a virtue. Kids learn that homework is something to be avoided. Popular press books tell parents that homework wastes their kids' time¹⁰⁵. As the homework in schools becomes more and more watered-down, both students and teachers avoid the difficult. Unfortunately, learning engineering, calculus, or any other such discipline is a matter of hard work. There's no way around it. The student needs discipline, desire born of strong character, in order to tackle it. Our kids want for intellectual curiosity. With the whole world's literature easily available via the Internet, increasingly few even care to have a look.

There are subcultures within America that have retained a little bit of our traditional character and discipline. It's prevalent among the Asians, and still common among Jewish Americans. These are also, and not coincidentally, the most intelligent subgroups of the American population. However, I don't think that intelligence alone can account for the vast discrepancies one observes in between their success and that of other groups. People who grow up in other subcultures of America simply are not as often disciplined to work hard. Their peers scare them with the observation that academic subjects involve hard work and share the mistaken notion there's no real advantage in mastering them.

Going back to the implications for Eddie, character would be the most important part of his development. Whatever talent he turns out to have, I want him to use. I don't want him to be taught to simply skate by doing a minimum amount of work for the grades, and to slide on through in the expectation that society will find a place for him. It's quite evident by now that society is not finding places for kids who just skate through. More and more young adults are graduating from college and finding that nobody really wants whatever skills they have acquired. It has become difficult to find a toehold to start up the ladder of success. Fewer and fewer jobs are being created in the United States. Among other things, the country no longer has a critical mass of engineering skills. Such talent is cheaper and more abundant in Asia... and Ukraine.

Emanuel Derman in "Models Behaving Badly"¹⁰⁶ gives a wonderful example of growing up with character. Jewish children in South Africa of a few decades ago had a very strong sense of community and of social responsibility. Those were unique times. His parents had fled Poland between the world wars, one jump ahead of the Nazis, and had established themselves in South Africa. The other Jewish children had similar backgrounds. They had strong orientation toward Israel, Zionism and an intellectual, cosmopolitan lifestyle. There was a lot of idealism among them. Whether or not it was religious Judaism -- Derman doesn't say so -- they certainly had the feeling that they

¹⁰⁵ See Alfie Kohn *The Homework Myth*, 2007, and Sarah Bennett *The Case Against Homework: How homework is hurting our children and what we can do about it* 2007

¹⁰⁶ Emanuel Derman *Models Behaving Badly*, 2012

belonged to a community and that they had responsibilities to the community. There was also a strong intellectual element to their community. They had a lot of extended discussions about political philosophy, how one ought to live, whether one ought to participate as a laborer or an intellectual worker. They had a lot of respect for labor and not too much respect for Luftmenschen, “air people”, the intellectuals. Curiously, the bulk of them wound up being the air people they supposedly despised. Reading Derman’s account, one feels his nostalgia quite strongly.

What about my childhood? It is worth a mention only because it was so middle class, middlebrow, middle of the century. It provided me a foundation that is not present for most of today’s kids. We had a church, whether or not we believed in God. We had schools, and we felt some obligation to support the schools. We respected the principals of those schools. We had special respect for some of the teachers. As a matter of courtesy if nothing else, we accepted that the teacher knew best and we showed respect in the classroom. We respected our leaders. Whether or not they deserved it, Dwight D. Eisenhower and John F. Kennedy were considered authentic heroes.

5.7. I anticipate a kind of existential loneliness for Eddie, as a man out of his times

Edward will have to confront the question of existential loneliness. He has not been born into much of the tribe; mother and father are from two very different groups, and it is likely he will not grow up fully embraced by either. He will be somewhat adrift religiously. His mother and father believe, but believe in different ways, and are not strongly attached to their religious community. He will have some sense of place, Kiev, even though it is not native to either of his parents, and he will grow up with the expectation that he is not obliged to stay here. Unlike children of earlier generations, he is not born into any vocation. He cannot follow in his father’s footsteps. Father is retired, and more significantly, the things Dad did with computers will simply no longer be being done.

Therefore, the things that were traditionally fixed at birth by the family’s station in life are going to be forever in flux for Edward. He will be like a Jew, a sojourner on the earth. Unlike Jews, however, he will have no useful tribal affiliation. He will not benefit from any “old boy” network. The Jews have three millennia of practice helping each other survive in a milieu of hostile Gentiles. We white Gentiles, descended of Christians, will be just learning the business of surviving as a minority in lands that used to be ours. I assume we will learn to behave the same as whites in countries such as South Africa and Brazil in which we once held sway but have never been a majority. The adjustment will take time.

People are social animals. What I have outlined above is not a terribly social existence. I see Eddie’s primary allegiance being to his family. Commitment will be a hard thing to teach. Such a model is certainly not frequently encountered in the U.S., and it is becoming less common in Ukraine. Commitment to community, tribe and nation? Most seem transitory and accidental. He won’t belong to a synagogue; I don’t envision much Boy Scout activity, or even know of many summer camps.

It begs the questions: Who will Eddie accept as his peers. His role models? His competitors? These roles must be filled in some way if he is going to be shaped into a normal man.

The notion of the nation-state, or tribe, is reemerging in Europe in the form of nationalist parties. They get a horrible press everywhere: the powers that be, and their advocates in the press, are dedicated to a pan-European vision which sees nationalism as a dangerous, discredited credo from Europe's warmongering past. In the past, young people here were socialized and propagandized in the Young Pioneers and Communist Youth League. In Germany it was the Hitler Youth. I am not surprised to see such movements begin to flourish again, capitalizing on a latent patriotism/tribalism which the globalists had hoped to be extinct. Though skeptical, I can see that such groups might advance my agenda of having grandchildren. In any case, I will advise my children to remain aloof and simply observe.

5.7.1. Meta-skills, the ability to acquire knowledge, is just as important as knowledge itself

Eddie's education will have to prepare him to be self-sufficient. He cannot depend on any community support for getting him into college, or giving him a job. Edward's situation represents an extreme in the evolution of individualism. While it will be demanding for him, being totally responsible for his own progress in life, it is also ultimately liberating. He will be an outsider, absorbing the lessons of outsiders. Past outsiders— Abraham Lincoln, Lyndon Johnson and Napoleon Bonaparte - have done quite well. These men were thrown on their own devices early in life and learned how not only to cope but dominate. We can dream that Edward might do the same.

A modern education must eventually consist of meta-skills. Education cannot make a person the permanent master of anything, because what a practitioner needs to know within a given domain changes so quickly. Instead, education has to provide an individual with the intellectual tools needed to remain competent in a rapidly evolving environment. An orthopedist may learn today's treatment for back pain, but most important, has to learn the science of how treatments are developed, the habit of keeping current, and the ability to master new techniques as they come into general acceptance. A primary school student does not just learn how to use Microsoft Word (or WordPerfect, or whatever is being used in his environment) but also how to learn to master newer and better products as they appear.

As a computer consultant, I was part of one of the most dramatic transformations in history, the shift of emphasis from applying knowledge to creating knowledge. A programmer solves a problem once, after which the computer applies his program to accomplish routine transactions without human intervention. Price tags no longer appear on cans of beans in the grocery store. Clerks no longer compute your bill. Warehousemen no longer read packing slips – they scan them. Expert systems are now keeping medical histories, performing lab tests and doing diagnosing medical conditions.

Original work is now essential. Doctors, lawyers and accountants are gradually being reduced to the status of mere mechanics who use tools that apply rules to a given situation. It is the researchers who develop new tools and techniques that are the

stars. The people who do original work in any field have to have extensive preparation, a decent level of intelligence, and mindset that recognizes the need for constant change.

Information technology specialists are working hard to reduce the number of people doing repetitive jobs in labor-intensive fields. Two major thrusts in medicine are electronic medical records, which promise to decrease the vast volumes of paper records and people who create them, and automated diagnosis, exemplified by IBM's Watson program. Financial companies are using computers to evaluate credit, originate and service loans. Educators have already automated most paper records, and they are working to deliver curricular material over the Internet. A lot of the research work formerly done by paralegal professionals is now done by computer, and computers are taking over the job of transcribing dispositions. These are complex tasks. Work will remain to be done when Eddie comes of age. Enough will have been accomplished, however, to forever change the nature of professional jobs.

In his working life, I envision Eddie becoming part of an electronically connected international community of people increasingly separated from their tribal roots. Yet, in his personal life I would like to see him firmly committed to a wife and children, and associated with a family, a community and a people. Reconciling these different pulls will be a difficult task. Recognizing the dilemma is the first step towards reconciliation. I hope that belonging to such communities can relieve his existential loneliness.

5.8. What loyalties does Eddie owe?

Three parties will lay claim to Eddie throughout his life: his parents, his society and government, and Eddie himself. As he grows into mastery of his own affairs, he can choose the parties to which he awards his loyalty. He will need a clear-eyed appreciation of what each of them does for him.

5.8.1. What loyalties should he give to his family?

Throughout the West, the individual has become ascendant. Loyalty to one's own interests trumps any claims by family, tribe or nation. The individual is unconstrained, free to become whatever he can make of himself as a businessman, artist or academic.

Naturally this freedom comes at a cost to family, tribe and nation. Elderly parents can no longer count on having the kids take care of them. They are dependent on government pensions and socialized medicine. Even not-so-elderly parents hear howls of protest when they ask their indolent kids to help around the house or contribute to the family budget.

We will raise Eddie to believe that as he has benefitted by being part of a family, we expect him to support his family. In terms of money, there is a good chance that he will be his mother's primary support at some point in her life. He may inherit some from us, but he may as well be expected to provide some income.

Far more important, I will be explicit in telling Eddie that I expect him to carry on the family line. We want grandchildren. In laying on such an expectation, of course one has to allow for possible exceptions, which are many and need not be enumerated. However, he will know that we see carrying on the family line as a religious, or Darwinist if he prefers, obligation.

5.8.2. What loyalties does he owe his tribe – whatever that is?

For most white Gentiles and most purposes, the tribe no longer exists. Ethnic minorities such as Koreans may support one another in business and academics. Jews tend to support Israel, and to support one another where they can, in hiring and through networks of recommendations¹⁰⁷. Black and Chicano gangs band together to fight outsiders as well as each other. We whites, whether out of altruism, noblesse oblige or simple obliviousness, are generally above all that.¹⁰⁸

Eddie, however, had better not plan on any overt help from any quarter on the strength of being white, American or Ukrainian. To the extent that tribalism matters in the United States, it is used against men like him. In today's Ukraine, however, it is sufficient simply to belong to the overwhelming Slavic majority. There are few enough minorities that the advantage of not being one is rather small. Family connections and village friendships are far more important. As a case in point, a hugely disproportionate number of oligarchs come from the same Donetsk region as two of the country's four presidents.

Family and tribe were once all that mattered. Carle Zimmerman¹⁰⁹ describes a universal progression of family organization from the "trustee family" through the "domestic family" and finally the "atomistic" family," the latter emerging in three separate eras: classical Greece, Rome, and contemporary Western civilization. Modern Amerindian and Arab societies represent the "trustee" family. Individuals are not important – today's threat is that they blow themselves to smithereens to further the interests of the tribe. The "domestic family" still characterizes much of Ukraine. Patriarchs and matriarchs get respect, everybody supports one another, and children are expected to contribute to the support of the elderly and to produce grandchildren. Grandmothers do their part by taking care of, often spoiling their *vnuki* (grandchildren). Lastly there is the "nuclear family," which typifies Western Europe and the United States. Everybody goes their own way. Obligations of one generation to support the other, either way, have been largely taken over by the state.¹¹⁰ Individuals are free to do as they please, which freedom they often exploit by refusing to marry and refusing to have children if married. As Zimmerman warned back in 1939, once the nuclear family became the dominant model in Greece and Rome, those civilizations died out. He hoped in vain that it would not happen in the United States.

Here's the paradox. In the absence of tribe or nation, whether in the classical world or our own, people have been unable to reproduce themselves or their culture. Tribes

¹⁰⁷ Kevin MacDonald, *The Culture of Critique*

¹⁰⁸ One exception is The Aryan Brotherhood, a United States prison gang. Whites are a minority among violent criminals and they banded together for self protection.

¹⁰⁹ Carle Zimmerman, *Family and Civilization [abridged]* 2008. James Kurth, Editor

¹¹⁰ Sweden represent the extreme. See Jan Sjunnesson, *The Swedish Story*, 2013

without nations – Jews and Gypsies – have managed better than most geographically-based entities. It would be advantageous if Eddie belonged to one. The huge question is, which one, and how would he join? Can some social entity existing in cyberspace, such as a professional guild, satisfy the role of a tribe?

5.8.3. What loyalties does he owe his community?

We live in a fairly well established neighborhood of Kiev. There is a good turnout for meetings of the cooperative, at which we discuss the community electric bill and proposed legislation and real estate development that would affect us. It is a legacy of Soviet times, exhibiting how picayune were the matters left to the people to decide, and how seriously they took them.

Our contribution to the community is not great, but the symbolism is important. We used our broken bricks to fill potholes in the dirt road for three houses up and down the street. Before starting to build, we used to let neighbors take shortcuts across our property. We say hello to everybody and invite kids to play in our yard.

I trust that Eddie will grow up with a sense of belonging, and will expect to recreate that sense in his own neighborhood. Actually, it could well be our neighborhood. Here in Ukraine people don't move often, and it is expected that children will inherit their parents' house. There is a fair chance that Eddie's childhood friends will be lifelong neighbors.

5.8.4. What loyalties does he owe to governments in general? Should he be a patriot, and if so, of which country?

Patriotism is an old-fashioned virtue, dating back to the times of nations or tribes. If you didn't support your group, you would be ostracized. Moreover, the survival of your seed, your progeny, was intimately bound up with the survival of your tribe.

The demands of patriotism have fallen. Eddie is not likely to be required to serve in the Army, say a pledge of allegiance, or salute the flag. That is passé. Asking him to do so might lead him to question what the government does for him. The answer, aside from the simple, traditional things like building roads and collecting garbage, is "not that much."

Western liberal democracies concern themselves with the survival and propagation of people who are not like Eddie. No government entity, anywhere, is especially concerned with a white boy growing up to take a position in society and being able to support a family. The universal assumption, unproven and unprovable, is that a white kid starts out with enough of an advantage that he needs no help.

More government efforts are instead directed towards the elderly, who are beyond making much contribution to society, and to minorities, often ones that they have invited to share their bounty on the assumption that such immigrants are equally capable as the natives and will gratefully integrate into the host society. The easily observed fact that it is not happening, and has never happened, is taken only as evidence of not having tried hard enough. Governments redouble their efforts, with money levied in the form of higher taxes from people like Eddie who manage to be

productive. I expect that this dynamic will have changed rather profoundly, to Eddie's benefit, by the time he comes of age. Margaret Thatcher famously said that "The problem with socialism is that eventually you run out of other people's money." That time is coming soon; I expect that we will return to the expectation that people be self-sufficient, because there will be no alternative.¹¹¹

When it comes to patriotism, I will let Eddie make his own decisions. I expect he will conclude that he gives enough involuntarily, via taxes, to cover any debt he owes to society, and that acts of patriotism over and above that are not called for.

5.9. How to recognize and accommodate the large individual differences among children

In listing my objectives for educating my children I am doing the same thing that any school would; setting out a guide for myself as I go through the education process. Each kid, however, is unique, and no child comes out of the process with exactly the education any educator had in mind for him. They differ in their ability and in their interests.

I hope my child is a genius. If he is it will be a challenge to me to attempt keep up with him, to provide him with the materials he needs to educate himself. In my high school years I was lucky enough to have access to the University of California library, from which I borrowed Darwin's *Origin of the Species*, and a number of books by HL Mencken and Friedrich Nietzsche. Nietzsche was over my head but I was so full of myself for studying at Berkeley that I forced myself to learn what I could from him. I would be delighted to help Eddie choose from the array of world literature now available on the Internet.

At every level of native ability there are some things that are simply too difficult or not worth the trouble to master. Some kids simply cannot master Latin or chemistry, for instance. A teacher has to be wise and discerning to tell the difference between a lack of interest, a lack of application and a lack of ability, and has to be ready to concede, giving the kid a face-saving way out, when the child simply is not up to a given task.

One of the hardest facts for parents to accept is that the odds are that a child will be less capable than at least one parent. Every kid is a blend of traits from mother and father. It is rare for any child to inherit the combination of intelligence, drive, and personality traits that made one of his parents a world-beater. Of course, quite a few will be smarter than their parents. Nonetheless, parents have to be ready to accept their children for what they are. If they don't have the stuff in them to be doctors and lawyers, or classical pianists, it will only cause misery to try and force such an outcome.

It is an absolute certainty that, however talented, my kids will differ from one another in the amount of interest they have in playing an instrument, singing, rhetoric, gardening, and athletics. I'll have to accommodate their interests, making sure that

¹¹¹ See Dmitri Orlov, *Reinventing Collapse*, 2011 and Guillaume Faye, *Convergence of Catastrophes*, 2012 for Cassandra-like prophecies about the impending doom of the West.

they have a proper exposure in each area before letting them decide to drop it, that their interests lie someplace else.

5.9.1. Intelligence is defined as the ability to figure things out, to learn

Intelligence will of course play some role in Eddie's formation. The qualities measured by an IQ test are real and relevant. As Eddie goes through life he will recognize that some people are more intelligent than he is. Specifically, in the beginning his father will be smarter than he is, and he will notice as we change positions as he matures and I enter senescence.

As an ordinarily perceptive child, I expect he will recognize at a fairly early age that he is a better reader and is better informed than most people around him. He will owe quite a bit to environment. His mother and I are going to stress the importance of being able to read, and the importance of being familiar with the world around him. A combination of acquaintance with the world and facility talking about it should set him apart from his fellows.

We will encourage him to learn arithmetic at an early age. Spending all of his time in the bosom of the family instead of school, Eddie will be part of everyday transactions such as going to the store. He will learn how to handle money. I anticipate that by the age of four or five he will be able to go to the store for us upon occasion, giving him the delight of working in an adult milieu and sparing us the bother of a routine transaction. This is one of the advantages he will enjoy growing up in Ukraine. He will not be artificially constrained by his inability to use a car. Walking, just like his parents do, he will traverse the same ambit as we adults. With any luck the present system of mom-and-pop stores and neighborhood markets will last throughout his childhood. Seen strictly from as a mechanism for disturbing goods, it is a terribly inefficient use of human resources. As a device that allows society to define itself and the myriad the social links that bind the neighborhood together, it is quite rich. In any case, Eddie will know the marketplace and how to conduct transactions there.

Each child recognizes his approximate ranking in the hierarchy of intelligence. I recall having Jim, the eighth grade boy next door babysit me when I was a fourth grader. He was not to be self-conscious about accepting help on his arithmetic homework; he had a need, and saw somebody whom I could help. I, conversely, had to recognize when others had both greater skill and interest than I did. I recall one day in junior high school working out a curious pattern of numbers and showing it to my friend Frank Henyey, who rather politely identified it as Pascal's triangle and told me the generalized formula. Frank has had a distinguished career as a physicist.

Intelligence is a funny commodity. It is measured by the relative ability to do things. If I am able to fairly reliably answer harder questions than you, I will be judged more intelligent. However, all of this depends on a vast number of factors. Each of us has good days and bad days. Here is the first intelligence question grabbed at random from the Internet: "Rearrange the following letters to make a word and choose the category in which it fits. RAPETEKA (A. city; B. fruit; C. bird; D. vegetable)." It exemplifies the possibilities and problems of measuring intelligence. It assumes that you have some knowledge of English and that you know what a parakeet is. Then it requires the ability to manipulate eight letters in your mind until you come up with a

workable combination. These skills are quite highly related to intelligence, but you have to meet the assumptions for the measure to be valid.

Each of us faces similar problems in our daily lives. Perhaps we have to plan a trip to accomplish a number of small errands: mail a letter, go to the bank, and go to one store to buy ice cream, and go to another store to buy a set of barbells. It takes intelligence to plan an optimal route, getting money before making purchases, getting home before the ice cream melts, not carrying the heavy barbells too far, and not retracing our steps. Our financial lives are more demanding. If we don't have enough money to pay all of our creditors, whom should we pay and when to minimize the interest charges?

Even the best of statisticians could not predict how smart Eddie is likely to be. It is a probability function: the inputs must be my intelligence, my wife's intelligence and the environment he grows up in. It also has something to do with the average intelligence of our ancestors – scholars don't know to what degree. Intelligence experts all agree that a large part of his intelligence is likely to be inherited, but they disagree on the percentage, with figures running from 50% to 80%. Fortunately, statistical averages don't matter. Eddie will be who he will be.

All intelligence researchers agree that no person develops more than a fraction of the potential intelligence with which he is born. A significant number of people who comment on the public schools go so far as to say that the formal preparation we give our children is designed to keep them stupid. Just to give a few examples, we give them calculators instead of asking them to learn their times tables, we ask them to read simply written books overflowing with pictures, and we let them watch TV instead of reading or engaging in conversation. Like anything organic, the human brain needs proper fertilizer to grow. The insipid dung of public education and popular culture usually serves to smother rather than stimulate it.

Beyond a doubt the world into which Eddie grows up will put a premium on intelligence. The primary message of "The Bell Curve"¹¹², lest one forget, was that there is a growing gap between the so-called cognitive elite and everybody else. The cognitive elite are the people who have the intellectual skills to become doctors, lawyers, actuaries, statisticians, college professors and business leaders. There are never enough of them. Conversely, the world has become all too good at turning out mass manufactured products using minimally intelligent labor. As smart people have been employed automating repetitive processes, relative pay has fallen for people of middling ability.

A brave few say the world is getting smarter. IQ scores have risen across the board in industrialized societies, about 3 IQ points per generation, a phenomenon called the Flynn effect. Flynn's conjecture is that modern children are exposed to more cognitive demands than our parents. Our environment is richer with electronic gadgets we have to master and abstract concepts such as credit that we have to deal with. He says we get smart by doing. Flynn concedes that the IQ questions which measure basic math and language skills have seen no improvement.

¹¹² Charles Murray and Richard Herrnstein, *The Bell Curve*, 1994

Conversely, just about all standardized testing in American schools shows that average scores are trending downward. A smaller percentage of test takers, indeed a smaller absolute number of people, get top scores on the SAT exam even though it has been repeatedly simplified over the years. The all-volunteer military rejects an increasing percentage of applicants on the basis of low test scores – functional illiteracy.

The better educated members of society are Jews, Asians, and white Gentiles, in that order. These better educated demographics are also the ones who uniformly score better, significantly better, on intelligence tests. All three are having smaller families than the members of other demographic minorities. Intelligence is hereditary; though there are significant exceptions, we can expect that intelligent, highly educated parents will have more capable children than other people. The implication for Eddie of the fact that those people are not having many children is that there should be a pretty good demand for his talents when he comes of age. His advantage will be smaller in Ukraine, which is quite homogeneous, than the West. The question facing us is not whether or not the world will make room for him, but rather, how can we best prepare him for that world?

5.9.1.1. What is intelligence in the terms of science and statistical measurement?

Intelligence is the general ability to figure things out. Its measurement is totally abstract – nothing but a statistical construct, with a given median (average) and standard deviation (average departure from that average). It is not linear. A person with an IQ of 115 cannot be said to be 15% smarter than somebody with an IQ of 100. What it means, according to the bell curve distribution used by statisticians, is that the person with an IQ of 115 is smarter than 5/6 of the population.

The questions on an IQ test are true/false or multiple choice. The difference is whether or not you can answer them correctly at a rate above random. If the question is $2+7$, choices being 8, 9, 10 or 11, about 90% of respondents will correctly answer 9. If the question is $42*83$ (with no paper and pencil available), choices 3024, 3486, 3666, and 3704, only about 40% would correctly choose 3486 (either by doing the mental arithmetic, or figuring at least that the last digit was $2*3=6$ and choosing between two possibilities). A non-multiple-choice, oral question might be figuring out how to get exactly $1/2$ cup of water into a bowl, using only $3/4$ and $1/3$ cup measures. Answer: use the $3/4$ cup measure twice to fill the bowl, and the $1/3$ cup measure three times to take water out. The question could be trickier: explain how you would do it if the target bowl held only 1 cup?

Table 2 - Intelligence distribution

(above average) below shows the theoretical distributions if intelligence were spread according to the bell curve – which is not exactly the case, and is something we would not even know how to interpret, since it is all artificial. But this gives some rough idea.

Table 2 - Intelligence distribution (above average)		
An IQ of	Is one person in	This many Standard Deviations above the average (mean)
100	2	0
110	4	.67
120	11	1.33
130	44	2
140	261	2.67
150	2,331	3.33
160	31,574	4
170	653,327	4.67
180	20,741,279	5.33
190	1,013,594,635	6
200	76,429,353,031	6.67 Earth's population is only 8 billion)

It is easier to relate IQ scales to the average intelligence for typical occupations¹¹³.

Table 3 - Median IQ of common occupations			
Packer	88	Claims adjuster	110
Janitor	92	Accountant	112
Messenger	92	Manager	112
Security Guard	95	Auditor	114
Machinist	98	Systems analyst	116
Meter reader	100	Executive	116
Police officer	102	Editor	118
Debt collector	105	Attorney	120
Salesman	107		

In the upper reaches of intelligence the numbers are harder to fix. Psychometricians cannot easily calibrate test questions to distinguish between people with IQs of 160 and 170. There aren't enough people that smart available, and people like that are very busy doing more important things than calibrating tests! If that is my problem as a parent, I am a lucky man. Intelligence is a fairly reliable measure within the ranks of normal people. At the upper end of intelligence among people you and I are likely to meet, it is said that the average CEO has an IQ of about 140, about the same as the average PhD in math and physics.

¹¹³ From *Why g Matters* <http://www.udel.edu/educ/gottfredson/reprints/1997whygmatters.pdf> 1992
Take these with something of a grain of salt; certainly the author would allow a few points deviation in either direction for any given profession.

This is a superstar world. Being “an accountant” or “a lawyer” has always been less rewarding than being something like “the hedge-fund accountant” or “the aviation lawyer.” The differences are growing. The ability to write and speak is a major differentiator. In this highly connected world, it is possible to get your message out to billions of people, instantaneously. The challenge is to get some fraction of those billions to tune in. Think of Henry Blodgett in the field of finance, or Oprah in daytime TV, Niall Ferguson as a talking head, or President Obama. In this sense, we have circled back to the time of the Greeks, when rhetoric was of paramount importance. A high level of articulation is a sign of intelligence – you cannot talk convincingly without being fairly smart. The converse is not true. Many smart people do not develop their speaking skills. I will encourage Eddie to express his thoughts in writing and speaking from an early age, building the confidence he needs to win trust and support for his ideas.

This discussion is about our children. A parent has to make allowances for the possibility that the child may not be an intellectual superstar. Nevertheless, as you can gather from reading Table 3 above, there are good careers available to people with intelligence just somewhat above average. Whatever endowment God has given your child, you can help him or her find a meaningful place in life. Intelligence isn’t everything; character and drive are at least as important. One of the shocks a person encounters going to a high school reunion is seeing how poorly your early guesses correlate with your classmates’ actual success in life.

5.9.1.2. How does real-world intelligence relate to IQ and other standardized tests

IQ was openly discussed in the dark old days when I attended elementary school. In the 1920s, my parents had even been told their scores! By the 1950s they kept our scores secret, but not the generalities. We heard, for example, that Chinese and Japanese kids, with an average of 106, were smarter than us white kids. Though they were not broken out from Caucasians, it was well known that Jews were smarter on average than plain vanilla white folks.

That Jews and Chinese are smart did not come as a surprise to us Gentile kids. We saw the evidence all around us. However, the powers that be decided about the time of the Civil Rights movement that bald statements of group average intelligence would be damaging to the self-esteem of kids of other hues. The schools rather abruptly stopped asking questions about IQ about the time Arthur Jensen’s watershed 1969 Harvard Education Review article entitled “How Much Can We Boost IQ and Scholastic Achievement?” brought the question of Black intellect into the equation.

Intelligence is too useful of a predictor of success for people to abandon altogether. Today we use proxies such as the SAT and ACT standardized tests.¹¹⁴ Frey and

¹¹⁴ The Beijing Genomics Institute uses scores on these tests to select candidates for its Cognitive Genomics Project. They say they are looking for people with IQs above about 150; they automatically accept people with 800 on the math section and mid-to-high 700s on the verbal sections of the SAT and GRE tests. See <https://www.cog-genomics.org/volunteer>

Detterman¹¹⁵ confirmed the common sense supposition that test scores and IQ are highly correlated.

ACT and SAT scores are used as the basis for admission to most universities. The average SAT of incoming freshmen in the Ivy League is 1460. As best we can tell (the Educational Testing Service is mum on the subject) this correlates to an IQ of about 143. Only one person in 400 is that smart. The upper quartile of admissions at Harvard and Yale are “off the charts,” at 1590. That indicates an IQ of 153 or above. How much higher? Who knows?

If they have nothing else to go by, employers use the university a candidate attended as a rough proxy of intelligence. Intelligence, in turn, is a fairly good predictor of job success. All along this chain, one must recognize, there are numerous exceptions. The Unabomber, for example, was a Harvard man. These predictors are far from perfect, but in an imperfect world people make decisions using the best information they have.

5.9.1.3. What level of intelligence is reasonable to expect in your kids?

Anybody with two or more children knows that they are different. We know that intelligence is heritable, approaching 80%.

Steven Hsu, of the University of Oregon and the Beijing Genomics Institute, figures that the expected IQ of a child born of above-average parents can be computed as follows:¹¹⁶

1. Determine the number of standard deviations of parental IQ above the average (see Table 2 - Intelligence distribution (above average)). He doesn't say what to do about the fact that parents may have different IQs.
2. Compute the average expected standard deviation of children's intelligence as .6 times the above
3. Go back to Table 2 to figure out what that means in terms of IQ.
4. Expect the distribution of children's IQ to have a SD of 13.

For example, two parents with an IQ of 160, that is, one mind in 30,000, are four SDs above average. Their children would be expected to have IQs of $.6 \times 4 = 2.4$ SDs above normal, or 136: one person in 150. Not terrible, but not what Dad and Mom might have hoped for! The Standard Deviation of 13 means there is a bit over a 3% chance that the kid would be smarter than mom and dad, that is, 1.85 standard deviations above the expected 136. Fortunately, he would have only a 0.3% chance of being only average – 2.8 standard deviations below the expected.

I have not seen any other research on this, and my gut tells me Hsu's estimate is a bit pessimistic. A century ago Galton¹¹⁷ wrote about families such as the Darwins, the Pitts and the Huxleys of England; the Swiss Bernouillis, the musical Bachs, the

¹¹⁵ Scholastic Assessment or g? The Relationship Between the Scholastic Assessment Test and General Cognitive Ability, 2004, Meredith C. Frey and Douglas K. Detterman. See also: <http://www.sq.4mg.com/IQ-SAT.htm>

¹¹⁶ <https://www.cog-genomics.org/static/pdf/ggoogle.pdf>

¹¹⁷ Francis Galton “Hereditary Genius,” 1869

Rothschilds and others in which genius reappeared generation after generation. I doubt this observation would be possible if talent attenuated as quickly as Hsu's formula would predict. I know families with three, four and five kids about as smart as the parents.

If Hsu's formula were right, the world's most above-average subpopulation, the Jews would have regressed to average intelligence within four generations. They haven't. At a minimum, the formula should be adjusted to use a subpopulation average intelligence instead of the population average of 100. That begs the question of how to define my relevant subpopulation. Northern Europeans? Germans? German-Americans? It is a complex issue; I hope researchers keep working at it.

Still, my observation as a teacher and trustee of private schools is that the vast majority of the kids do not measure up to the levels of success of their parents. You would expect this of adoptive kids, whose intelligence correlates most closely with their biological parents, but it appears true to a lesser degree of natural children. The parents may also have had some lucky breaks on their path through life, or the kids may not have inherited their parents' other talents. The take-home point is that a parent has to be happy with what he gets in terms of his kids' intellect. Mozart in the womb, etc. etc., won't change native ability. What a parent can affect is character.

Part 6. These are the Mechanics and Subjects we envision for Home Schooling

Edward will grow up speaking my native language, English, that of his mother and most people we know, which is Russian, and Ukrainian, the state language. It will require the constant use of dictionaries. There will always be words that he knows in one language and not another. I expect he will use this opportunity to expand his vocabulary in each of them.

Our plan is that he also read a lot. The nature of reading has changed in the last decade. Already, half of the books sold through Amazon are in Kindle format. E-books are everywhere. One of the advantages of e-books is that they come with built-in dictionaries. If he doesn't know word, he can look it up. As with most conveniences in modern life, this is a benefit that cuts both ways. If he chooses to be lazy, he can either elide over the word he doesn't understand without bothering with the dictionary, or look it up and promptly forget it. If he is industrious, he will take it as an opportunity to expand his vocabulary.

Ukrainian pedagogy is more systematic than American. Every school child carries around a notebook for scribbling down anything that needs to be remembered. I expect Eddie will fall into the habit of writing down new words. More than that, I expect his mother will ask him to write them down and quiz him periodically.

This is part of a broader theme. The world Edward is entering is one that is absolutely filled with fantastic productivity tools, among them search engines, language teachers, word processors, spreadsheets and mathematical packages, statistical packages, drawing packages and endless numbers of other wonderful bits of software and machinery. The people who master them are in great demand. Most people, however, are perplexed and put off by all the complexity, and do not bother. This exacerbates

what Murray and Herrnstein¹¹⁸ have called cognitive stratification, the separation of society into the elite, who can generally do these things, and the hoi polloi who cannot. I would expand on that definition just a little bit, defining the elite as those who are both able and willing. There are a lot of smart people who are lazy, and our modern system of education allows smart people to be lazy. The people who succeed in adult life will be the ones with the intelligence and drive to rise above their peers.

Table 4 - A Preliminary Outline for Academic Study
Languages – English, Russian and Ukrainian
Reading – develop skill, know the canon
Writing
Vocabulary
Grammar
Math
Arithmetic
Algebra
Geometry
Trigonometry
Calculus
Probability and Statistics
Biology
Taxonomy - evolution
Anatomy –structure of organisms
Ecology
Physics
Matter and energy
Electricity and magnetism
Astronomy - astrophysics
Chemistry
The periodic table
Atomic structure – energy levels
Chemical bonding
Biochemistry
History
Ancient world
European
Ukrainian
Exploration and colonization
The Americas
Society and government
Governmental systems
Types of representative government
Information development and dissemination
Human evolution, societies and civilizations
Political issues of modern

¹¹⁸ Charles Murray and Richard Herrnstein, *The Bell Curve*, 1994

democracies
Business
Economics, micro and macro
Business organization and management
Business and government accounting
Information tools
Word processors
Spreadsheets
Information presentation tools
Computer Graphics / web design
Multimedia tools
Programming languages
Search engines
Online information resources
Systems
How computers work
How communications works
Databases
Data security / cryptography
<i>If Eddie's education follows our plan, he will modify this curriculum to suit his own interests. It will be a living document, constantly being modified by mutual consent.</i>

6.1. Academics

I addressed the question of the definition and purposes of education in a prior chapter. Academic subjects form the essence of formal education. The exact subjects that he learns are not as important as the learning process itself. Nonetheless, a person must acquire a fundamental level of knowledge across a number of fields to be considered educated. My list is in Table 4. To these classic topics of education I add familiarity with the tools of acquiring education: the set of skills which have emerged since the advent of the computer.

Within math and the sciences, there is a fairly standard sequence of instruction. The study of biology generally requires only a knowledge of arithmetic, whereas chemistry and physics rely on algebra and calculus. Therefore, a student usually starts with biology. A student can learn by memory (educators hate the word “memorize” – but it is essential) the types of animals and plants, the parts of the body, the structure of the cell and so forth. Simple Newtonian physics requires algebra. Newton himself invented calculus to explain acceleration, which even today remains the chosen vehicle for teaching calculus.

Reading and writing are fundamental to all subjects. A student learns by reading, and expresses his insights through writing. All subjects involve both, though some, such as history, are more exclusively oriented towards the written word.

6.1.1. We will assemble textbooks as needed, favoring older materials

American textbooks have declined in quality over the decades.¹¹⁹ Recent ones tend to be less demanding than old ones. They are printed on expensive paper and loaded with pictures that often don't add much to the message. They are often freighted with politically correct messages –in the context of arithmetic it is derisively called "rain forest math." Different textbooks choose different sequences for presenting topics, and they may tend to skip around.

For all these reasons, it is a good idea for a teacher to have several textbooks on hand for any given topic. One may give a better explanation than another, and the student can often benefit by reading several different presentations of the same concept. Using multiple texts serves another end. The student learns early in his career that there is no one canonical source for any kind of knowledge. Every source has its strengths, weaknesses and biases. Therefore, just like a college professor, a teacher at the earliest levels of education should feel free to use whatever collection of educational materials seems to suit the task.

The classics can be delightful. McGuffey's readers, which appeared in 1836, were written by a Calvinist preacher to provide mild little moral lessons as children learned to read and write. For example, "This old man cannot see. He is blind. Mary holds him by the hand. She is kind to the old blind man." This seems as useful as my generation's "Fun with Dick and Jane" or more modern stuff like "Heather's favorite number is two. She has two hands, two feet, two knees and two elbows. She has two pets: a black dog named Midnight and a ginger-colored cat named Gingersnap. Heather has two mommies: Mama Jane and Mama Kate."¹²⁰ I'd rather spend time explaining to four-year-old Eddie what it is like to be blind than what having two mommies is all about. He'll learn that soon enough.

I favor used bookstores for textbooks. To the extent that I can find them online, I download what I can for free. Many appear still to be in copyright, in which case the best bet is to order a handful of inexpensive ones on each subject from a reliable online bookseller like abebooks.com and pick and choose from them. Eddie himself should be involved in the process as early as possible. It is his education, and kids generally enjoy searching for things on the Internet and shopping. I might even elaborate the process by setting a budget, and working with the Eddie to come up with a selection of educational materials within a dollar limit.

One of the virtues of American textbooks is that they usually have exercises in them. Most textbooks come with the teacher's edition that includes an answer key in the back. Ideally, the student should do the problem and then double check to be sure his answer agrees with the textbook. I as the teacher will do some as well, confirming that I understand the subject, and that the book is right! Sometimes the phrasing of a question is ambiguous, and occasionally the book is simply wrong.

Traditional classroom education emphasizes the grading of homework. Many modern textbooks have the answers in the back, and students face a constant temptation to

¹¹⁹ See Diane Ravitch, *The Language Police: How Pressure Groups Restrict What Students Learn* 2004

¹²⁰ "Heather has two mommies" Lesléa Newman, 1989

simply copy the answers into the homework assignments they hand in. But nobody grades homework in a home schooling environment. The pupil is in charge of his own education, and the question is not whether or not he did some busywork, but whether or not he learned the subject. Answers in the back don't hurt, because there is nobody to cheat! They fulfill the role for which they are intended: as a study aid.

6.1.2. There is a canon of knowledge with which any adult should be familiar, one that transcends the fads of a given age

Learning is an integrated process, and curriculum should be integrated as well. The core skills are reading, writing, oral presentation and, mathematics. These skills are fundamental to manipulating concepts within other subject areas, such as literature, science, history and rhetoric.

The subject matter to use in developing reading and writing skills is a matter of choice, and that choice has always been employed for some form of indoctrination. Today's hot topics in American education are the environment, racial diversity, and the historical evils of unequal rights for women, oppression of homosexuality, slavery, colonialism, the internment of Japanese-Americans during World War II, and the genocides of Native Americans and Jews. As an example, the history textbook from which I taught American private school students here in Kiev singled out the Harlem Renaissance as the single defining event of the 1920s, the only one worth teaching. It is the standard offering of one of the major textbook publishers such as Glencoe, Harcourt, HRW or Prentice Hall. I have nothing against the Harlem Renaissance, but I do think that certain other events of that decade contributed more to history. I would name the rise of fascism and communism, the invention of the precursor to computers - punched card accounting, the invention of television, the spread of the automobile, air transport and the radio to the common man, and the emergence of the PR and advertising industries as a few examples.

Even within the arts, the Harlem Renaissance is a bit of a footnote. Langston Hughes and Zora Neale Houston were certainly good writers, but they are eclipsed by the great writers of the era such as John Steinbeck, Ernest Hemingway and F. Scott Fitzgerald. In music there were some all-time greats: Louis Armstrong, Earl "Fatha" Hines, Nat King Cole, Cab Calloway, Paul Robeson and others. However, the jazz age was as well the era of George and Ira Gershwin and many great white composers and performers. Bing Crosby made a point of recording with the leading African-American singers of the 1930s, allowing his fame to add to their national stature. It should also be mentioned that the white community opened up to fully appreciate, to celebrate black artists' genius, and especially in music, embraced them and worked together with them.

To put it so succinctly, I want my children to know more about American history than simply the rise of black Americans from slavery to equality, or women's march to emancipation. I also want them to appreciate that in both cases that while some white men resisted, white men were also instrumental in their emancipation. This brings me to the canon. What should my child know? What is the appropriate subject matter, especially for developing reading and writing skills?

I want to teach a canon that will familiarize Edward with major:

- Stories,
- Epochs, and
- Personalities

Stories are appropriate at an early age. He will be exposed to the Bible stories mentioned above in the discussion of ethics. He will surely be exposed to lesser Bible stories, such as the battle of Jericho, Daniel in the lion's den, and Jonah and the whale, through children's songs.

In addition to Biblical stories, he should know Aesop's Fables. Short as they are, they make a great foreign language teaching aid. He should learn a smattering of stories from history: the defense of Thermopylae, Alexander the Great, the conquest of Gaul, Constantine's conversion to Christianity via a dream, Marco Polo, and because he is in Ukraine, the Christianization of Kyivan Rus, the empire of Yaroslav the wise, the Mongol conquests, and about Roxanne, the Ukrainian concubine who civilized her husband the Sultan. Depending on time and circumstance, he might be interested in the life of Confucius, the tale of Genji, the Truong sisters' repulsion of the Chinese from Vietnam, the Siddhartha/Buddha story, and perhaps a bit of legend from the pre-Columbian American civilizations.

The average world history book of the early 20th century does a good job of telling the stories of civilizations. So do popularizers like Will and Ariel Durant. Edward has to have heard about the Fertile Crescent, Egypt, Israel, the Babylonians, the Persians, the Greeks and the Romans, then the Medieval Period, the rise of Islam, the Holy Roman Empire, the northward progress of the Renaissance through Europe, then the Enlightenment culminating (yes, it was a culmination, and perceived at the time as such) with the establishment of the United States.

6.1.3. Outings are an essential tool to develop knowledge first-hand, not merely from books

A child should learn his parent's passions. I enjoy boating and I think that there is quite a bit that Eddie can gain from it. He can learn how to row a boat, more importantly how to read a river. He can learn about the wind and about the currents, and learn to anticipate the best place for the boat within the river. My experience in a canoe gave me an appreciation of the descriptions of river navigation in Mark Twain's *Huckleberry Finn*. Eddie and I will want to ride the current in the middle of the river when going downstream, hug the shoreline when heading upriver, knowing how the patches of water lilies and bulrushes expand throughout the season so we can plot our course to just avoid them.

Managing a boat with requires coordination. A rowboat is fairly easy -- it is a one-person operation. A canoe is something else, because the people in the front and the back of the boat have to work together. Two people who know each other and know how to manage a canoe can paddle very rapidly. On the other hand, an uncoordinated pair can work at cross purposes and go absolutely nowhere.

With either a rowboat or a canoe we will be able to see quite a bit of the river. I anticipate that in a day will be able to travel up from Kiev to the Kiev dam, or downriver maybe 5 kilometers, seeing large stretches of wetland. This is an adventure.

It is an opportunity to see wildlife that one wouldn't otherwise know about, and all of it is within the city limits.

Outings will present an opportunity to use field manuals to identify birds, mammals, amphibians, insects, trees, and wildflowers. It is an opportunity to hear the frogs, to talk about the lifecycle of the frogs, and how they fit into the ecology of the river. It is an opportunity to watch the fish jump and to watch the fishermen attempt to outsmart them.

Being on the river will give me a great opportunity to offer commentary, but also an opportunity to be quiet and let questions come to Eddie. It can be a lesson in history and in society. Why are there so many bridges? Why is the traffic on them so congested even though there are so many? Who built the bridges? It offers a chance to discuss civil engineering, one of the relative successes of the Soviet Union. Eddie might ask, what are the old abandoned factories along the riverbank? One sees old silos, presumably for storing grain. One sees old steel mills and other such structures, abandoned since river traffic gave way to rail traffic, and industry changed with the fall of the Soviet Union. Conversation can be questioning, informative, and worthy of taking notes so we can do some research when we get home. It will not be a successful outing unless we come back with several questions that we need to look up on the Internet or in books.

Silence is not oppressive. Silence gives us an opportunity to take in the natural beauty, observe the sun and the moon, observe the ship traffic, and everything else about us.

Paddling down the Dnieper through the center of the city one sees a number of monasteries. They've been there for centuries. The monks chose to found their monasteries close the river when boats were the primary means of travel and real estate was easy to come by. What has happened since is that the religious structures and the land on which they are located have remained relatively unchanged as the city has grown around them. Along the water one sees many old apartment buildings, deserted ones a long way from the middle of town. One also sees a slew of new apartment buildings close to town. They offer an opportunity for comment on the way cities evolve.

One of the interesting phenomena about Ukraine is that for the most part there are no standard reference books about wildlife. No one in mainland Europe seems to be terribly interested in native flora and fauna. The English, however, are fascinated with them: English references are the best we have. Although there are a number of species common to both England and Ukraine, perhaps as many as 80%, Ukraine does offer a unique geography and it has its own populations of wild animals, insects, plants and birds. Lots of birds appear similar but not quite the same as are pictured in books. As I write this, I observe migratory seagulls which seem from the book¹²¹ to be little gulls, but don't quite match the given description. It would be an opportunity to discuss the problems of assembling a definitive guide, and of the pace of evolution.

¹²¹ Lars Svensson, *Birds of Europe, Second Edition*, 2009

Ukrainians have not been much interested in identifying things beyond the obvious. Take something as common as a crow. They can tell you that their two kinds of crows, black ones and grey ones. Most do not know that these are called rooks and hooded crows – *грачи* and *вороны*. They would not know that the magpies, which one sees in great whirling flocks in the early spring, are relative of the crows. They would not know the lifestyle of the crow, there the habits that make them one of the most successful families of birds. And they would not know, as I did not know, whether crows are a family or a genus of birds. That's the kind of thing that we will look up.

Bicycle outings are similar to boating outings in that we can travel long distances and see a lot along the way. Bicycling is useful in another sense. It is only a matter of time on a bicycle trip before something goes wrong. The bicycle is a fallible machine. It will get a flat tire. We will have to stop and change the flat, giving father an opportunity to give Eddie some lessons. Perhaps the first few times around he can watch as his dad does it, and then pump a little air into the tire. Gradually he will assume more and more responsibility in the matter of fixing flats. Bicycles also need frequent adjustment. We will have to adjust the gearshift keep them working smoothly, and adjust the brake cables to make sure that bike stops properly. Of course there are minor adjustments such as moving the seat up and down in getting things comfortable, getting the right air pressure in the tires, and the necessary cleaning it up if you're going to be proud of your bicycle. All of this can involve Eddie at a fairly early age.

Biking, rowing, or walking will give Eddie the opportunity to navigate the city on his own. It will be a chance to introduce him to maps, symbolic representations of real geography. He will learn the road system as we bicycle. He will, at a fairly early age, learn how to find his way around the city of Kiev. Already at 19 months he was emphatic about which road he wanted to take when he wanted to go home. He will be able to relate what he sees on the bicycle to the different perspectives he gets seeing the same sights walking down the streets, riding buses, and riding the Metro.

Mathematical and spatial reasoning are fairly closely related. Just as most people tend to avoid posing themselves mathematical problems, such as surveying their shopping cart to estimate what their total will be in a supermarket, they avoid giving themselves navigation problems. People will take the same route to work day in and day out. If they need to get from one place to another starting in an unfamiliar neighborhood, their first step will be to get to someplace they know, and then use a route that they know, rather than using maps and public transit guides to figure out the optimum route. I hope Eddie will be an adventurer.

A great many people never learn how to use maps. I discover as I am trying to find something in Kiev, perhaps a church of which I know the name but not the street address, that people on the street will give me verbal directions, but they cannot use the map in my hand to show me how to get there. Just for amusement I will ask people to point which way is north. Nobody knows! Directions in the city of Kiev are given in terms of metros, buses, marshrutkas (jitney buses) and streets that a person can point to. The natives often don't even know the names of the major boulevards. Eddie is going to be an exception. He will know the cardinal points on a compass, and know how to figure out which way is north any time day or night. That kind of question is a challenge to a young mind, in fact, to anybody's mind. It is the kind of

question that should reinforce a few neural paths here and there and teach him the lesson of not lazily rejecting questions as difficult and simply refusing to think about them.

6.1.4. Online learning will play a complementary role

A large portion of the curricular material being developed today is interactive, delivered online. Online courses create an intimate experience for a student: he is face to face with a computer, one which works at his own pace. There are optional videos to explain things as necessary, if the student gets stuck. Conversely, the student can skip ahead once he has mastered a topic.

Hard copy books, and pencil and paper solutions, still have a great deal to recommend them. Here are some of the advantages that these old-fashioned media seem to retain.

- In mathematics and science, a child can structure the problem. Often the most difficult part of solving a problem is truly understanding it and framing an approach to the solution.
- The student and teacher can doodle and diagram together.
- Paper is a good medium for making lists. An eraser is an essential tool.
- A student can make marginal notes in a hard copy book, use bookmarks and other such devices. Although these have been emulated with electronic books, I prefer the original format.

These are only thoughts. Every child has his own preference. Eddie is not shy, and he will certainly let us know what he thinks works best for him. We will share our own opinions and come to workable solutions. There are a vast number of online curricula available today. It is scarcely worth enumerating them because they will change by the time Eddie is ready for school.¹²²

6.2. An education teaches not only facts and study habits - how to learn - but how to reason

It is interesting that the word for education in many languages¹²³ is “formation.” It is not merely imparting knowledge, but rather forming a child. Formation is certainly what both Rousseau and Locke emphasized in their books. Locke addressed academic education only in the last quarter of his book, and Rousseau largely ignored it. Their emphasis is on forming the child’s values, manners, physical body, in preparation for adulthood, especially including marriage.

6.2.1. Science has progressed by questioning received knowledge

Up until the Enlightenment everyone was expected to believe one way or another in God. What is notable about Locke and Rousseau is how modern they seem, downplaying religion, or rather the dogmas of established religion. Rousseau dedicates

¹²² Some links that interest me now are <http://www.robinsoncurriculum.com/>, <https://www.khanacademy.org/>, <http://www.urthemom.com/>, [RonPaulCurriculum.com](http://www.RonPaulCurriculum.com). The materials are cheap if not free; their creators are idealists, evangelists for home schooling.

¹²³ German “Bildung,” Spanish “formacion,” French “formation,” Portuguese “formação” and Russian “obrazovaniya”

a great deal of *Emile*, a third or so, to the subject of religion or religious instruction, but it is not at all in the context of a church. The most famous passage in his book, quite long, is the Confession of the Savoyard priest. It is a confession of a sort of a Deist theology.

What these two authors have in common is the agreement that religious education, and with it the church, should have little to do with the formation of a child. They held that a child should be formed to be an independent agent, somebody outside of the control of the church, and somebody who is not indoctrinated by the dogmas of the Church. Rousseau was especially forceful in this conviction. Both authors looked at the doctrines of the Church as simply that, doctrines, certainly well beyond the capacity of a child to absorb. The dogmas of the Church involved arguments of the distant past, about such notions as the Trinity, and the infallibility of the Pope or the Bible. They certainly involved questions that were more of more concern to adults than children, issues such as adultery and murder. They both involved stories that were beyond what appears appropriate to be taught to children, such as the sins of Sodom and Gomorrah and the various stories of incest, betrayal and treachery that are woven throughout the Old Testament.

Like Rousseau and Locke, I feel a need to address the religious teachings of the day. However, in this day there is a profound difference. It is secular ideas which are held with religious ferocity. Christianity is no longer dogmatic, and it is no longer widely accepted by members of the educational community, or by intellectual society at large. There remain practicing Christians and practicing Jews, but they have very little influence on the intellectual currents of our day and especially on education, which is my topic.

I address a number of notions whose believers hold them to be scientific facts, but who reject any proposal to subject them to the rigors of scientific examination. Such notions are held with the same unexamined tenacity as religious beliefs used to be. Just as one cannot prove there is a God, one cannot prove, and nobody has attempted to prove, the validity of the liberal social model. There is no empirical data to validate theories that society is strengthened over the long term by redistribution of wealth. This is not to say that the theory is wrong, but only to say that the core idea behind communism, and behind modern liberalism, that wealth should be redistributed to achieve some sort of equality, is simply a value. It is a value of the same order as the value of Christian charity. There's nothing in our evolutionary history, and nothing in science to demonstrate that it must be the best alternative.

As with anything, we can go overboard. The idea of equality under the law was espoused by Lincoln. He quite specifically did not believe that the slaves were equal, in the average, in human potential. In his era the same beliefs applied to American Indians. His contemporaries had far more direct experience with them, and from their experience they had perhaps more realistic expectations about them. In any case, the history of the law, going back to the Mosaic codes of 3000 years ago, said that people were created with certain inalienable rights, including the right to freedom. That does not mean that they have a right to equal incomes. Everybody is an individual, and the only way to force us to be truly equal would be to impose the iron discipline of communism, under which we would surrender our free will and individualism to the collective. We have elected not to do that.

The formerly strong Christian religion established in its believers a set of expectations. They expected that God's will on earth would be manifest through the behavior of people and the workings of society and events. When things did not turn out as they anticipated, they would place the blame on somebody. They blamed witches, Jews, werewolves and other scapegoats for worldly failings. Today's new quasi-religious zealots do the same with the failures of progressivism. They posit that all people are equal. When women do not achieve at the same level as men, or not all minorities achieve the same income as whites, they attribute the failure to warlocks and devils, in the form of white men. The dogmas under which they do so can be lumped together as political correctness. This is as dangerous perhaps as the inquisitions were for the Jews.... dangerous to a white person's livelihood and indeed dangerous to his life. For a white person in the wrong neighborhood, it can be lethal.

This modern form of religious conviction may contain some elements of truth. Just as ancient belief that the earth was the center of the universe had some true corollaries, such as that the moon revolves around the earth, it appears that there is substance to global warming and some of the other things that the liberal camp believes. The important thing is not the truth or falsity of the propositions, but the way in which they are held. Tenets held as religious beliefs are unexamined, not subject to change or modification. Moreover, it results in the vilification of people who disagree, rather than subjecting the disagreement to science for a resolution. True believers hold that dissidents are not only factually wrong, but morally wrong.

6.2.2. Statistical reasoning is essential in our age; better computer tools means that one increasingly encounters statistical arguments in every sphere

Rousseau encourages his pupil to learn as much as he can by asking his own questions. The science of our day seems to be more statistically oriented. Let's give an example. There are certainly a number of rather harmless beliefs circulating in our society. One which benefits the Germans is that German cars last longer than Chinese cars. Germans are able to charge a premium price. If Edward asks that question, I should put the question back to him, how would he know? This is a rather neutral sort of a question, because the topic is not of one of vast importance. He won't own a car in any case; we are a family of bicyclists.

So how would you know, Edward? Probably his first answer would be "That's what people think." We could press him further. How do they know? People used to think that the sun revolves around the earth. People are often wrong. People change their minds – 50 years ago they thought American cars were the best on the planet. They don't think that anymore. So how would you know about German cars? Now Edward could start thinking analytically, which is what I would hope that he would do. He could say, for instance, that one sees more old German cars on the road than old Chinese cars. This is a good observation and worthy of a teacher's applause. "Some good work Eddie, that's a sound observation. Now how could you prove it statistically?"

I would ask Eddie what could be wrong with his observation. Looking over your own shoulder, learning to doubt yourself, is a major step in becoming educated. Educators call it metacognition. I would hope he would come up with objections to his own

argument, such as the fact that the ratio of German to Japanese cars sold within Kiev has probably changed over the last few years, in favor of the Chinese. He might also observe that German car buyers are richer and better able to take care of their machines. He might observe that a lot of German cars are imported used, which would make the fleet older at its inception; an individual car that didn't last would obviously not have been imported, skewing the observation.

The specifics of the argument do not particularly matter. The important thing is that he would learn to look for flaws in his own thinking. Developing the habit of picking apart your own arguments before other people get the opportunity represents a tremendous advance in maturity. It will mean that his ego is invested not in the correctness of his opinion but the integrity of the process by which he gets there.

Once Eddie has determined what makes a good argument, a logical next step would be to see if somebody else has made it. After all, Eddie and I will not have time to perform any but the most elementary statistical analyses. The question in this instance would be, where can we find information about automobile survivability?

6.2.3. Knowing how to find knowledge is an important aspect of knowledge

The obvious place to look is on the Internet. That doesn't take any genius. Figuring out what to look for on the Internet, however, does take some imagination. I would advise that Eddie look for the following:

- Look at Amazon for any books on the subject of how to pick a car. Read the reviews and see if they have anything relevant.
- Read consumer publications. If I can get Eddie into a library, the library might recommend that we look at Consumer Reports, Car and Driver magazine, Edmonds, Kelly blue book and other such information.
- Research public databases. The Highway Loss Data Institute keeps track of accidents, and the percentage of the original registrations still on the road for each manufacturer and year of manufacture.
- Research government databases, if there are any applicable.

After Eddie and I had conducted all of this armchair research, we would probably conclude that we could make a reasonably good decision on the basis of the public information we had found. I would want to ask Eddie how reliable he thinks the data is. Are the organizations that compiled it truly unbiased? Did they use a reasonable methodology? Is their sample size big enough? These factors would be different for, say, the automobile magazines than the statistical sources. Magazines have reporters, who have their own biases, and they have advertisers who need to be pleased with the editorial content.

In the end, we would have to make our judgment about German cars on the basis of inadequate information. Almost all life's decisions are like that. How accurate an answer we need would depend on the situation. It would be different if we were buying a car rather than simply making idle speculation. It would depend on other factors such as our need for prestige and our budget. In the end, we would come to a conclusion, fully appreciating the ways it could be wrong, and the likely extent to which it could be wrong.

I hope to involve Eddie in the business of investing. Traders and investors are some of the heaviest users of statistical analysis, searching for patterns that they can exploit for a profit. Ever since the invention of the tickertape, which made selling prices and transaction volumes public information, people have been “trading on the tape,” using information about other buyers’ market decisions as a basis for their own decision-making. Up until the 1970s the successful traders were the ones who could mentally abstract a pattern out of the large amounts of data they collected. After that they started to use computers to make buy and sell decisions. Programmed trading was well-established by the time it led to the “flash crash” of 1987. Everybody who is active in the market today is bombarded with information from different people’s models, even if they do not make the effort to create their own models. Whether or not we get into programming, Eddie and I will have a good deal of opportunity to talk about what people believe and why they believe it.

In a fully rational world, people would form their beliefs on the basis of an antiseptic process possessed of no built-in preconceptions. They would avoid bias in the way their data was collected, and would not make any assumptions about people, such as the rationality of market participants. Eddie and I will talk about these biases. The pollsters who concluded that Dewey would win in 1948 did so on the strength of telephone polls, ignoring the fact that in those days poorer people could not afford telephones. We would talk about human nature. For instance, we can talk about the way in which someone whose only means of support is Social Security will find it hard to plan for a contingency in which the value of Social Security benefits diminishes significantly. We can also talk about the general illogic of lotteries, roulette, and other such games of chance, but also when playing them might make sense.

The important thing will be to develop in Eddie a love of dialogue and the habit of thinking for himself, rather than accepting received wisdom. I want Eddie to be an optimistic skeptic. He can be skeptical about the way in which individual people make their decisions, but he will still have to remain optimistic, marveling at human perseverance in the face of all adversity. Somehow, the fools of the world continue to repopulate it, whereas those wise men who continually predict the imminent end of the world, from Thomas Malthus through Herbert Spencer, from Rachel Carson to Paul Ehrlich and up through the doomsayers of global warming in our own day, never seem to be right. The best conceived gloom of the world’s Cassandras seems always to go awry.

You can count me among today’s doomsayers. As I write this I am predicting a worldwide depression starting fairly soon, one that will affect just about every country in the world. I anticipate a lot of good coming out of it, however. I think it will restore a work ethic and expose the multitudinous faults in the social models that have emerged from academia to dominate all of Western society over the past century. Specifically, it will show that people are indeed different, and that unbounded altruism can doom a society. I expect that it will accelerate the decline in birthrates already visible in almost every nation, which in turn will reduce population and pressure on the world’s resources. It will also put a premium on educated and capable young men – like Eddie.

6.2.4. Formal rigor invades the social sciences

One of the most interesting developments of the last few decades has been the increasing use of the techniques of the hard sciences in the social sciences. Fields such as psychology and anthropology, which got their start as the collected observations of a few gifted individuals, have been transformed by the widespread availability and occasional proper application of statistical software. They have also benefited from the huge advances in the field of genetics. The upshot has been to strip the mere mantle of science from a number of the feel-good dogmas of academic leftists such as Stephen Jay Gould, and substitute a foundation of real science. Without getting embroiled in the fights, which one hopes will be resolved and mostly forgotten by the time Eddie comes of age, I look forward to leading him through this exciting body of findings.

When we do discuss systematic self-delusion, it will be a good opportunity to get into the subject of values and biases, and the mechanisms that make the denial of reality so prevalent. Once again, historical examples may be best for teaching, as they are free of modern bias. Michael Shermer gives a wonderful example in Galileo, who stubbornly tried to fit the planet Saturn into his pre-existing models of reality. He could not conceive of the possibility that Saturn would be circled not only by moons but also by stripes of miscellaneous ice and rock suspended in orbit – what we today call rings.

As Galileo found out when promoting his (valid) thesis about a heliocentric solar system, looking for the truth does not always win you friends among those who cling to established orthodoxies. He was called a heretic. Darwin has been quite regularly denounced by the religious. However, the Christian dogmas that conflict with science have lost their effect. Most Christians have abandoned the dogmas, and majorities in most Western societies have given up a strong belief in Christianity. It is rare anymore to hear a Christian in an academic setting propounding on creationism, or the reality of eternal damnation. The fact that such concepts are widespread among the Muslim community, along with the beliefs that people should be stoned for adultery, homosexuality and apostasy, is embarrassing to the powers that be. They condemn Christian and studiously ignore Muslim fundamentalists. In this conflict of values, diversity turns out to be more prized than fundamentalism is despised.

6.2.5. Choosing to recognize and confront, or to coexist with mistaken establishment belief systems

Eddie will need to learn about the belief systems of the powers that be, and the danger of contradicting them. I expect the Depression of 2013 (or 14 or 15) will be an ideal teaching moment. We will be able to discuss in retrospect the beliefs and the willful blindness that led to an economic catastrophe.

- America had an unbounded belief in its own system of government. The United States continued to expand the voting franchise, not taking into account the fact that the people to whom it had been extended did not appreciate the vote, did not contribute substantially to society, and were in net clients of the government.

- America was wedded to the notion of human equality, that all peoples, and to a large extent all people are endowed with equal capability. Starting from this premise, they projected that all people should enjoy more or less equal outcomes in terms of education, health, and income.
- America believed that the government could solve most problems, and ignored the inefficiencies and self-interest that are inherent in government. Quite specifically, (1) bureaucrats are more interested in their careers than in whatever problems the public has given them to solve and (2) unadventurous and unimaginative people are by nature drawn into civil service. Looking to government for imaginative solutions to any problem is a vain exercise. There are many examples of government inefficiency. One of the best written is given by John Gatto describing his efforts, as a teacher, to get a small hole between the ceiling of one classroom and the floor of the one above it fixed. In short, he waited many months with no result, the powers that be got angry when he fixed it himself, and ripped out his work. They never did get it repaired.
- Americans had a sense of entitlement. They felt entitled to a job once they graduated from college. They felt entitled to pursue the same job all of their lives. They felt entitled to government help if they did not have enough income. They felt entitled to government-provided healthcare. They felt entitled to government-funded solutions to their alcoholism, drug dependency, and psychiatric problems. In short, Americans gave responsibility for their lives to the government, not recognizing from (3) above that the government representatives were more interested in themselves than the people they were paid to serve.

The best way to prepare Eddie to meet the world is to simply tell him to keep his eyes open. Although altruism exists, paid altruism is a rare thing. Don't believe the claim "I'm from the government and I'm here to help." Rather than accept claims about the universal equality of mankind, he should keep his eyes open and form his own opinions. He should also learn to keep his mouth shut about what he observes. And most importantly, Eddie should apply the scientific and statistical techniques he has learned to test the veracity of claims he is asked to accept. He should also carefully examine the motives of people who make such claims.

Eddie will have to learn early about ad hominem arguments. It is quite certain that he will ask questions or make statements that will go against the grain. He will be called an enemy of the people, a running dog, a fifth columnist, a revanchist, a racist, bigot, hardhearted, selfish, a Social Darwinist or one of many more derogatory terms yet to be invented. He will have to know enough about rhetoric to identify an ad hominem argument for what it is and force debate back to the real topic at hand. Being unable to do that, he will have to learn to devastate an opponent with rhetoric of his own, and when possible, to walk away from an argument that has devolved into mere name-calling.

6.2.6. Judgment cannot be taught; it is developed through its own exercise

Judgment is a theme that runs throughout this discourse on Eddie's education. Eddie will have to judge when he is in a no-win situation and simply walk away. The most common kind of no-win situation occurs when an opponent has an inferior argument and simply refuses to give up. However, Eddie will have to learn what to do when he is

outgunned. Sometimes he will simply be wrong. When he is, he should generally admit as much and move on. Just as often, he will come to realize that the argument is more complex than he knew, and that he simply does not have enough information at hand to make his point. He will need to learn how to graciously back out of an argument, buying himself time to research the situation if the point under discussion is important enough, or to simply forget it if it is not.

6.3. Our plan adapts what appear to be universal principles of education

A teacher's objective should be to help each child achieve as much as he can. It is safe to say that every human being falls short of achieving his or her biological potential. We can teach every child, regardless of his potential, the habits that will make it possible for him to maximize his benefit from the talent he's been given.

The student needs to learn not to waste time. Looking at the outline above of things to learn, one of the first things that jumps out is that there simply is not time in all of childhood to do it all. A corollary is that there is not time to waste. A child is doing himself a great disservice when he conspicuously wastes time: passing by the opportunity to improve himself, and at the same time developing the habit of sloth. Like everybody, I myself have a tendency to waste time. I check my e-mail more often than I should and I browse Facebook when I know I have better things to do, such as work on this book. As a kid I wasted extravagant amounts of time as others were learning how to play the piano, shoot hoops, or paint.

A child needs to learn perseverance, the art of overcoming frustration. This is part of the maturation process. Children need to take their ego out of the process of learning, to see the process objectively. Another way of saying this is "looking over your own shoulder" or metacognition. Once a child accepts the reality that learning doesn't necessarily come easily, but that it is still worth doing, he is miles ahead of the game. The satisfaction is all that much greater when he works on a problem for half an hour and then has an "aha" moment as he gets it.

I never rose past the rank of Star Scout in the Boy Scouts. I could not get the physical fitness merit badge because I couldn't do the required number of pull-ups. I don't remember how many that was – five or 10. It turns out that much later in life, when I was in my late 30s, I decided that it would be a good idea to start doing pull-ups to keep myself in shape. And, amazingly enough, it worked. I got up to the point of being able to do 30 of them, not bad for a fairly thick bodied man. The moral of the story is that you just have to keep at it. By the way, I note as a sign of the times that the Boy Scouts no longer specify a given number of pull-ups. To earn the physical fitness merit badge you just have to put together your own program, follow it, and write about it. Specific achievement is no longer part of the plan.

My older son was like his father as a teenager, out of shape. I encouraged him to bicycle for the benefit of the exercise and also so he would learn something about mechanics. When he was 12 we went bicycling together up in Canada. I was absolutely impressed that one day he was able to bicycle 75 miles. However, in response to whatever internal demons were breathing in his ear, he resolved never to go beyond that. So far as I know, 75 miles remains the high water mark of his bicycling career. His mother accused me of being cruel when I attempted to chivy him

into pushing himself harder, some day going 100 miles. Somewhere along the line he had learned that his parents were not united in encouraging him to succeed, and that passive resistance was a strategy that would always win in the end. It has been a tragically costly victory; his stubbornly defended passivity has prevented him from pursuing or achieving romance and worldly success.

Kids love the word "boring." It serves as a universal defense. Anything that they don't understand, and don't want to invest in understanding, they denigrate by saying it isn't worth understanding. I learned early in childhood never to tell my mother I was bored. She would very quickly find some cure for my boredom, and it wasn't always the kind of activity I would've chosen for myself. I intend to teach my kids the same lesson. Even if they don't find something interesting, they are not going to get away with giving up on it just by telling me that they find it boring.

Writing in "the Dumbest Generation," Mark Bauerlein¹²⁴ tells the story of how some schoolchildren who claimed an interest in becoming artists refused to practice draftsmanship. An ability to draw was the foundation on which all the masters, from Leonardo and el Greco through Picasso and Dali, built. These modern students dismissed learning to draw as not worth the trouble. Without it they didn't have much to work with. Unless they could stumble on yet another way to shock a jaded world, a "Piss Christ" of their generation or a dead cow in formaldehyde, they would get no notice.¹²⁵ And though it pains me to concede the fact, even Damien Hurst has a bit of craftsmanship backing up his outrageous showmanship.

Public school teachers have several derogatory metaphors for the way they are instructed to teach. Per the "beer stein" model you open up the kids' heads and pour in the knowledge. By the "Dixie cup" model you spoon-feed them bits of information a sip at a time. Many teachers know that making children passive participants in the process is wrong. Kids need to actively learn, regardless of how teachers teach. Knowledge cannot be transplanted from one mind to another. Kids have to construct it within their own brains through an active process. The Russian language expresses it well. The word for teach is *uchitz*; that for learn is *uchitz-ya* (учиться): teach yourself.

I think every kid in a classroom will try at some point to wear the teacher down, balking at applying himself and waiting for the lesson to be over. It is vital that the adult stick with the task and not allow the student's passive defense to succeed. A teacher can work with the kid, talk to the kid, soothe the kid, but should not let the kid squirm away and wiggle out of it.

This is one of the profound advantages of homeschooling over classroom schooling. It is easy, in a homeschool setting, to sidestep the confrontation, change the subject, and come back later. A classroom teacher has to stick to a curriculum.

A classroom teacher cannot face down 30 kids simultaneously, and can never fully engage the smarter half of a class that size without losing the rest. Vast amounts of

¹²⁴ Mark Bauerlein, *The Dumbest Generation*, 2008, Amazon Kindle

¹²⁵ "Artist" Andres Serrano put a plastic statuette of Christ in a jar of his own urine and called it art. English "artist" Damien Hurst's works include a diamond-studded skull and a dead cow in formaldehyde.

wasted time are part and parcel of a public school education, or in fact any classroom education. That is the reason that homeschooling can achieve decent results with a significantly smaller investment of time. No time is systematically wasted through built-in inefficiencies. I propose that this time recovered by academic learning efficient be channeled into learning music, painting, gymnastics, and anything else that interests the child.

Homeschooling blurs the distinction between homework, which is one of the major bugaboos of classroom education, and class work. A student is happy to have you work with him until he understands a subject. However, if he has any pride, he will expect you to go away when he has to do something on his own. He will regard it as intrusive if you are looking over his shoulder. So, whether in school or at home, a self-respecting student will wind up doing what amounts to homework as a matter of course. The amount of time he spends working independently will expand as he gets older, until eventually he should be able to tackle an entire semester's worth of work on his own, simply doing exercises and checking his own answers to see if he got them right. It takes discipline, but to a person with pride, being freed from close supervision is worth the effort.

This is an absolute turnabout from the traditional classroom. Instead of a classroom teacher assigning, counting and grading homework, a homeschool parent will expect kids to figure out what homework is necessary to meet the objective of learning the material. The homework task is not defined by the completion of specific assignments, but by the objective to be achieved. Note that this was also an element of the philosophy of the one-room schoolhouse. Older kids helped younger ones, and the objective was again learning rather than merely completing exercises.

Table 5 - A Typical Math Curriculum

Arithmetic and pre-algebra Arithmetic and pre-algebra Addition and subtraction Multiplication and division Factors and multiples Negative numbers and absolute value Decimals and percent Fractions Ratios, proportions, units and rates Exponents, radicals, and scientific notation Interpreting data Arithmetic properties Algebra Linear equations Linear inequalities Graphing points, equations and inequalities Systems of equations and inequalities Functions

Quadratics
Exponent expressions and equations
Polynomials
Ratios and rational expressions
Logarithms
Conic sections
Matrices
Imaginary and complex numbers
Geometry
Points, lines, and planes
Angles and intersecting lines
Congruent triangles
Perimeter, area and volume
Similarity
Right triangles
Special properties and parts of triangles
Quadrilaterals
Circles
Angles
Triangles
Trigonometry and precalculus
Graphing lines
Functions and their graphs
Polynomial and rational functions
Exponential and logarithmic functions
Basic Trigonometry
Trig identities and examples
Parametric equations and polar coordinates
Conic sections
Systems of equations and inequalities
Sequences and induction
Probability and combinatorics
Imaginary and complex numbers
Hyperbolic trig functions
Limits
Calculus
Limits
Taking derivatives
Derivative applications
Indefinite and definite integrals
Solid of revolution
Sequences, series and function approximation
Double and triple integrals
Partial derivatives, gradient, divergence, curl

Line integrals and Green's theorem
Surface integrals and Stokes' theorem
Divergence theorem
Probability and statistics
Independent and dependent events
Probability and combinatorics
Random variables and probability distributions
Descriptive statistics
Regression
Inferential statistics
Making inferences based on sample data. Confidence intervals. Margin of error. Hypothesis testing.

Several of us students at El Cerrito High School experimented with teaching ourselves over the summer of 1959. We needed to complete trigonometry, the standard 12th grade math course, as a prerequisite to taking differential calculus on campus at the University of California in our senior year. I taught myself well enough without any consultation with either fellow students or a teacher. I did not appreciate at the time how profound the lesson was. If you want to know something, just learn it! Even today, fifty some years later, that trigonometry remains with me as I tutor high school kids.

6.3.1. To ensure that we are accountable, our approach to home school education will parallel the structure of a public school education

In that we are stealing a prerogative from the state when we decide to homeschool our children, it is a good idea to be familiar with the state curriculum and to make sure that our children keep up in every subject area identified there. If meddlesome authorities come around to ask why Eddie is not in school, it will be very convenient if he is able to demonstrate that he knows everything they expect him to have learned.

Any plan of academic education needs to follow some structured pattern. Topics build on each other. Reading and penmanship generally precede writing; writing usually precedes grammar, which precedes rhetoric. In arithmetic, the four basic arithmetic operations precede working with fractions and decimals. Algebra and geometry generally precede trigonometry. There are also lateral connections. The child has to have a certain mastery of writing in order to produce a report on history. The study of chemistry requires a knowledge of arithmetic, if not algebra. A proper study of statistics requires familiarity with matrix algebra. Table 5¹²⁶ shows the topics in a typical mathematics curriculum. Math is math: the topics are pretty much the same for home schools and public schools, and in any country of the world. The sequence is relatively fixed. We will ensure that Eddie has covered the topics appropriate to his grade level were he in government schools. While the sequence of instruction is not quite as rigorous in other subjects, there is a lot of common material that must be

¹²⁶ This example was compiled from material from www.khanacademy.org

covered whatever the mode of instruction. We will be attentive to the government's expectations, whatever the government.

Unschooling is the loosest form of homeschooling. It posits that kids are naturally curious and will learn on their own. My experience makes me somewhat guarded. I'm willing to grant that kids learn things on their own schedule, and that letting them pursue specific interests when they develop a yen to teach themselves in depth about, say, birds and migration, is a good thing. I would recognize, however, that there is an academic canon, a body of knowledge that children are expected to learn in school, and that to fail to teach it would be doing the child a disservice. Simply put, kids need at some point to learn algebra and history, whether or not the spirit moves them to do so. These subjects form an essential foundation for further learning, which in turn is essential to being a properly formed adult. Until the student is fairly advanced, an adult will need to provide the framework for learning.

Some romantic homeschool families learn while traveling on a boat or in a motor home. My observation is that kids don't really appreciate different countries and historical sites until they are in their teens. They need the perspective that comes from a fair amount of traditional study: geography, history, languages and other school subjects. I expect that our kids will learn at home. To me, studying with other kids, especially children from other backgrounds, will be a more broadening experience, also cheaper and more comfortable, than being a family unit on the road. Best of all would be to form a community of expatriate homeschoolers in Kiev who could exchange home visits periodically in their native countries.

6.3.2. We will use standard examinations to check Eddie's progress for our own purposes, and to tie it to public school curricula

Testing is a natural part of the educational process. As mentioned above, textbooks usually include some kind of problem sets in them. These serve two purposes, giving a student practice to reinforce what he knows, and to provide some observations that can be used to assess the student's progress. Educators call these formative evaluations – simply a confirmation that a student has gotten the concept. They are just as useful in homeschooling as in a classroom setting.

Schools accommodate the process of forgetting by starting each semester with a refresher of material that the students should already know. With homeschooling the process can be more flexible. If it has been a year or so since the student studied algebra, it may be worth refreshing before going on to study calculus. The best approach may be to look at the problems in the back of the old algebra book and make sure that he can still do them before cracking the calculus book.

In an ideally constructed curriculum, a child uses what he has learned in one subject in the study of another. Arithmetic is the classic example. "Math facts" are rather mechanical. It is a game for a student to learn "2+2 is 4, 4+4 is 8, 8+8 is 16" and so on. He knows the facts in the abstract, but still has to learn how to apply them. Real life is rich with practical examples. "How wide is the bedroom? Is there enough room for two beds in it?" It can be a practical exercise in estimation. "Assuming that your foot is 25cm long how many times can you put one foot in front of the other as you cross the room?" Or, it can be an opportunity to get out the tape measure. Travel

offers a great opportunity for practical problems. "If the train from Kiev to Lviv takes 11 hours, and the distance is approximately 550 km, how fast is the train?" It can even involve calculus. "Suppose I drop a rock from the apartment balcony and hear it hit the ground five seconds later. Ignoring air resistance and assuming the speed of sound is infinite, how high up are we?" Or, "What happens if the water is running when I pull the plug in a full bathtub? How long will it take to empty?" Or "If these two crows have three chicks per year, and their babies have babies at the same rate starting in their second year, assuming there are no foxes to eat them, how many crows will there be in ten years?"

I love to pose questions like this for myself. How high above the horizon is the sun over Kiev at noon on Midsummer Day? If Columbus were watching a from a 1000 foot high cliff as a ship with a 100 foot tall mast sailed west from Lisbon, how far at sea would it be before the mast went out of sight? Why do we see the left half of the moon between a new moon and full moon, but the right half of a waning moon? I work out the answers in my head, then Google to see if I'm right.

Schools use what they call "summative evaluations," such as midterms and finals, to assign a grade to the sum of the learning that a student has accomplished over the course of the semester. Summative examinations drive college students to cram, pulling "all-nighters" and such. It is not a very efficient way to learn, and it shouldn't play much of a role in homeschooling except to the extent that you are using a canned curriculum and some outside agency is going to be evaluating the student's progress.

No matter how you educate your child, at some point in his life some authorities will subject him to standardized tests in order to measure his knowledge and ability compared to others. Public schools subject children to standardized tests such as those prescribed by No Child Left Behind at an early age. The SATs and ACTs measure almost all college-bound students, providing colleges with a device they can use to admit students who are capable of handling their curriculum. A parent has to recognize that these tests will be a fact of life as the student leaves the homeschool environment, so it is probably worth having the student work through appropriate study guides along the way, just as a sanity check to be sure that his education is tracking what would be expected of a kid in other environments. He might even get a kick out of going to a huge high school gymnasium with thousands of other kids to take a test, smug in the knowledge that it doesn't matter for him, and in any case that he is probably better prepared than the others.

6.3.3. Our time management will be different; our emphasis will be on doing one or two things well rather than tackling many topics at once

I advocate that a student focus on one or two subjects at a time and go into them deeply. If it is time to start to learn the multiplication table, stick with it until the student knows the times tables backward and forward and can use them to do both multiplication and division. Or, if he starts to learn how to draw, let him stick with it, drawing for several hours a day until he can do a reasonably good job of creating a recognizable tree or a cat. In other words, encourage the kids to get deeply involved in learning something, and work with one subject until they achieve a feeling of mastery. This is how adults tackle most projects. If we are going to wallpaper a room, we stick with it until we have figured out how to hang wallpaper and the room is done. If we're

going to file our taxes using TurboTax, we open the box, install the software, and stick with it until we have our tax return done. I expect the students, of course, to take breaks. After an intense session of math, it makes sense to relax by drawing trees or going for a swim.

This is not how schools typically do it. Educational systems, public and private, elementary through college traditionally break the day into time blocks. In my high school we had seven periods. We would study English for 45 minutes, algebra for 45 minutes, French for 45 minutes, then have a similar amount of time for physical education, a break for lunch, and then have two more periods for, say, studio art and physics.

The logic behind breaking the day up the way the schools do has more to do with their own administration than the way students learn. This “factory school” setup, a relic of the industrial age, means that the administration only has to worry about classroom assignments twice a year, once per semester. It means that if a kid absolutely cannot manage one class, the administration can work around the problem by letting him drop the class and putting him in an easier subject in the same period of the day. In schools where I have taught this might mean taking a kid out of chemistry and putting him into health, or taking him out of pre-algebra and putting him into what they called “everyday math.”

Because home schooling deals with children as individuals, they do not have to move through a prescribed curriculum at a prescribed pace. All that matters is the end result – that they know the material. This allows the freedom to make much better use of a student’s time.

6.4. Unlike most, our family sees socialization and preparation for marriage as key elements of an education

There have been a number of strategies for passing on one’s genes throughout mankind’s dark history. They may have been brutal and unfair, but rape, slavery, concubinage and arranged marriages succeeded in creating subsequent generations. Those practices had long faded into history by the time I was a child, but even in the middle of the 20th century most women still felt a need to get married. They felt social pressure to have a family, and marriage was a woman’s most reliable path to a comfortable middle-class life.

This has changed within my lifetime. Marriage is a declining institution, children are becoming more rare, and rarer still is the child who has accepted and respects his parents’ culture. We plan to prepare Eddie to pass on his heritage.

6.4.1. Eddie needs to know how to woo the empowered woman

In previous eras a man did not have to understand women in order to spawn children. He could take women by force, or be foisted on some woman by matchmaking efforts of the elders of his tribe or church. Or, some woman would decide that whatever his shortcomings, he could support a wife and family. The long and short of it is that the average guy didn’t have to be a Don Juan in order to become a father. Feminism has changed the world radically. Women no longer need protection or income from men.

They no longer have to trade on their beauty and sexual favors for their own protection or support. They can do what they want, and what they want all too often doesn't involve men at all.

In the 21st century women have assumed control over their destinies. They are in a stronger position to dictate the terms of the relationship. They can and do reject marriage to men who they think will not make caring, loving partners. Attributes that men may have considered at one time to be mere "nice to haves," such as courtesy, good grooming, dressing and knowing how to make conversation are now essential. Unless a man can make himself attractive to a woman, his genome is doomed to die with him. Liza Mundy spells out in her book "The Richer Sex"¹²⁷ what men are going to have to offer in order to attract a wife in the coming decades.

Ironically, society itself is doing less than ever to prepare boys to become the kind of man that a woman is going to look for. The schools used to think that they had a role to play in socializing children. Now they are pleased with themselves if they keep kids from shooting each other. Churches used to set themselves a mission of teaching children, and providing social functions where they could get together and pair off. Some churches such as the Mormons still manage this, but the mainline churches seem to be more concerned with keeping their geriatric parishioners coming to church and pushing issues of diversity and social justice. In summary, even as the need is growing, there are fewer organizations training kids in what it takes to get along with members of the opposite sex.

Preparation for marriage has to be a significant part of the education program we put together for our children. It is more important than ever, and nobody else is going to do it. I have already witnessed this in my first family. The expensive parochial schools my kids attended were only marginally better than public schools, and without encouragement from my ex-wife the kids were easily able to dodge church. The only private etiquette and ballroom dance academy, Mrs. Stewart's, was for children above our social class. In addition, my kids reported to me that it was racist, an accusation more deadly than harboring plague. A Google search is unsuccessful in locating the school as of this writing.

The children of my first family were therefore never taught how to ask for a date, courteously accept or reject a date, or be a gracious partner in a romantic relationship. Whatever they and their peers have learned they came by the hard way, and it hasn't resulted in happily-ever-after type marriages for many of them. As for me, I was taught those social graces in a lower middle class public grammar school in the 1950s. California thought it was part of the proper formation of children. Society has retrogressed.

While the need remains in the future, I am already thinking about how to integrate my homeschooled children into a broader community. Childhood is a magic time; kids manage to get to know each other in ways a parent would never imagine. The house we are building is near a lovely river beach where kids congregate in summer and ice skate during the winter. I am pretty sure that mine will easily associate with other children their age. I hope that we can wrap others into our homeschooling project. It

¹²⁷ Kindle, 2012

would be ideal if we could find other American and European families who are home schooling, so we could pool resources.

6.4.2. As a matter of values, our children need to appreciate restraint and modesty in an immoderate age

Patience is one of the hardest lessons for an adolescent to learn. It used to be assumed that an adolescent had to wait a few years for sex. My kids will have to be different from their peers in learning to be content not having a steady boyfriend or girlfriend, and not to feel that life is somehow cheating him or her if they are not getting sex. It is far more important to take time to meet the right person than to seek immediate gratification with a person who is not appropriate for the long term. This is a matter of self-esteem. We have to teach the kids to have a good sense of their self-worth so they don't sell themselves short.

Our cities are so large, the populations so mobile that our kids will be thrown together with thousands of potential partners. The selection is enormous. However, only a relatively small number of those will be suited to be marriage partners. In the West, most of them will have internalized the lessons of public school sex education. They will know the names of all the body parts, and know as many different combinations for those parts as are given in the Kama Sutra, and feel that there is no shame attached to any of it, without having much of an idea about the human relationships behind the sexual mechanics. I hope Ukraine will remain different. In any case we must remain vigilant.

Our family will have to fight the image of sex that has become widely accepted over the past half-century, that sex is life's ultimate pleasure, and little more than that. Popular culture, supported by sex education courses, teaches that sex is like candy: a person should get as much as possible, while avoiding social diseases and getting stuck in awkward situations like pregnancy. My children need to learn that, front and center, sex is an act of procreation. Its objective is to produce babies. The pleasure is a side effect, kind of like the sweet smell of flowers that attracts bees for pollination. This notion is central to the child's entire self-concept. Is he here, are we here, simply for our own pleasure, or is there a higher purpose in life? I want to teach my kids that there is a higher purpose, which is to be a conduit for the civilization that we have built so far, and an agent to improve that civilization to pass on to their kids. They did not ask to be born, and in being born and they did not expressly take on any responsibility. However, we are asking them to assume responsibility. In that, I expect we will be different from most parents.

6.4.3. Despite the modern mantra, there are biological differences between the sexes

Our children also need to learn that despite the dogmas of the modern age there are fundamental temperamental differences between men and women. It has to do with biology. A woman accepts her man into her life and ultimately into her body. It is her opening up, her gift, and at the most elemental level, her risk. When she accepts a man's seed and it takes root, absent all of the modern apparatus such as abortion and adoption, she is committed for 20 years to raise the resultant child.

To the extent that women have not changed their fundamental nature in the past few decades, this means that a woman will assess the male in question with regard to his biological fitness – intelligence, good looks, personality – his ability to provide and the likelihood that he will stick around. Even once a woman accepts a man into her life, she retains the prerogative to invite him into intimacy or not. She will accept his embrace or reject it; when he puts his hand on her body, she will move it to the place where she wants it to be. When he kisses her, she will move her face or her neck or her body so the kiss winds up where she wants it. And if she doesn't want sex at the moment, for whatever reason, she will give her partner a signal to that effect. An essential part of the mating game is for her to give signals without hurting his feelings, and him to pick up on the signals and accept that “no for now” doesn't mean “no forever.”

Children need to learn about the competitive nature of sex. In centuries gone by competition between men was largely over the right to sexual access – the right to procreate – just as it is among most mammals. Today we compete as much as anything for the status of being seen with an attractive woman. In our affluent society, it seems that anybody can buy a BMW or take a European vacation. The ability to be attractive to women remains one of the rarest of social goods.

Half the men in American society are jealous of Hugh Hefner. If one stops to think about it, if any of the Playboy mansion women were truly exceptional in bed, if she offered Hefner an experience that he could not get with any other woman, he would have stuck with her. The fact that he didn't is an indication of the limitations of all womankind. There is no single magic woman who has every charm a man could want. The true secret is for a man to find one among those who are available to him who comes fairly close, and then to make the investment of time, attention, money and affection it takes in order to turn her into his ideal. A man has to abandon the marketplace mindset that somewhere, somehow the perfect female product exists, if he is only a sufficiently diligent shopper. That notion is mistaken. He needs to believe instead that a person may exist with whom he can construct a lifelong relationship... it is a totally different thing, a human reality rather than an advertising fantasy.

6.4.4. American men of my age and younger are a barometer of the sinking cultural and ethical climate Eddie needs to oppose

An informal survey of the men I know of more or less my age, 60s and 70s, shows this stratification. The luckiest of them are married to women they have known for 20 to 50 years. They are comfortable in marriage. They and their wives are affectionate and considerate of one another. There is another large contingent who are at least accustomed to their mates and are going to stay together to the end. These are fellows who bought into the romantic ideals of our youth, and (often enough on the second or third try) found what they were looking for.

Among the single guys my age, a majority still enjoys looking at women but don't have much interest whatsoever in making the effort to form a relationship with them. A charmed, or rather charming few continue to love the company of younger women and seem to always be surrounded by them. Even they, however, in general don't seem to be interested in forming deep attachments. They enjoy feminine company and enjoy the slight envy that they arouse in the rest of us when we see them with their pretty

young friends. The search for women has become largely a matter of status rather than marriage, and family is seldom a consideration.

Marriage and family pose a difficult hurdle for young people. In prior generations children were indoctrinated with the idea that it was God's will to carry on the species, to "be fruitful and multiply." Few will accept that proposal today.

We are coming to realize that parents never were, and certainly are not today the primary source of young people's attitudes and opinions. Judith Rich Harris breaks personality formation out by percentages. She says the kids get most of their socialization from other kids, from school and the media. She contends that parents are responsible for maybe 20 percent, if that. Her colleague Stephen Pinker puts it at right around zero¹²⁸. If you want your offspring to grow up with some religious belief, your best bet is to raise them in a religious community, like the Mormons, Amish, Hasidic Jews and Muslims. That way the message they get from mom and dad will be reinforced by a majority of the other people they come in contact with.

6.4.5. Religion must play a role in preparing our kids for marriage

I have yet to find an organized religion that professes my peculiar mix of beliefs. There is a good reason why I never will – my beliefs are so contradictory that a priest would be embarrassed to try and explain how they fit together. I believe in Darwin and am ready to accept the physicists' explanation of the origin of the world, when they finally agree, and expect that to agree when scientists finally explain the details of global warming one of these days. On the other hand, science is never going to be able to tell me what I should do when I get up in the morning, or how to tell which of the beggars on the street really deserves a dollar out of my pocket and which one is merely a scam, or which school is going to do the best job of preparing my child for life. For those things I need a dose of divine inspiration to augment my human faculties.

I accept Pascal's wager: if God exists you should have faith in him to obtain salvation. Pascal added, however: "If God doesn't exist, and you live as though He does, you have no losses but gain the advantages of a better life." It's like my belief in prayer and confession. When I confess my sins, or I pray, it doesn't really matter whether there is a deity somewhere in the ether who is listening to me. I hear myself, and it reminds me of the way that I ought to live. Most specifically, when my wife Oksana and I pray together, we remind ourselves of how important we are to each other. It helps us to overlook the small things, like the dishes she leaves in the sink or the papers I leave strewn around the living room, or her willingness to accept without question what she reads about "indigo children" and my Teutonic insistence on scientific method and proof.

Children think in a fairly concrete manner. I'm not going to bring Pascal into the discussion when I ask my six-year-old to say grace at dinner. Eddie will notice the discrepancies in my thinking soon enough, and like any child he can be counted on to ask about them, at which point I will explain. This is a time when it is important for parents to understand one another. If one's wife helpfully suggests to the kids not to worry about it, Daddy's just a hypocrite, the whole effort is lost. No, the key is that life

¹²⁸ Stephen Pinker, *The Blank Slate*, 2003 p. 396

is too complex for us to rely on simple explanations and simple solutions. A person needs judgment, balance and humility. Eddie needs to learn which classes of questions have answers and which don't.

6.4.6. We will consciously teach our children social skills

Our ability to talk is the most unique of human faculties. Scientists believe that it didn't appear until amazingly late in the evolutionary process, about 200,000 years back.¹²⁹ By comparison, Lucy, the famous ancestor of humans whose remains were found in Africa, lived 4 million years ago. Modern spoken languages have evolved incredibly quickly. Scientists think that a common Indo-European precursor to almost every western language was spoken as recently as 6000 years ago... after the advent of agriculture, only about two millennia before Abraham.¹³⁰

As we all know from our own experience, different people have different levels of facility with words. Ability with language is equated to the ability to get things done, and hence intelligence. We think somebody who can talk well is pretty smart. It is no secret that women like guys who sound intelligent. Language is just as important for women, maybe even more so. Women usually seem to be able to get the upper hand in arguments with their menfolk. In our inglorious past men used to deal with this by beating our wives to shut them up. In this enlightened age we mostly just slink off, grab a beer, fume and watch television.

Verbal intelligence is something that a child is born with, but it is an educator's job to teach him how to exploit that facility. A parent has to engage his children in conversation in order to show them how it works. He should demonstrate by example how to start up a conversation, whether with a newcomer to church, a clerk in a store, or whatever. Knowing how to make small talk is an essential life skill, something that every parent should teach his kids.

Bringing this back down to my children, we are going to make dinner table conversation. We are going to have company over, and expect the kids to participate. In Ukrainian society there are more formal mechanisms to make sure that everybody participates. Reciting poetry is common. A youngster may not know what to say, but he can get up and recite a few lines that he has memorized. He gets used to attention being focused on him.

Almost all Ukrainians are at somewhat of a loss in an American cocktail party. Walking up to somebody you don't know, shaking hands, and starting a conversation is truly an art. Moreover, it is a significant life skill in the United States, and it is one of the few things that Americans do rather well, perhaps in some way justifying our relatively rich salaries.

Young people have a natural handicap in that as a rule they simply don't know that much about the world. They can turn this to their advantage if they happen to have precocious knowledge in any given sphere. If a 15-year-old can talk knowledgeably

¹²⁹ See Philip Lieberman *Eve Spoke*, 1998, on the evolution of the mechanics of speech, and Robbins Burling *The Talking Ape*, 2007, for a discussion of the evolution of the brain to accommodate speech.

¹³⁰ See Luigi Cavalli-Sforza, "Genes, Peoples and Languages," 1997

about the stock market, the Arab Spring, or songbird migration he is likely to be able to get more mileage out of it than could any adult. An objective of the academic portion of my kids' education is going to be to give them a broad acquaintance with what's happening in the world. I hope that they are able to sustain a conversation about global warming, genetically modified foods, air and water pollution around Kiev and other topics of general interest. I trust that reading and dinner table conversation will be enough to acquaint our kids with these topics. I recognize there is a kind of the cultural impediment in that we Gentile families just aren't as talkative – read, argumentative – in family settings others such as Jews. It will be a challenge for me to bring the kids out.

Collaborative learning will be one of our core strategies. However much a parent may know, the child will find information more interesting, probably more authoritative coming from somebody else. Children are generally more inspired to learn when they are with other interested kids – and their families. We will do our best to make sure that adults who have something to say, and their intelligent and motivated children, are part of our children's lives.

Empathy, sympathy, and sensitivity to others are skills that a youngster has to learn through practice. In conversation this means that they have to learn to be aggressive enough in order to participate, but not so aggressive as to dominate the conversation to the point of offending and driving away other participants. They have to learn to read cues with regard to when somebody is ready to leave the conversation, bored with the topic, or about to take offense at the direction of the conversation. They have to learn to be politic, remembering Michael Kinsley who said "A gaffe is when a politician tells the truth." I will share my opinion of the truth with my children, probably too early, and teach them at the same time that they have to be careful expressing opinions that go against what most people believe.

Just as a child learns a studied manner of aggression in sports, so it is in rhetoric. Conversation is something of a combat, with both or all participants fighting to occupy the airwaves. The tools used in the fight depend on our individual genius. Some have a catalog of quips, others a genius for coming up with the *mot juste*¹³¹ to recapture and redirect a conversation. Each person has to find the level of aggressiveness that suits his personality and gifts. His objective should be to guide conversation without offending the norms of politeness and fair play. The person who succeeds at being persuasive and controlling the course of a conversation is a natural leader, a person who will succeed at sales and, given some facility with organization and numbers, succeed as an executive.

6.5. Eddie's education in ethics will be based on values, but also evolutionary psychology

The construction of the human animal shows that we are clearly the product of evolution instead of engineering. A lot of parts could have been put together differently perhaps more simply if they had been designed from scratch. The sociobiologists¹³²

¹³¹ French for "just the right word"

have demonstrated rather conclusively over the past forty years that this observation applies to our minds as well as the more mechanical parts. Half of our genome is devoted to the functioning of our brains.

Our vision is one example of a mechanical process. It appears to our conscious mind as if our field of vision is continuous and filled with discrete, recognizable objects, not unlike the pictures on our computer display screen, which we know are composed of pixels. The reality is something else. What we perceive is a composite assembled by our brain from the ever-changing sensory input that enters through our eyes. Our brain has algorithms that straighten curved lines, fill in solid colors, adjust shading to compensate for stronger dark light, and recognize faces. Our color vision sorts the continuous spectrum of visible light that reaches us into the primary colors that the cone cells in our eyes recognize, red, green, and blue.

Our system of vision is economical in the sense that it provides us with what appear to be continuous vision with a minimum of vision cells, nerves, and energy use on the part of the brain. The limitations, such as optical illusions and mistaken identifications, are an acceptable trade-off. Our other senses, hearing, smell taste and touch are put together in a similar fashion, and are likewise subject to predictable errors.

As Daniel Kahneman describes in *Thinking Fast and Slow*, our brain makes shortcuts in information processing as well as collection. If we had to process it using brute force the way a computer does, we simply would not have time. There are very predictable ways in which we make shortcuts, leading to very predictable judgment calls when we don't think through a problem. In one of Kahneman's short examples, he tells his subject that a ball and bat together cost \$1.10, and the bat cost a dollar more than the ball. He then asks "How much does the bat cost?"¹³³ The answer is predictably wrong.

Our moral and ethical senses employ shortcuts. We categorize people without thinking, a process derogatorily called stereotyping. This process is and has been essential to our survival. Whether we are fond of ourselves for doing so or not, we instinctively distinguish among family, people like us, and people who are not like us, and to some extent manage our reactions accordingly. In everyday intercourse we are faced with innumerable situations in which we have to perform some kind of deception. We feign interested in making a purchase so a salesman will dedicate time to describing his product. We assure our boss that we are doing all we can for the client, when in fact we are taking time out of the day to interview for another job. We make these practical decisions according to guidelines that were established in our youth. How close do we permit ourselves to come to telling an actual lie? What loyalty do we owe to our employer?

Our ethical sense undoubtedly owes something to evolutionary biology. Northern European peoples, who evolved in hostile climes and homogeneous societies, evolved a high level of altruism, an instinctive trust of their fellow men. Sixty five percent of Norwegians today claim that you can generally trust a stranger to do the right thing.¹³⁴

¹³³ \$1.05, not \$1.00

¹³⁴ from John Harvey, "Race and Equality," page 92

Only five percent of Brazilians would say the same. Among other groups such as the Gypsies (Roma) or middle Easterners the answer would be dependent on whether or not the stranger was a member of the same group. The very essence of different groups' ethical systems is to some extent biologically based. This will certainly be true of Eddie as well. Just as his father and grandfather have tended to err on the side of being too trusting of human nature, we can probably expect Eddie to be congenitally naïve. I expect he will be a generous husband and a reliable business partner. I will have to instruct him on the fine art of not getting had.

6.6. Every child needs physical education, to prepare for a lifetime of good health

The theme of physical fitness is infused throughout this book. I have been working out daily for forty five years now. Without my devotion to physical fitness I would not have had the confidence or stamina to relocate to a new country, remarry and have a son at an age when most men are content just to draw Social Security. I believe in exercise.

6.6.1. Individual fitness influences other facets of education

To the extent possible, physical fitness should be part of Eddie's everyday life. He will walk and bicycle almost everywhere he is going. Walking, which he already does regularly at a year and a half, is an essential part of using public transit. He will go rowing and swim in the river with the rest of the family during the summer. I hope he will find a track and run. We will encourage him to participate in the sports that interest other kids he comes in contact with, casually or in a collaborative learning environment.

6.6.2. Individual sports are a lifetime affair, one which depends on willpower

The education I envision for Eddie doesn't provide vast opportunity for him to participate in organized sports. While being part of a track or a swimming team would be good for him, it may not be practical. Of the two, swimming seems the more likely. In the winter, when athletic opportunities are few, he may want to take swimming lessons and work out in a heated pool. I will encourage him to learn how to do the strokes properly, but mainly, to develop his endurance by swimming distances. My emphasis will be the same if he finds an opportunity for running or cycling. Conditioning is the key, as a precursor to a lifetime fitness plan.

He will have the benefit of my example. During the summer I bicycle everywhere: to the store, to appointments, and to the beach. I try to swim a half hour per day. In the winter I try to spend thirty minutes a day simulating 18 mph (30 kph) on an exercise bicycle. I have to be realistic about how inspiring the example turns out to be. Three wives and three children have thought I was nuts. However, despite being considerably older than each of them I was also in markedly better shape than any of them, ever. My hope is that bicycling and swimming come naturally to Eddie. Kids bike in this neighborhood all the time. At Ukrainian beaches, much more than at American beaches, it is common to see both kids and adults actually swimming rather than just soaking up the sun.

Racquet sports also offer good exercise. They have the added benefit of being something that dear old Dad doesn't do, as well as an excuse to get out of the house. I can hope that Eddie develops friendships with kids who are learning tennis or handball.

6.6.3. Team sports are better suited to student years than adulthood, but teach interpersonal skills as well as developing physical fitness

Not being able to participate as fully in team sports is one of the downsides of homeschooling. Team sports at their best help a young man develop self-discipline, confidence and leadership. On the negative side, they take time away from other pursuits such as academics, nurture unrealistic dreams, stifle individuality and are generally an activity that a man has to give up at an early age, as athletes move from their grassy fields to a sofa in front of a television. If Eddie has the desire to overcome the difficulties imposed by his homeschooling circumstances and join a team, I'll entertain the idea. If he is a natural leader and athlete, and his peers pull him into it, I'll be that much more enthusiastic. In general, however, individual sports seem to me to be more consistent with the objective of building a complete and sustainable life than team sports.

6.7. Children need to develop social skills for business, romance, and community.

Human beings are the most intelligent – most highly evolved, if you are wedded to the conception that evolution has a purpose or direction – of the monkeys and apes, and we are the most intelligent members of the animal kingdom¹³⁵. Throughout evolutionary history, 40 million years or so for the primates, intelligence has obviously conferred enough benefits to offset the costs. The brain is an expensive organ. At its extreme, among humans, it absorbs about 20% of our total caloric intake. A head big enough to hold that brain requires a vast investment on the part of the human mother to nurture in the womb, and both pain and risk to pass through the birth canal. It takes a couple of decades for the family to prepare such a brain for adulthood.

Our intelligence, like that of our monkey ancestors, is overwhelmingly directed towards social ends. Monkeys and humans develop and interact socially along at least three dimensions¹³⁶:

- We learn to interact as members of a group, but
- We carve out individual niches within that group, and
- We compete against other members of the group for scarce resources.

Eddie will have to work those things out for himself just like any other human. The most important of the scarce resources he'll be competing for is the love of a woman with the right stuff to provide him with strong, competitive progeny. The other resource he'll need is closely related: enough wealth to attract such a mate and to raise a family.

¹³⁵ Let me acknowledge that the intelligence of sea mammals, house pets, etc., and even invertebrates such as the octopus may exceed that of some of the primates. In general, however, primates are the smartest among animals, and few would dispute that our closest simian relatives, the gorillas and chimpanzees, are the most intelligent non-human animals.

¹³⁶ Judith Rich Harris, *No Two Alike*, 2009

Our job is to use the decades he spends with us in the family home to let him develop his social skills. As with intelligence, these skills are largely heritable, so our job is to help him make the most of what God or the genetic lottery gave him. Since we are home schooling, the family environment will influence him more than most kids. Aside from that, simply by the choices we have made with regard to where to build our house, and those we will make about his outside instruction, summer vacations and invitees to play and party functions will shape his experience.

Over the past half century the field of psychology has adopted the trappings of a true science. It has become respectable. Psychological testing has become reliable and valid. That means that different psychologists, or the same one repeating measurements at different times, can examine the same subject and come to pretty much the same conclusions regarding psychological makeup. Validity means that the things they test correlate pretty much with the attributes people display in real life. The five-facet personality profile, acronym OCEAN, has become a standard¹³⁷. Every individual can be rated on

- o Openness
- o Conscientiousness
- o Extroversion
- o Agreeableness
- o Neuroticism

These traits are largely inborn and reasonably immutable over the course of a lifetime. As we educate Eddie, we will have to bear in mind what kind of a person he is, and therefore, the constraints within which his personality can develop.

¹³⁷ <http://www.personalitytest.org.uk> I took this test myself – since the factors are heritable, and via assortive mating I seem to have selected a wife with a similar outlook on life, I expect Eddie will map out not too far from me. Time will tell. My results are:

Factor I : Extraversion (AKA Surgency)

This trait reflects preference for, and behavior in, social situations. People high in extraversion are energetic and seek out the company of others. Low scorers (introverts) tend to be more quiet and reserved. Compared to other people who have taken this test, your score on this dimension (37) is relatively high.

Factor II : Agreeableness (AKA Friendliness)

This trait reflects how we tend to interact with others. People high in agreeableness tend to be trusting, friendly and cooperative. Low scorers tend to be more aggressive and less cooperative. Compared to other people who have taken this test, your score on this dimension (28) is about average.

Factor III : Conscientiousness (AKA Will or Dependability)

This trait reflects how organized and persistent we are in pursuing our goals. High scorers are methodical, well organized and dutiful. Low scorers are less careful, less focussed and more likely to be distracted from tasks. Compared to other people who have taken this test, your score on this dimension (46) is relatively high.

Factor IV : Neuroticism

This trait reflects the tendency to experience negative thoughts and feelings. High scorers are prone to insecurity and emotional distress. Low scorers tend to be more relaxed, less emotional and less prone to distress. Compared to other people who have taken this test, your score on this dimension (12) is relatively low.

Factor V : Openness (AKA Culture or Intellect)

This trait reflects 'open-mindedness' and interest in culture. High scorers tend to be imaginative, creative, and to seek out cultural and educational experiences. Low scorers are more down-to-earth, less interested in art and more practical in nature. Compared to other people who have taken this test, your score on this dimension (25) is about average.

6.7.1. Conversation is truly an art

Most American children today find it hard to talk to adults. Though this has perhaps always been the case – remember Tom Sawyer talking to Aunt Polly¹³⁸ - the awkwardness seems to have reached new levels of late. One reason is that children increasingly have their own culture, reinforced by television, movies and music targeted specifically at them. They spend large amounts of time with each other, only nominally supervised by teachers and other paid adult overseers.

Children thus develop the tools for talking with each other in a language that is particular to them. Unfortunately, this argot-charged language does not remain especially useful as they develop into adults. It is true that it gives them a mechanism for conversation with their peers, but only on rather banal subjects, and they have often, in large measure, skipped that vital formative step in which they learn to express themselves articulately to an adult audience. We, their society, have allowed them to sacrifice some of their ability to function in the world of 25-year-olds in the vain hope that they will be marginally more comfortable as 15-year-olds.

6.7.1.1. *People judge how well you make small talk probably more than what you say*

Given our plan to fill young Eddie's head with all sorts of notions about the Big Things in Life, and given most people's patent lack of interest in such, he will need some kind of conscious preparation to talk to ordinary people. There is a grab-bag of standard topics, weighted differently of course for girls than boys, among them.

- Other people - gossip
- Sports and Travel
- Work or school
- Electronics, gadgets, cars, etc.
- Popular culture: TV shows, movies, video games
- Current events – disasters, human interest
- Politics, politicians and the economy

It is a gift, whether at a family reunion barbecue, a teenage dance party, or a dinner with your parents' friends to be able to make conversation.

Several attributes contribute to an ability to make small talk. While they are probably for the most part genetic, there is no doubt that all of them can be improved with practice. Coming up with clever comebacks is one. Oscar Wilde, one of the world's quickest wits, was not shy about borrowing. He once said to James McNeal Whistler, himself a great wit, "I wish I had said that." To which Whistler replied, "You will, Oscar, you will!" However quick (or not) Eddie's mind, no average kid wants for memory. It won't hurt him to be able to recount such stories in appropriate situations. If Wilde is too dated, he can do Monty Python or Fawlty Towers, and I am certain that there is a lot of good material that has been written even in the last three decades, of which I remain unaware but to which he will be attuned.

Punning is said to be a low form of humor, but wordplay is a natural byproduct of a broad vocabulary, especially when one can use the interplay of multiple languages. Eddie's education will expose him, through reading and conversation, to quite a bit of

¹³⁸ I rely on the reader's knowledge of the American literary canon. Mark Twain's *The Adventures of Tom Sawyer*, 1876, and its sequel, *Huckleberry Finn* are widely considered among the best novels of all time.

vocabulary. I trust it will also expose him to interesting repartee from time to time, and even the opportunity to join in. Nothing succeeds like success. If he can be part of the game, he will certainly be emboldened to try his skills outside of family and school.

Telling jokes should also be part of his repertoire. It takes memory, practice and confidence, but no particular intelligence, to deliver a joke well. I will encourage him with the thought that it is a skill with which a gentleman should be familiar. I'll also emphasize that remembering other people's jokes, and reminding people that you appreciate them, is a good way of making small talk. This offers a segue into the most important single point in any conversation.

People like to talk about themselves. The role of an interlocutor, Eddie in this instance, is as much as anything to make the other party feel good about him or herself. The other person should come away from a conversation feeling uplifted. They should feel that they made a good impression on Eddie, and that Eddie's admiration was worth winning. Allowing other people to talk about themselves, remembering something of what they have to say, and occasionally spitting back enough to confirm that you heard and understood, is a vital life skill. It will also be a great device for papering over the lacunae in Eddie's own experience. If he can absorb enough from somebody's account of a TV show or football match, even though these things don't interest him terribly, to let the talker enjoy a moment of expertise and appreciation, he scores conversational points without having had to waste the time watching TV to learn about the subject firsthand.

6.7.1.2. Being dominant but polite is an art: finding the right level of aggressiveness

Every individual has his or her unique conversational style. That said, it must be acknowledged that styles are adaptable, and some are markedly more effective than others. As I write this, President Obama has just tried two separate personae on the occasion of two debates with George Romney. In this case, the more combative appears to have been the more successful. He and his vice president, Joe Biden, both chose to raise their voices and push the boundaries of rudeness in the course of the debate. The tactics appear to have worked. American television viewers have been jaded by decades of talk and reality shows, and the moderators appeared ready to overlook transgressions.

Eddie will learn – we all learn – to adapt cadence, vocal timbre, speech register and level of politeness (or lack thereof) to the occasion. The specific skills are mostly self-taught. What I can do as a teacher is to call his attention to the very broad range of behaviors that fall within the range of the normal, and point out techniques that appear to be especially effective, or ineffective, in given situations.

It is good to be armed with verbal comebacks, and the Internet provides a pretty good arsenal. I'll leave it to Eddie to find his own. For now, I find the Wikihow advice useful enough that I'll try it myself¹³⁹.

¹³⁹ <http://www.wikihow.com/Think-of-Quick-Witted-Comebacks>

There is an entire genre of how-to books on seduction¹⁴⁰. The essence of the message is to show interest, be amusing, but keep the girl off balance through subtle putdowns, being sufficiently cocky that she gets the message that you are not whatsoever in awe of her, and challenging her to interest you instead of vice versa. I don't think that these techniques translate very well to the interactions in which Eddie will be most involved. Specifically, I don't think that a sound romance, business or personal relationship is likely to be built on a foundation of exploitation. Still, I'll encourage him to keep his eyes open and read the books so as to be conversant with this form of conversational aggression. The books certainly include some advice he may find useful.

If he chooses a career in politics Eddie will have to learn that politics is exploitation. The body public is too uneducated, too easily swayed, too just plain dumb to be treated with honesty and respect. Churchill¹⁴¹ once said "The best argument against democracy is a five-minute conversation with the average voter." They almost demand to be lied to, and generally support the most photogenic and appealing liars. I am increasingly appalled at how even being caught in a bald-faced lie seems not to faze or hurt today's politicians. They simply offer newer and better lies. As I write, it appears that decades of lies defending huge budget deficits are bringing down all leading democracies simultaneously. It is hard to predict what kind of political regimes Eddie will live under, but I am quite sure that lying and exploitation will remain essential tools whatever the governments.

Success in business is increasingly connected with politics. In neither the United States nor Ukraine can a person build a thriving business without extensive contacts in the political community. Those contacts cost money, whether out-and-out bribes, campaign contributions or other favors. While I would like to encourage Eddie to be both successful and scrupulously honest, I doubt that it has ever been possible, and I am quite convinced it is less so now than during my working days. The compromises one must make call heavily on my four principles: work hard, learn from experience, pray, and depend on your judgment.

6.7.2. Eddie will have to learn how to get along with the guys

In every age there are people who want either to deny or to change human nature. Though their stated motive is invariably "the common good," more often than not they would promote themselves to be overseers of public morality. Whatever it is that drives them, they have had a large impact. They have changed our concepts of what it means to be male. Our male propensity towards violence has diminished remarkably over the centuries¹⁴². This is generally good. Other of our tendencies, such as to philander, as straight men (increasingly discouraged) or as gays (increasingly accepted) have certainly been altered, though perhaps not for the better of our society or the propagation of our species.

¹⁴⁰ A guy writing under the name "Roosh V" has several, a couple of which I have reviewed

¹⁴¹ That is, Winston Churchill, Prime Minister of England during World War II. I hope I should be able to expect readers to know that, but why take a chance? Footnotes are cheap in electronic books.

¹⁴² See Stephen Pinker, *The Better Angels of our Nature*, 2011

Researchers in the relatively new field of evolutionary psychiatry have clearly mapped the similarities between human behaviors and culture and those of our simian brethren, and by extension, our simian ancestors. Desmond Morris had us pegged correctly when he called us “The Naked Ape.¹⁴³” And boys will be boys... competitive and sometimes brutal¹⁴⁴. Our governments, and especially our schools, rather want to discourage boys from being boys. As I mention in Section 5.2.2, they want to discourage knives, guns and schoolyard fights. They want to discourage the evolution of pecking orders – they put it all under the category of “bullying” – and rough sports such as dodge ball. They want to suppress the evidence that some boys are closer to alpha male status than others, by giving awards to every competitor in school contests, or by requiring that every kid give every other kid a card on Valentine’s Day. In defense against gender preferences, they even require giving them even to kids of the same sex.

By nature, boys especially jostle for superiority. Judith Rich Harris posits that a child develops along three sometimes orthogonal dimensions. He must learn to socialize, to become part of a group. At the same time, he must differentiate himself, making himself recognizable as an individual within the group. Lastly, he learns to compete within the group. Evolutionary biologists see competition as normal, even essential to the evolutionary process. The resources for which people compete are related to reproductive fitness: they compete for mating opportunities and the wellbeing of themselves and their offspring.

The fact that boys compete differently than girls also has its origins in our evolutionary history. The biological facts are that:

<u>Women in general</u>	<u>Men in general</u>
Can be 100% certain of maternity	Prior to DNA tests, could not be sure of paternity
Can, in a lifetime, bear only a few children	Can have thousands of children, if given the opportunity.
Have to devote the 15-20 years it takes to raise a child to adulthood	Can often avoid making a large investment of time in raising their children, and frequently avoid even paying to support them.
Are smaller and weaker than men. In less civilized times they needed protection	Historically, assumed the responsibility of defending their families.

We share these characteristics with most apes and monkeys. Being the dominant male in a primate group pays large genetic dividends – many descendants. Being a dominant female is not so rewarding – she still has to dedicate her life to raising her offspring. Men have been more inclined to fight for dominance because there is more

¹⁴³ See Desmond Morris, *The Naked Ape*, 1999

¹⁴⁴ See Dale Peterson and Richard Wrangham *Demonic Males*, 1997

of a payoff if they win.¹⁴⁵ It is true that society has changed – it is now a scandal when Arnold Schwarzenegger or John Edwards has just one extra child by a mistress – but the change is so recent that our genome hasn't had time to adapt to the new realities. Boys and men still jostle for superiority. Eddie will have to learn what the game is about.

6.7.2.1. *How to argue*

The race is not always to the swift, nor the battle to the strong¹⁴⁶. Arguments are certainly not always won by the person who cites the best authorities and employs the best logic. I expect that the education Eddie receives - gives himself, for the most part - will prepare him well as far as facts go. He will have to learn to confront, and even employ to his own advantage, the cheats that salesmen, verbal bullies and politicians employ:

- Interrupting and heckling
- Raising one's voice
- Discrediting an opponent with ad hominem attacks such as calling the opponent a racist, homophobe, anti-Semite or some such thing
- Borrowing authority by wrapping himself in the flag, or some other such cloak of authority
- Employing physical dominance, through body size, elevation on a platform or whatever
- Ganging up – drawing in allies from among bystanders
- Making up information and authorities
- Wearing the opponent down

Rhetoric was a standard subject from Greek and Roman times up until recent times in English public (that is, private) schools. Colleges still often have debating teams, and of course there are ritual debates in major political contests, such as the U.S. Presidency. We will encourage Eddie to politely argue with his parents and/or instructors, though not to the point of obstinacy, and certainly encourage him to engage people on the outside whenever he finds an appropriate forum.

I expect that Eddie will enjoy the key advantage of seeing both sides of most issues. There are many issues on which “right thinking people” have predictable opinions that have not been subjected to much analysis. Democracy is one of those. Who can be against it?¹⁴⁷ Who has even thought about the alternatives? If we are successful, Eddie should be conversant with the other side of most such arguments, and ready to take either side.

6.7.2.2. *A child needs to understand one-upmanship*

Dominant use of the English language is an effective tool. Our objective is that Eddie be well enough educated in the English language that he can find just the right word,

¹⁴⁵ This is the thesis of the famed anthropologist Napoleon Chagnon, in five books, the latest of which is *Noble Savages*, 2013. This stance has made him a divisive figure in anthropology, though the sociobiologists love him.

¹⁴⁶ *Holy Bible*, Ecclesiastes 9:11.

¹⁴⁷ Actually, more and more people question democracy. See Alain de Benoist *The Problem of Democracy*, 2011. Pseudonymous blogger Mencius Moldbug has some meaty tracts on the subject.

le mot juste, to express himself. Command of the language sways listeners to give weight to one's words, right or wrong.

A more direct device in an argument, or any social engagement, is the put-down. If an antagonist misuses or mispronounces a word, it is Eddie's opportunity to ostentatiously correct him. If the antagonist stakes out an indefensible position, Eddie's task is not merely to demolish it, but in doing so to wreak a maximum amount of damage on the other person's overall credibility. For example, if the opponent speaks of Franklin's presence at the Battle of Trenton, Eddie would draw him out, getting him to commit to details, before acidly remarking that Franklin, as ambassador to France at the time, could hardly have interrupted his busy schedule to fly to Trenton for the occasion.

6.7.2.3. *Fighting is part of human nature, like it or not*

I would like Eddie to be physically brave but yet avoid getting beaten up. Posturing counts for a lot. If Eddie is in good physical condition, and especially if he is a larger than average man, I expect that most other guys will leave him alone. Acting confident and assertive should carry him most of the time. I relate my own experiences as a boy in Section 5.2.2.1. *Mutatis mutandis*¹⁴⁸, I expect Eddie will confront the same sorts of boyhood situations in rather the same way.

In adult life, however, there are lethal dangers. He needs to learn how to extricate himself from threatening situations. Knowledge of martial arts is likely to tempt a young man into a fight that might cost him his life. Better to learn to back down in the face of a superior force. In terms of education, physical conditioning is more important than extensive training at arms: it prepares a man to bluff, and that failing, to make an escape. Depending on his place and culture, I may encourage Eddie to become familiar with firearms the way my father did with me, but I would expect him to use his knowledge only in case of war or widespread insurrection. When he has a chance to negotiate with an antagonist, he should choose to do that in favor of resorting to weapons.

Arguing and fighting are two of the tools that have evolved in the survival of the fittest among mankind. Eddie needs to be familiar with them, but also with the reality that, as we are a cooperative species, he should not resort to them with any great frequency. Getting along with one's fellows is also part of our primate heritage. There will be many instances in which Eddie is morally or logically in the right, but should decline a fight or argument because it is not in his interests. When to do so is a matter of judgment. Ah, judgment. Once again it is my escape from taking any fixed, didactic opinion. Thank you, Aristotle!

6.7.3. *Flirting is an essential skill, and certainly one that is seldom taught*

The human brain has evolved so far beyond those of our simian ancestors as to be unrecognizable. We have language, culture, literature and science. We talk about the most abstract of concepts. And yet, the way we procreate has changed not a whit. The challenge for a man is therefore to learn to move a conversation from the

¹⁴⁸ Latin for, same story, only the players are different

intellectual plane, Baudelaire and Balzac, to boyfriend-girlfriend, and thence to boudoir and bare-naked.

Most women, perhaps out of a residual sense of chastity, perhaps because their minds really do work differently from ours, feign total surprise when a guy intimates that he would like to transition a relationship from friendship to romance. “With me?” “Why?” It is, generally speaking, dangerous even to get too involved with women who don’t play this charade. If a girl is so blasé as to regard you as just another roll in the hay, another notch on her stick, she almost certainly isn’t cut out to be the mother of your child. Moreover, if she lets men into her bed so easily, she’s probably not even going to be a terribly interesting lover. Whatever edge she has in experience will be overcome by her general ennui and the recognition that whatever you have to offer physically is readily available from hundreds of other guys.

My bottom line for Eddie is that flirting is essential but not everything. He should not waste his time with women who are too dumb or lazy to learn how to flirt, or to appreciate being flirted with. Conversely, he should restrain his flirting, keeping in mind that the objective is to find an optimal marriage partner, not to bed every woman he possibly can. The one he wants to marry will fall between extremes of playing the flirting game so well that she feeds her ego with a new fellow every week, and not bothering to flirt because she is just not interested in guys.

Flirting is related to several other life skills, like building business relationships. Eddie might try, for instance, to establish a relationship with the objective of convincing a neighbor here in Kiev that he is the right person to straighten out some computer problems. He might attempt to persuade the entrepreneurial father of a friend that he could be useful translating sales material into English.

6.7.3.1. A man needs to know how to tell women that they are attractive without getting slapped

One of the skills I have improved somewhat later in life is flattering women. Being a Slightly Older Guy helps – pretty young things are more inclined to take me to be non-threatening, though I hope not harmless. I practice with my wife, who tells me in total sincerity that she loves gentle flattery.

Going back to the point a couple of paragraphs ago, people love to be the center of attention, and women are no exception. If you are reasonable sure you recognize that a woman has changed her hairdo or makeup, complement her on it! Mention that her dress brings out the blue in her eyes, or the sheen of the satin plays up the highlights in her hair. To tell her she is beautiful would be awkward; it would be too much. Simply letting her know that you notice her conveys everything you have to say.

It is a property of just about every mammalian species that the female is a sex object. Only in our species, in our time, do they seem to object to being objectified. However, as women have become the equals of men and broadened their role in society, they have opened themselves up to other kinds of flattery. I’ll be sure that Eddie knows how to tell a girl that she wrote a beautifully lucid short story, or that no spreadsheet graphic could have illustrated the coming financial crisis as well as the one she

composed. His praise cannot, of course, be totally vacuous, but exaggeration is permissible.

6.7.3.2. *Body language is vital: winking, waving, and smiling*

The animal aspect of our being communicates through body language. The first message is about self. It is for a good reason that parents have always emphasized posture and manners. If he is good-looking, poised and presentable Eddie will have won the better half of the battle. Simply those few attributes will move him into the upper 10% of male competition. Given so much, it will remain up to him to distinguish himself among this more select group.

Wearing a smile is terribly important. A smile is an outward indication that life treats you pretty well. It is self-fulfilling. People assume is that if life is being kind to you, you probably deserve it. A smile conveys confidence. Psychological research demonstrates that smiling alone can improve a person's mood.

Likewise, waving and winking take confidence. Sometimes such gestures will be ignored or rebuffed. So what? A confident person takes chances, and with them the chance of rejection, knowing that the odds are in his favor. Wink at a pretty girl? What's the downside? She haughtily turns away with a flip of her curls? Nothing ventured, nothing gained. In fact, the odds are that he wins in losing. The fact that she knows who he is is better than if he had remained a total blank.

For us as with all primate species, bluffing is a good part of the game. Whatever assets Eddie has, he'll be better rewarded if he successfully convinces others that he possesses more. A rich literature has developed on the topics of deception and self-deception. This is again a fine line. The best con men are those who believe their own stories. On the opposite extreme, people whose assessment of themselves is overly honest have a tendency to be depressed and introverted. I'd like Eddie to position himself optimally between the two. This is surely more easily said than done; for him simply to understand the question will put him ahead of his peers, who simply are who they are.

6.7.4. There is an art to touching and showing affection

Kids are naturally physical. They love to be held, picked up, and tossed around in roughhousing. As they grow older they learn the limits of physicality, especially between boys and girls. Certain forms of touching are inappropriate between the sexes, and most forms of touching are inappropriate when there is other business at hand, such as studying.

Children who don't learn the norms of behavior between the sexes run into serious difficulties as they get older. They may be shunned, or worse. Men may be accused of being sexual predators and women, of being loose. They must learn to constrain their behavior. Yet, conversely, if they lose curiosity, or become so scared as to shun the other sex, it does not bode well for courtship and marriage. This used not to be too big of a problem; parents and communities pushed young men and women into matches, often at such a tender age that they could not even be expected to know

what to do. Once they were cohabiting, one assumes, nature took its course and children resulted.

Today, however, young people are expected to figure out the social aspects of pairing up on their own. A majority manage, in some form or another. For those who can't or won't, the options are celibacy, self-gratification, paid sex and homosexuality. Whereas the public has accepted the gay lobby claims that no choice is involved, sexologists believe that homosexuality is only about half, perhaps less than half, genetically determined.¹⁴⁹ Pornography as an outlet has become enormously widespread just in the last half century, especially via the Internet. Then there is just plain disinterest. A September, 2010 Japan Family Planning Association report found that 'fully 36% of males aged 16 to 19 surveyed described themselves as "indifferent or averse" towards having sex. That's a near 19% increase since the survey was last conducted in 2008.'¹⁵⁰

As if that weren't enough of a red flag for a country plagued by a low birthrate and an ageing, shrinking population, women seem to be even more reluctant to consider having sex. While no one is suggesting that people of that age group should automatically be procreating, a whopping 59% of female respondents aged 16 to 19 said they were uninterested in or averse to sex, a nearly 12% increase since 2008.¹⁵¹

The increase in the rate of disinterest is very likely to be attributable to factors that are at work in all advanced societies. Male-female pairing is a social phenomenon. It has to be learned, the same with humans as with monkeys¹⁵². The evidence is that modern societies are not doing an especially good job of teaching our rising generations how to go about mating.

Edward will have the benefit of growing up with a mother and father who love him and love each other, and demonstrate that love verbally and by hugs, pats, cuddling and other reinforcing behavior. We expect that Eddie will learn by example. If, for instance, a playmate falls and gets hurt, he should know to put a comforting arm around the victim and say some soft word. If a playmate enjoys a moment of success, he should also offer an appropriate touch to express congratulations. Of course these gestures will differ depending on gender, and on the person in question. He will learn that while a few playmates, evidencing tactile defensiveness, reject the attention, most others enjoy the reinforcement, and therefore, how to adapt his own behavior to the kid in question.

Physical gestures play an integral role in establishing human pecking orders. People express dominance through touch as well as voice, facial expression and posture. Although the basis of our behavior is innate, being conscious of it gives us the ability to master the way in which we express ourselves, and thus manage the effect we have

¹⁴⁹ http://en.wikipedia.org/wiki/Sexual_orientation and

http://en.wikipedia.org/wiki/Environment_and_sexual_orientation

¹⁵⁰ http://www.huffingtonpost.com/2012/01/30/japan-population-decline-youth-no-sex_n_1242014.html

¹⁵¹ Wall Street Journal section "Japan Realtime" January 13, 2011. Article entitled "No Sex, Please, We're Young Japanese Men"

¹⁵² Monkeys raised in isolation, both male and female, simply don't know how to go about mating. http://www.integratedsociopsychology.net/infant_monkeys-attachment.html

on others. Physicality is the very essence of romance, and a physical relationship almost always begins with a touch. I want Eddie to develop a sense of which touches will be appropriate, under what circumstances, for the women in his life.

6.7.4.1. Once they trust a partner, women love to be massaged and caressed

Women love to be spoiled, and a man should be familiar with the arts involved in spoiling them. Massage is certainly on the list. Following an 80/20 rule¹⁵³, Eddie can learn 80% of what there is to know about massage by investing 20% of what a full-blown course of education would entail. Conversely, that education will put his level of knowledge well beyond that of 80% of his peers. After a couple of weeks' instruction in massage he will know enough that he can confidently represent himself as knowing what he is doing.

Massage is a matter of personal preferences in any case. Some people like deep massage, others gentle strokes. Some get the most pleasure out of having their feet massaged. Many massage subjects want to show the masseur exactly what to do. For all of these reasons, once Eddie has had some basic instruction, most of the rest can be learned from experience and through reading. The initial investment, however, will repay itself many times over.

6.7.4.2. The transition from "a girl" to "the girl," from friendship to romance, is critical

Children are inordinately curious about marriage, love, where babies come from, divorce, and all of the other phenomena associated with adults as sexual beings. Eddie's questions will give us an opportunity to teach him our philosophy and values. It is important that we do so, because now, in the early 21st century, our values are quite at variance with those of the surrounding society.

This is an irony. Modern people in the West prize their individuality above everything. They scoff at any belief in a higher being or any other than an existential explanation for the meaning of life. In this they are quite of one opinion – not very individual at all. A vast number float through life without much purpose. Charles Murray wrote “But the view of life that has taken root in [the advanced welfare states of Western Europe] is problematic. It seems to go something like this: The purpose of life is to while away the time between birth and death as pleasantly as possible, and the purpose of government is to make it as easy as possible to while away the time as pleasantly as possible - the Europe Syndrome.”¹⁵⁴.

In modern society, it is the person who would consider himself subject to some higher power or purpose who is the individualist. I hope that Eddie sees a higher calling than simply to while away his time like Murray's European. In particular, I hope he find purpose in the most fundamental, traditional passages of adult life, finding a life partner and raising a family.

¹⁵³ The Pareto rule, after Wilfredo Pareto. Google will yield tens of explanations.

¹⁵⁴ Charles Murray, *Coming Apart*, 2012

My appeal to him will be along three distinct lines. If he favors a religious argument, believing that there is a higher power, his faith will instruct him to be fruitful and multiply. Case closed. If he adheres to science, then it becomes a question of evolutionary fitness. Individuals who procreate are represented in the future gene pool. Those who don't, aren't. I'll appeal to his vanity – he must see himself as an exemplary end product of evolution up through today. Most people do. His stock is therefore worthy of being represented in future generations.

Lastly, if he argues that reproducing himself is not important, it begs the question, what in life is important? Are those Europeans onto anything significant, with their dedication to the cuisine, the body, and creature comforts? We have seen such self-indulgence before, with the Greeks and Romans,¹⁵⁵ and it ended in a rather unsatisfactory manner. People whose aim in life is pure hedonism usually are not as fully satisfied as those who embrace a higher purpose. I expect Eddie will have ample opportunity to reflect on the happiness of those who dedicate themselves to drugs, computer games and meaningless sex. It will be the world around him. I trust that the counterexamples of people leading productive, meaningful lives will be convincing. It is a reconfiguration of Pascal's wager.¹⁵⁶ Even if the existence of God is unlikely, the promise of salvation makes belief in God a good bet. As a corollary, whether or not God exists, structuring one's life as if He does leads to a more productive, meaningful and satisfying existence.

We will encourage Eddie to settle on one girl and get married. Like any young man with any sense of pride, he'll want do it himself, without help from his elders. However, as is always the case, what his parents have said will remain in the back of his mind.

The first lesson will follow from the first of my Four Principles. Don't waste your time. I'll advise him that as soon as it becomes clear that his current love relationship is not going to lead to the altar and last forever, he should end it. Let it go. Life is too short. If he knows he does not want to make a permanent commitment, he should be honest with himself and with the girl and let it end.

Despite the fact that my life's experience points in opposite directions, I'm still reasonably convinced that the best of romances are between people who are substantially alike: the same nationality, same generation, same social class and same race. I would be a hypocrite if I did not make allowance for exceptions such as myself, but to the extent I can, I will try to encourage Eddie to look for somebody from his own background. More important, that person should share his values. She should be intelligent, chaste, hard-working, and committed to the idea of a family.

Eddie will certainly have the benefit of our opinions about love and marriage, which I hope fit comfortably with the worldview he develops. It is important that he know his parents' views on the subject, but equally important that he feel free to make his own decisions. His values will be fairly well formed before he goes out on his own, and he is the one who will have to live with his decisions.

¹⁵⁵ See Ferdinand Mount *Full Circle: How the Classical World Came Back to Us* 2010

¹⁵⁶ Section 6.4.5 above

6.7.4.3. There are many good reasons to flout conventional wisdom and marry young

It has become increasingly common in the West for people to marry later in life. This trend is consistent with the others we observe: those towards individualism, selfishness, and a lack of belief in society and what society entails, such as religious and community commitments.

I offer the following arguments in favor of marrying early. First, a person doesn't become jaded. I'm going to advocate that Eddie take an analytic view of thing around that the available women, saying there is probably a there are probably a number of suitable partners, and his job is to select one. The process of finding that one is something that can be fairly well articulated. First of all, he should make himself attractive. He should not drink too much or smoke. He should be civil, polite, and not profane He should not fritter away his time in the company of women who are not interested in what he is seeking.

Unless things have changed radically, we will be encouraging Eddie to go against the tide, against the wisdom of his times, when we ask him to regard sex as more than simply a recreation. We want him to see it as a sacrament, a sacred act, which is central to reproduction. Coincidentally, it is also a pleasant sensation. It answers a physical urge. He must realize, however, that, the drive to have sex has significant cultural determinants. Back in my parents' day American culture put much more of a premium on female chastity and male fidelity than today. They easily refrained from sex until they were married. What a shift! Elements of the underclass now consider fathering a baby as a mark of having become a man, but refuse to consider marriage. Secular and commercial society promotes the idea of having broad sexual experience; most young men give playing around a try.

Returning to the idea of youth, it has always been a truism that the most marriageable women tend to be snapped up the earliest. Men can recognize a truly desirable marriage partner, and a desirable young woman will be surrounded by suitors. The woman who is best suited for Eddie should be somebody who is committed to the idea of family and children. Such women are few and far between in the modern world, and he cannot expect that they will that they will remain unnoticed for long.

A second reason for marrying young is that a young man of today exists in a very fluid social scene. His first twenty five years are usually spent in educational surroundings where there are lots of intelligent women to choose from. It is a good time to take advantage of the breadth of choice, especially since most of his peers will not yet have decided what they want. Later on, out in the working world, a man is exposed to women who are working, who have committed to one degree or another to their careers, who may be less interested in marriage, and who are more likely to be somewhat jaded. As a working man he would be more cut off from that younger cohort of women who offer the best marriage prospects.

A third reason for marrying young is that when a person marries, and especially when children arrive, he assumes the most important responsibilities in life. In taking on these responsibilities a person comes to a couple of realizations. Despite the fact that he enters into marriage and family knowingly unprepared, everybody else is similarly unready, and it has been this way throughout history. Having taken the risk, a young

man notes that he was able to assume the responsibilities of adulthood quite naturally, from which it follows that he can take other kinds of responsibility, such as those of an entrepreneur or manager.

Let me not claim that bearing these responsibilities is easy. A young man will them assume because somebody has to and he is the one who chooses to do so. The young man who assumes the responsibility of family develops a maturity that will put him in good stead not only in managing his family, but will make him stand out in relation to the other half formed perpetual adolescents who surround him, who have not committed to anything at all. Our young married man is going to be more serious about his work serious about his other commitments and will advance more quickly in society. The change in mindset is transformative.

Young people often decide not to marry and start families because they cannot envision how they will support them. Marrying at any age is an act of faith. When one marries, of course, he cannot be entirely sure where the money is going to come from to support the family, how he will find time to spend with his children, what they will need, and where they will be able to live. He has to have faith, or at least hope, that the family will not be snuffed out by nuclear war, global warming or rampant civil unrest. In other words, it takes faith that the world, or God, however one chooses to look at it, will provide.

Previous eras recognized the risks. Children were the responsibility of an extended family, including godparents, under the auspices of the church and the village. Praying to thank God for what He has provided is an acknowledgment of our vulnerability. People of this age have given up their belief in God and put their faith instead in government promises. It makes one wonder exactly who is guilty of naïveté and credulity.

However dark the scenarios a person may envision, an examination of the world around us indicates that things usually work out. While a child may grow up without a great deal of money, very few actually starve to death. A kid's education may be a less than what one would consider to be ideal, but they usually get through life one way or another. A quick mental survey of the most successful businessmen of our times reveals that they didn't have ideal childhoods. Apple's Steve Jobs and Oracle's Larry Ellison were adopted into lower middle class families. Neither graduated from college. Bill Lear of Learjet was an orphan. Lloyd Blankfein was a hardscrabble kid who worked his way up from a job as a messenger at Goldman, Sachs. Ivan Seidenberg of Verizon has the same story.

We want Eddie to be decisively out of step with his generation simply in that he commits to a family and kids. Marrying young would simply be another such step. We want his education to be similarly out of step. While other children are languishing in school, bored to tears and inventing mischievous relief from the ennui, our plan is that Eddie will be developing useful real-world experience. If all goes well, he should be positioned to start a family at an early age.

6.7.5. Professional jobs require advanced social skills; we need to prepare our children for work

The stark division between education and work is an artifice of the early 20th century. Child labor laws improved public health by keeping kids out of harmful work environments, an advance which the productivity increases realized through fossil fuels made possible. It also kept them from competing against union labor in factories. It created work for educators and, especially, schools of education. Assuming responsibility for education increased the power of local and state governments, later also the federal government.

The governments of the United States and Europe increasingly fund kids' college education through subsidies, grants and loans. The ostensible reason is to prepare them for the workplace. Additional reasons appear to be (1) keeping them out of the workplace, thereby reducing reported unemployment, (2) hooking them on student loans, inducting them into lifetime of debt slavery, and (3) giving the appearance of caring, in order to win the youth vote. The universities are wholly complicit in this game. They have gotten fat from government funded tuitions; tuition and salaries have both burgeoned. It is a dirty game, an expensive game, and an unsustainable game. In all likelihood it will have collapsed of its own weight well before Eddie is of college age.

In protecting children from workplace abuse, education shielded them from experience. Whereas children had historically started working, whether on a farm or in a factory, at an early age, there now emerged a formal, ritualistic entrance into the workforce. Initially, the majority entered after completing primary school; later after high school. Now more than half go on to college, many supported by student loans, the effect of which is the same as putting them in high school was a century ago: keep them from competing in the already saturated workforce. I want to keep Eddie as far away from such academies for drones as possible. I want the distinctions among work, study and play to be so blurry that work to him is both play and education.

Even as a toddler Eddie wants to work. He loves to pick up a mop or a broom in imitation of his parents. He makes a pest of himself inserting himself between us and our computers. Like any normal kid, he wants to do what the grown-ups do. I plan to harness that desire at the earliest possible age, letting him indeed pick up after himself, sweep and mop, help mom with the vegetable garden and me cleaning up the yard, later helping make and fix things. My father did that for me. Though I might not have admitted it at the time, it made me self-sufficient and gave me a pride in myself. One of my greater regrets in raising my grown family is that they had no interest of their own, and certainly no encouragement from any quarter within our tony suburb or their tony schools, in helping me with our house or yard, or to maintain our rental properties. Manual skills were decidedly *déclassé*. Even in these relatively good times life in our Kiev neighborhood is a completely different story. In bad times we will certainly need Eddie's help.

English is so well established as the world's universal language that it will survive whatever economic calamities befall the English speaking nations. The 1.8 billion

people¹⁵⁷ who speak it as a first or second language outnumber the Chinese. Far more books and periodicals are written in English than any other language, and English is the international language of politics, business, science and culture. Provided we capitalize on his head start as a native speaker by teaching him proper grammar and a broad vocabulary, Eddie will have a substantial advantage by accident of birth. I expect he will be able to turn this to profit, helping neighborhood kids with their English. If his education goes as well as I might hope, by benefit of extensive reading he will be able to help as well with history and science. In a stretch, if Ukrainian schools falter in one of their current areas of strength, he might even be able to tutor in mathematics.

Every kid will try the line “I’m bored” on his parents, expecting them to see it as a problem to be cured by some idle amusement. My answer for Eddie will be to find some paying work to do, engage in something physical like cycling or swimming, or to read. It will definitely not include mesmerizing himself with TV, video or games.

6.8. Classical authors saw education as embracing all facets of life

Every human undertaking benefits from a basic level of knowledge and preparation. There are recommended ways of doing even the most basic things, such as shampooing, brushing one’s teeth and ironing. There are several possible areas of instruction important enough for us to consider as part of our children’s preparation for life.

6.8.1. Everybody needs a basic knowledge about health and diet

My childhood, in California in the 1950s, was not totally Spartan. Coca-Cola and Pepsi were for sale in seven ounce bottles, and Hershey bars, Heath bars, and a variety of other kinds of candy cost a nickel. We just didn’t generally have the money. There were fat kids when I was young, usually unsympathetically nicknamed “Baby Huey” or “Two Ton.” While they were still relatively few and far between, they were already a cause for alarm. Kenneth Cooper initiated his aerobics program as an Air Force doctor in the 1960s because too many of the young men entering the service were what he called “Baby Whales,” overweight kids raised in the suburbs in front of the TV. It was a significant change from the farm kids who had answered the call for World War II. Cooper's program was to get the young airmen running, swimming, and cycling, and his best-selling book¹⁵⁸ had all of America doing the same.

Oksana grew up in a Soviet Union in which even such a simple delight as potato chips was not available. There were one or two kinds of candy available in the stores, and it was rare that her mother let her buy any at all. Eating in a restaurant was out of the question. Even if there had been any, they would have been too expensive. Scarcity was a benefit to both of us. The only food available was food that our mothers had cooked, and our mothers were practical people. The food was nutritious and ample in both cases. It consisted of a lot of root vegetables – potatoes, beets, carrots and the like, with meat added for the flavor.

¹⁵⁷ http://en.wikipedia.org/wiki/World_language

¹⁵⁸ Dr. Kenneth Cooper, *Aerobics*, 1968

Upper-class mothers in the United States are still quite concerned with their kids' diet. I showed the movie "Supersize Me" as a substitute teacher in an elite private school in Washington. The movie was about fat kids and fat parents. Looking around the classroom, I didn't see any. I asked the students where they usually ate dinner, and it turned out that most of them ate well-balanced meals that their mothers or nannies had cooked. It is a different story for the middle and lower classes. They have been conquered by convenience and advertising. Chain restaurants have spread all over the country. Parents and children increasingly eat in restaurants, and they increasingly are not eating together.

Mens sana in corpore sano is one of the most enduring Latin phrases. A sound mind in a sound body. I am doubly pleased with Oksana and my project. First, we are raising Eddie in a country in which there are not a great number of fat young people, and second, since he will be around us most of the time, we will have more control than most over our children's diet. The challenge is for Oksana and me to turn ourselves into models of healthy eating – give up sweets.

6.8.2. Artistic skills of all types are an asset in life

Budget and performance considerations are forcing public schools to restrict the teaching of art and music. They don't have the money, and they choose to have students spend their time on the essentials, reading and writing, to prepare them for standardized tests such as those prescribed by the United States No Child Left Behind Act.

This is a loss for the students. The abilities to sing, to play an instrument, and to dance have always been considered social graces. Acting allows a child to develop self-confidence, memory and oratorical skills. Drawing and painting are satisfying unto themselves, besides which they are useful skills in the business world.

6.8.2.1. People who play musical instruments are universally admired. Singing is a talent that can be used anywhere, and it develops a person's confidence.

Music plays a large role in children's lives today, though less often a constructive one. More than in my childhood, kids seem more content simply to listen to music than to create their own. There is general agreement that the quality of popular music has declined over the past half-century, and the lyrics have become coarsened. Glee clubs and church choirs are on the wane.

I agree with Jean Jacques Rousseau that music is an important part of a child's formation, and disagree with John Locke's proposal that it absorbs more time than it is worth. Being able to sing is a significant social asset, and having the self-confidence to sing in front of others is equally valuable. Reading music comes fairly naturally; the student simply has to learn the standard intervals between the notes, and follow them up and down.

Oksana assures me that there will be a piano in our house, not just the cheesy keyboard I would have bought to save money and space. It is a given that she will play and we will sing. We will practice Christmas carols. Maybe the children will put on some musical productions.

Now that it is decided that there will be a piano, a second given is that kids will play with it. A piano is a fascinating mechanical device, composed as it is of elegantly finished pieces of wood, smooth-working pedals and hinges, large metal frames and an intricate series of strings of different sizes. It will certainly offer a number of occasions for discussion about physics and acoustics, accompanied by musical demonstrations. With training from mom, I expect Eddie will come to enjoy making music.

There is a lot of pleasure to be derived from singing popular music, hymns and Christmas carols in the company of others, and in performing singing roles in dramatic productions. A child should certainly have enough exposure to decide whether or not he is interested in a deeper study. That would bring him beyond the scope of what parents alone can teach, introducing formal instruction in music theory: keys, chords, meter and the other structural elements.

Songwriting is merely a subcategory of poetry, itself a type of writing. Learning to express oneself in writing is one of the fundamental tasks of learning. A child who is comfortable expressing himself through written words already knows how to compose phrases and sentences that are interesting to listen to through their use of a broad vocabulary, imagery, alliteration and other devices. Writing poems and song lyrics is simply a conscious application of the same skills within a more tightly defined format. Finding a satisfactory way to express a thought within the confines of rhyme, meter and metaphor requires a good knowledge of language, and facility with a rhyming dictionary.

Composing music appears to me to be a more complex affair. It may be that I find it daunting because I have never tried serious to do it. I hope that Eddie tries his hand at it once he learns just a bit about music theory, enough to have some sense of intervals, tonics and whatnot. Beyond that, my naïve stance is that it is an activity to be undertaken only if there is real interest.

Music presents a challenge in that it is a highly social undertaking. It demands an audience. Most people who perform music enjoy working in groups, and that entails finding one another. This coming together sometimes happens in schools, although it appears that schools less and less frequently offer music programs with enough depth to really draw the kids out. The best option would seem to be to get them associated with a conservatory or music school fairly early in their musical career. This will have the virtue of getting them out of the house and making them independent, as well as exposing them to other adults and children.

6.8.2.2. Drawing is the foundation of art, but also highly useful in communicating ideas.

While Edward needs to learn to express himself in words, graphic communication is also highly useful. Part of his education will be practical. We intend to get him involved in garden work, and perhaps carpentry, decorating his room and similar projects that require some planning. Sketching things out with a pencil and paper is far and away the best way to start a plan. Edward will need to learn to make a graphic representation of mental concepts.

Children derive a great deal of pleasure out of simply drawing and painting. Falling in love with their own creations inspires them to dedicate the time to getting better. Once again, as with music, it can be helpful to have an adult who can give them some discreet help. Discreet because kids usually want to do it their own way, and in art there isn't any single correct way. However, if Eddie asks for advice on how to draw a horse, or how to get the shadows or perspective right in a drawing, it will certainly be useful to have an expert around who can provide it.

Drawing and painting are wonderful fields in which to enhance a child's self-esteem. They are highly subjective, so there isn't any right answer. As a parent I think my job is to encourage my child to be creative, be experimental, and to stick with it. I will refrain from awarding inauthentic praise and cheap gold stars to my children's artwork. I hope that the art is in some measure its own reward, and if not the final product, the process of exploration.

Ukrainians are decidedly old-school when it comes to teaching art. If the student is drawing a rose, teachers here are not at all reluctant to tell them whether or not their creation actually looks like a rose, and if not, why not. Moreover, the kids seem to take correction fairly well. Lots of young people wind up able to draw quite competently. I'm sure I'll generally encourage Eddie to accept the teachers' guidance and try what they suggest.

I include penmanship and calligraphy among artistic skills. Modern children do not need to learn handwriting in order to communicate. As I write this, children increasingly learn to keyboard in the early grades. I have been dictating to voice recognition software for five years, by and large bypassing the keyboard except for editing. Although widespread adoption of dictation software has been incredibly slow, I expect it will pick up speed by the time Edward starts to write, and with me in the house as an example he should be an early adapter.

To return from my digression, though Eddie may never need to know how to write longhand in order to communicate, it will nonetheless be an asset to know how to write with elegance. For Steve Jobs, it was the foundation of an empire. Therefore I will encourage Eddie to include elements of calligraphy in his art and to sign his works.

A major factor in drawing consists of draftsmanship, outlining graphical concepts on paper for planning purposes. I will teach Edward how to print so he can identify elements within his drawings. He will have the advantage of learning the Latin and Cyrillic alphabets at the same time, including the script and printed alphabets for both. Because he will not be writing his schoolwork longhand, he can afford to take time to make what written work he produces beautiful. Certainly the fastest way for a child to communicate an idea is by voice. That's what we will encourage, leaving handwriting for occasions demanding visual effect.

6.8.2.3. The fine arts, painting and sculpture, can be a showcase for talent, though they appear at the moment to be given over to hucksterism and politics

I think there is a revival brewing in the sphere of fine arts. The postmodernists and the multitudinous genres they have spawned seem to have run out of steam, or power to

épater le bourgeoisie¹⁵⁹. There may be a place in the art world for somebody who has more of a mastery of artistic technique than creating press releases and offending conservatives¹⁶⁰. If fine art is his interest I will be happy to support Eddie.

6.8.2.4. Computer graphics are an extremely useful skill in academics and business

Once Edward is proficient at producing hand-drawn sketches, and has some familiarity with a computer, we can introduce him to vector graphics drawing packages. From that point it is a question of convenience which device he prefers to generate graphics to illustrate his ideas. He can scan his freehand drawings and include them in his written work, or he can create graphics. The objective of both is communication. He will have a broad array of tools for communicating his ideas. I produced the cover of this book using Corel Draw.

6.8.2.5. Photography, audio and video recording give a person personal pleasure, make him useful to his friends, and are valued in the workplace

Digital media will be a significant part of life for everybody in Eddie's generation. I will encourage him to pursue mastery of these media if that is his interest. Creating video is a very different issue than simply watching it. If he is able to create works of genius that other people spend their time watching, that is not my problem. However, if Edward chooses to sit like a cabbage watching the video products of other people's genius, such a profligate use of time will concern me.

The fact that Oksana and I both work in digital media should be of help. It will give Edward an opportunity to pursue adult activities at an early age, and to help his parents. Given the rate at which technology advances on all these fronts, and how quickly kids seem to absorb it, it is highly likely that he will be able to be of real assistance to us before he is in his teens. There is nothing that gives a child's ego more of a boost than to be of substantive help his parents.

All of these artistic fields offer Edward a constructive use of his time when he is not studying or reading. They all develop his brain. They do not take vast parental supervision, so they are a good alternative to video entertainment, which will have little place in our house.

6.9. Eddie will be exposed to manual skills through his father and neighbors

Throughout history men have usually taught their sons to follow in their footsteps, as farmers, carpenters, tinkers or whatever. Talented kids might have struck out and do something different, but the average boy learned how to make a living at his father's trade.

This tradition predates the introduction of psychology, so nobody pontificated on other advantages that today seem obvious. A father and son worked together. The father was able to pass along skills, advice and work ethic. The joint enterprise cemented family values. In the United States, this model predominated while the population

¹⁵⁹ Shock the bourgeoisie, or middle class; a rallying cry of 19th century French poets like Baudelaire

¹⁶⁰ See Tom Wolfe, "The Painted Word" 1975, reissued in 2008

was primarily rural, until the early 20th century. Then, in a rather abrupt shift, men went to work in factories, and their children went off to school to be educated. During this transition, quite a few traveled the middle path defined in German pedagogy, that of apprenticeship, to learn manual skills.

The old model is hopelessly broken in today's cities. White collar fathers generally don't know how to work with their hands, and don't see any compelling reason why their children should learn. Schools have abandoned shop classes, adopting instead the notion that all kids should aspire to go to college. They have not left much of an instructional alternative for those who don't. Parents generally leave all matters concerning education to the schools, and most schools no longer teach useful crafts, whether industrial or homemaking.

Some of the best moments of my childhood were working with my father. He had me nailing shingles on a roof when I was about eleven, excavating a basement when I was thirteen. He had learned his craft from his father, a plasterer and general contractor, and his grandfather, a cabinetmaker. He was endlessly patient teaching me the right way to hold and swing a hammer, to drive a nail with three or four strokes. I never matched his skill, but I am better than most, certainly better than my white-collar former neighbors in Maryland. Dad's ancient hammer is now mine, a fixture in my toolbox.

My plan for my first son was that he accompany me and help repair my string of rental properties. Unfortunately, no other force encouraged such an effort: not mother, not friends, not school. It did not happen. Neither did he learn how to adjust the derailleur on his bicycle; it took years to convince him that even learning to fix a flat tire was a worthwhile exercise. This represents a wealth of legitimate self-esteem never earned, with nothing in its place but meaningless gold stars and "awards" that recognized everybody equally. My son isn't stupid; he recognizes the hollowness of those awards.

My wives have appreciated the fact that I was handy. Ukraine is a society in which the self-image of a man is that of somebody who can fix things. My landlord tinkers all the time with our radiators, gas, toilets and whatever else needs attention. He uses my tools, but doesn't want my help. Ukrainian guys carry tools, shovels, jumper cables and tow ropes in their trunks. You rarely see tow trucks. I trust Eddie will pick up a can-do attitude by osmosis.

I'll do my part. My above-mentioned toolbox carries the essentials for carpentry, plumbing, electrical work, sheet metal work and drywall. As a home owner I'm sure I'll make frequent use of them. The hardware store is twenty minutes away by bicycle. I'll indulge, and in fact engage Eddie's curiosity as I work.

I expect to acquire at least one rental property here in Ukraine. It is a good idea to have the source of your income in the currency you use, and close to home where you can watch it. A portfolio should also be diverse. Financial assets are easy for a financially overstretched government to locate and seize, whereas a single rental property is almost invisible. That will give Eddie ownership and the responsibilities that come with ownership.

We already have an axe, pruning shears, pruning hook, bow saw, shovel, hoe and rake for the garden. We'll acquire additional hardware as we need it. Eddie will get a chance to use them all helping us in the garden. I'm sure I'll slow down, and there will be things I no longer do as Eddie approaches his teens and I my ninth decade.

Many academic observations can be woven into practical work. Gardening is a great vehicle for teaching biology. You learn the cycles of the seasons, the moon, and precipitation. Woodworking involves algebra, geometry, and trigonometry. Carrying out a project involves budgeting and accounting.

Ukraine does not have good guidebooks for wildlife. I am sure there would be recognition for an ambitious young man able to piece something together from English, Soviet and other references originating in societies that had more interest in natural science.

6.10. A man should be adept at housework

There is a set of skills that women appreciate in a husband. Happily, they are also skills that make it possible for men to survive comfortably in those periods when he does not have a woman in his life.

A man should be able to keep house adequately. He should be able to sweep, dust, vacuum, mop the floors, wash the windows, clean out the refrigerator, wash the bathtub, clean the toilet, shampoo the carpets, water the plants, and generally keep things in order. These skills are important in any group living situation, whether with men or women.

I advocate that young people of either sex live for a while in group houses. It teaches a lot about living with other people. Also, once a man has the wherewithal to buy the house, it is an excellent way to get a financial head start in life. As the owner of the house, he is the leader of the living community. He has the responsibility as a role model, and the rentability of his investment depends on him. If he does not keep the house up, it will lose value. The quality of the people he attracts to his living group depends on how well it is maintained. If he tolerates slovenly housemates, that is surely who he will wind up living with. Coincidentally, there is a high correlation between people who do not think it is important to keep their living space clean and people who will stiff you on the rent. There are many, many reasons to align oneself with people who have a high image of themselves, one which they express through personal cleanliness.

Clothes make the man. The way he dresses will of course be an expression of what Edward thinks of himself. I expect he will start to voice his preferences somewhere around the age of eight or ten. Most kids learn their preferences from their friends. If his buddy down the street has some appealing new clothes, Eddie will want the same. It is an excellent opportunity to talk about value, values, and what clothes say about a person.

As personal as clothes are, it would be presumptuous of me to pretend to know how Edward will dress. I can express the way I hope he dresses. The most important foundation for dressing well is a fit body. If a person is healthy and well formed,

almost anything he wears looks good. Parisians say that a true woman can wrap herself in a rag and still look chic. The basics for men are a T-shirt and blue jeans. My objective for Edward would be that he be unselfconsciously attractive in jeans, but know how to wear a suit when the occasion calls for it, and that he maintain a wardrobe with appropriate clothes for most occasions.

Taking care of clothes is as important as selecting them. I expect Edward to do his own laundry starting about the age of eight. He needs to know how to sort coloreds from whites, which cycle and which detergent to use for which fabrics, and what kind of clothes have to be hand washed. He also will need to know how to iron his clothes. One of the many advantages of growing up in less than luxurious surroundings is that he will be obliged to take care of himself, and a lack of physical space will make being a slob uncomfortable.

A man should also know the fundamentals of sewing, and have a sewing kit with a couple of needles and various threads. It is far cheaper to fix a piece of clothing than to buy something new, besides which things often rip at an inopportune moment when there is no time to shop for a replacement. Edward will be delighted to discover that very few of the women in his life, at least American women, know how to sew. Rather than thinking him effeminate, they will be thrilled to have somebody who can help them when they need something fixed.

There are certain virtues specific to husbands. There is nothing so special about garbage that women could not take it out themselves, but they never like doing it. A man has to understand that taking out the garbage is a significant courtship ritual. Similar must-do tasks include shoveling snow, washing the dog, setting mousetraps, taking the cat to the vet, cleaning the cat box, and putting up the Christmas tree. I will involve Edward in all these activities to the point where they are second nature for him.

A man needs to know how to cook. Eating out is expensive, time-consuming, and caloric. A guy who cares about his body has to care what goes into it. Simplicity is the essence. Plain old oatmeal, or spinach and a piece of fish, are at least as healthy as what one would get at an upscale yuppie restaurant, and a good deal healthier than the fare at an average family restaurant. Eddie will learn from watching his parents that cooking for company can be a pleasant chore. It is enjoyable to entertain people, and it is always a pleasure to learn how to cook new things. However, one eats to live rather than lives to eat.

Cooking makes good use of what a child learns in a more formal curriculum. The arithmetic involved in measurements is fairly involved, especially using English measures. We deal in volume measurements by teaspoons, tablespoons, ounces, cups, pints, quarts, and gallons. Then there are weights, pounds and ounces, and of course the conversions: "A pint's a pound the world around," and conversions back and forth to metric. Quick, if the recipe says to bake at 175° centigrade, what's that in Fahrenheit?¹⁶¹ If the kid becomes facile at manipulating recipes, he has demonstrated

¹⁶¹ In his head:
175+40 = 215
215/5 = 43

practical mastery of multiplication and division of two digit numbers and of fractions. That's pretty good for even an adult.

Food chemistry is also fascinating. Cooking involves some obvious chemical reactions, such as baking soda with acid when cooking pancakes or biscuits. I trust that Edward will know what to do when he has to substitute baking powder for baking soda. I also trust that he will understand basic kitchen magic such as how yeast works to make pastries rise, how eggs bind foods together, how marinades soften meat, and how whipping turns liquids to semi-solids such as meringues, whipped cream and mayonnaise. When we are in the kitchen together, food will be the ostensible topic, but we will really be pressing ahead on all fronts. History: how was mayonnaise invented? Commerce: how has food historically been preserved for long-distance trade? Ecology: why does a vegetarian diet make more efficient use of land? Geography: which foods traveled west, and which ones east, in the Columbian Exchange¹⁶²? Travel: what recipes did mom and dad learn on in foreign countries? Which ones do we keep in the original languages? Why does his father have the Escoffier French cook book?

6.11. The kids need to learn in the negative, about vices such as drinking, smoking, drugs, and gambling.

One of the most intriguing observations of my childhood was that cats and dogs did not smoke, but my parents did. I wondered, what makes people different from other animals? Eddie will also notice that lots of adults smoke. We will talk about it. He will notice that I drink beer and don't allow him to do so. I am highly confident we will talk about it. When he hits his teen years, he will surely become aware of marijuana and other drugs. He may learn that his older half-siblings were all involved with them. He will wonder why people play the national lottery. Even studying the Bible, he will learn about prostitution, gambling and other very human weaknesses.

Deciding how much to tell a child about any given vice, and when he needs to know, is a delicate matter. It will be helpful if I can cover these topics in the context of academics. Drugs relate to health and fitness, gambling to probabilities, prostitution to economics,¹⁶³ government and health, and opium to world geography, among other things.

43 * 9 = 387

387 - 40 = 347, approximately 350 degrees.

These are all simple arithmetic operations which anybody can do in their head with a little practice. It is possible to train oneself for significantly more difficult problems, such as multiplying two-digit numbers or squaring three-digit numbers. See Arthur Benjamin and Michael Shermer *Secrets of Mental Math* 2006

¹⁶² Once the new world was discovered, its foods went to Europe, and vice versa

¹⁶³ *Freakonomics* has a wonderful passage on the economics of prostitution – should be part of a boy's education. Steven D. Levitt and Stephen J. Dubner, 2009, *Freakonomics: A Rogue Economist Explores the Hidden Side of Everything*

Part 7. The world into which Eddie will grow to adulthood

A tennis player has to run to where the ball will be, not where it is. By the same logic, Eddie's education needs to prepare him for the world as it will be in two decades, not the present. At any moment in time one can observe large numbers of trends affecting the evolution of society. Major trends of this moment include immigration, global warming, falling birthrates, expansion of money supplies to compensate for budget deficits, more expensive and less useful K12 and university education, and greater social stratification. The list is endless.

7.1. Deprecating our own society was a dominant social trend of the 20th century

Every educator has a perspective, a worldview to impart. Mine has led me to conclude that home schooling is what I want for my children and Ukraine is the place to do it.

The education I want to deliver to Eddie, and the life I want to encourage him to live, are out of step with the dominant philosophies and pedagogy of the twenty-first century. I want to recapture the better elements of earlier times, times when people were motivated by the conviction that they had a purpose in life.

In those times the conviction was that the European Enlightenment had brought a realization of how human lives ought to be ordered. My ancestors unblushingly brought the messages of Christ and western civilization to the "heathen" Chinese. We cheered as Albert Schweitzer did the same for Africa.

That conviction has vanished. We have found material success beyond the imagination of those ancestors. Rather than being cheering our accomplishment, we flagellate ourselves because these benefits are not equally shared with all of mankind, while at the same time bemoaning the damage that consumption by those of us who can afford it is doing to the planet. There is wide acceptance of the premise that all people are equal, and equally deserving, as well as of the redistribution that attempts to achieve equality.

We of the west feel ourselves unworthy. We are not repopulating ourselves. It is partly that no belief drives us to do so, partly a feeling that the human race is a species of vermin unworthy of reproducing, and partly the fact that we don't feel they have money enough left after taxation and income redistribution to raise a family. The entire developed world faces a demographic crisis: not enough children, not enough young people working, and therefore not enough workers paying taxes to support the pension and health promises made to senior citizens.

Economists moan that we are burdening our children with a far greater debt than they can possibly repay. Few will state the obvious: for just that reason, it will never be repaid. There is almost no attempt to project what the world will be like for children who come of age after the inevitable grand default on public debt. Nobody wants to contemplate how society will bear and raise the next generation of taxpayers.

I project that the world Eddie enters as a young man will be much changed. The sweeping ideologies based on false assumptions about human nature, now teetering,

will have decisively fallen.¹⁶⁴ Erroneous notions, the discussion of which is now so strictly inhibited by our codes of political correctness, will have been broadly rejected. I use this section to examine the secular theology of the present age. It will be important that Eddie be willing to recognize and challenge unsupported orthodoxies. He will need to be free of their corrupting influence as he shapes his own belief system, answering for himself the questions “Why am I here, how should I live and what should I do?”

7.1.1. The implications of Darwinism are harsh for liberals, its putative champions

The essay on morality in Part 3 touches on evolution. As it’s going to be a central theme in educating Eddie, I offer a fuller explanation of what I believe and propose to teach.

Darwin is my guy. The infatuation started shortly after the Soviet Union sent Sputnik into orbit in 1957. The United States got absolutely panicked about the fact that the Russians were beating us in the space race. For that one brief moment the American educational establishment turned its focus away from thoughts of equality, about whether and why the slow kids who should have been taking shop courses were struggling in academic subjects, and to thoughts of academic success. The country needed some genius scientists to keep the Russkies at bay.

It was my good luck to be going to a high school in the shadow of the University of California back in those days, a time when California had the best public school system in the nation. I was in class with the sons and daughters of the Cal faculty, a group of very bright kids. Some genius came up with an idea that still strikes me as incredibly innovative for the public schools. Why not let smart high school kids take courses at the university?

It was a no-brainer for me. It was an opportunity to get off the high school campus to go someplace much larger and freer. It was also, by the way, someplace where the authorities didn't care if I smoked. As part of the speed-up process I taught myself trigonometry over the summer of 1959, from the standard textbook, then took an exam in September to show that I knew the material, and then took freshman calculus at Cal.

I had the use of the University of California library. Since the section on evolution in our high school biology course had interested me, I went to the University library and checked out an aged copy of *Origin of the Species*.¹⁶⁵ The 19th-century language was somewhat heavy sledding, but I was absolutely enchanted. Darwin offered a hugely powerful explanation not only for genetic evolution, but also for societal evolution. It wasn't until I was officially in college a couple of years later that I learned that there was already a long-standing jihad against "social Darwinists." I had become the enemy before I even knew there was a war.

¹⁶⁴ See Dmitri Orlov, “Reinventing Collapse,” for a comparison of conditions in the West today and those leading to the collapse of the Soviet Union

¹⁶⁵ Charles Darwin, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, 1859

Evolution is a simple theory. Antelope share the African savanna with lions and hyenas. Slow antelope become prey; fast antelope live to breed more antelope. Thus, antelope as a species become faster. Lions and hyenas either speed up or become more cunning. The better fit, both hunted and hunter, survive to reproduce.

Scientists are still trying to piece together the last 200,000 years of human history. Although some of the particulars will certainly change as investigations continue, the general consensus is this. There have been many species of ape men over the past 2 million years. The most recent ones to go extinct were the Neanderthals perhaps 30,000 years ago, and the Indonesian hobbit people about 13,000 years ago.¹⁶⁶

Our own species, *Homo sapiens*, evolved in Africa. Working on the flimsiest of evidence, scientists estimate that we learn how to speak about 200,000 years ago. It was a significant bit of evolution, simultaneously involving our throats, voice box, and brains.¹⁶⁷ At the same time, *Homo sapiens* spread throughout Africa. About 50,000 years ago a few bands worked their way across the Sinai Peninsula into the Middle East.

These ancestors of all Europeans and Asians headed north into Siberia, certainly not for better weather, but because there was lots of protein available in the form of mammoths, elk, and other large mammals. From central Asia, they split. Ancestral Europeans headed west and Asians headed east. Other tribes stayed behind and made a living in the Middle East.

At the end of the Ice Age, about 10,000 years ago, the European tribes moved south as the glaciers melted. They continually invented better stone weapons for hunting. They learned how to fish. About this time in the Middle East, some tribes figured out that it was easier to tame animals and kill them as necessary than to hunt them, and it was easier to grow the plants they wanted than to constantly search for them growing wild. They started agriculture.

Agriculture fundamentally changed people's lives. Our ancestors were able to live more closely together, in towns and cities. It became possible to accumulate wealth. Ancient Mesopotamians developed writing and arithmetic to keep track of their wealth. They continually developed better weapons and assembled armies to defend their wealth, and to plunder wealth and land from other agricultural peoples. Mankind's major enemy became mankind itself, no longer cold, hunger or predators.

Agriculture spread west into Europe. The genetic record suggests that it spread more by one tribe copying technology from other tribes than by conquering agriculturalists displacing hunter-gatherers. The European peoples whose ancestors had hunted mammoths learned how to farm. Their populations grew, they learned the business of reading and writing, and they got better and better at killing each other. The Chinese independently invented agriculture at about the same time. The American Indians

¹⁶⁶ Scientists are working with evidence of another species, the Chinese Red Deer Cave people, who lived only 11,000 years ago.

¹⁶⁷ See Philip Lieberman *Eve Spoke*, 1998, on the evolution of the mechanics of speech, and Robbins Burling *The Talking Ape*, 2007, for a discussion of the evolution of the brain to accommodate speech.

and the tribes of New Guinea appear to have invented it independently a few millennia later.¹⁶⁸

Evolution was the driving factor behind many physiological changes. Light skin and thicker bodies were advantageous in the North. We developed them. Resistance to animal diseases was essential when we started to tend farm animals. We got it. The ability to digest milk was useful to people who raised cattle. We got it. When the whole tribes shared one mammoth, the men had to cooperate intensely in the hunt. Likewise, any woman's child was an asset to the whole tribe. There was a lot of pressure to become altruistic. We became more altruistic, at least within our own tribes and nations.

Evolutionary changes affected culture as well as our appearance. In some human cultures, such as those in the Middle East today, people marry their cousins and nieces because there is nobody else they are willing to trust. Others, like Europeans, consider marrying one's cousin to be incest. The European approach allowed tribes to evolve into nations. The Middle Eastern approach results even today in inbred depression, elevated levels of deleterious genetic traits such as Tay-Sachs disease. Most importantly, geneticists believe that inbreeding tends to depress intelligence within a tribe¹⁶⁹, although the highly inbred Rothschilds, Goldmans and Sachs' call this hypothesis into question. Section 5.9.1.3 above discusses the research on the heritability of intelligence.

Discussion of evolution is highly charged in American society. Some religious fundamentalists believe that God created the earth just as it is. Using the stories of the Bible as a basis, some of them have worked backward to determine when God created the earth. The Bible is vague enough that they come up with different dates, but most of them come in about 6,000 or 8,000 years ago¹⁷⁰. When it comes to human beings, religious fundamentalists generally believe that we were created just as we are, and especially that God created the two sexes and the races of man exactly as they are. From these fundamental beliefs it is easy to reason that homosexuality and interracial marriages are not part of God's plan, and even that they ought to be outlawed. These practices were generally frowned upon, if not outlawed until 50 or 60 years ago. However, as society has liberalized, it has become the religious fundamentalists who have come to be held in contempt as backwards troglodytes.

Religious fundamentalists have lost the battle in public debate. Every mainstream biology textbook is based on evolution, and every public school even then the most conservative backwaters of America teaches evolution. However, one notices even in the twenty first century that most of the leading Republican candidates for President will not publicly disavow the theory of creationism. It is a touchstone, emblematic of all of the beliefs that conservatives wish would hold still in American society.

The champions of evolution, however, are also not willing to follow the implications of the idea to its logical conclusion. One hundred years ago it seemed absolutely reasonable to conclude that evolution had brought the Caucasian race to the forefront

¹⁶⁸ See Nicholas Wade *Before the Dawn*, 2007

¹⁶⁹ Arthur Jensen, *The g Factor* Praeger, 1993. Page 193

¹⁷⁰ Four centuries ago Bishop Ussher famously computed that the earth was created at 9 AM Oct 3, 4004 BC

of humanity by selective breeding that favored superior intelligence, strength, and moral character. We dominated the Earth by some divine right of evolution. We had a "mission civilisatrice," we bore the "white man's burden" of civilizing the other races of mankind.

Two world wars took the edge off our hubris. Evolutionary theories had been prominent in both of them. During the first war the United States gave intelligence tests to young men who were drafted for the Army. Social scientists conducting the tests were shocked to find that European immigrants tested lower than native-born Americans. After some anti-immigrant rabble rousing, researchers figured out that the main problem was that the immigrants didn't have a complete grasp of English. Adolf Hitler unabashedly promoted his aggression in the Second World War as an undertaking for the good of the Aryan race. The Turks used race as an excuse to slaughter the Armenians in the First World War, and German slaughtered Jews in the Second. After World War II, given all the evil done in the name of race, we Caucasians no longer felt so morally superior, and the notion that any groups of mankind were measurably different in any way from others fell into bad odor.

Scientists, however, continued their investigations. Intelligence research, which had been just getting its start at the time of the First World War, matured over the next several decades. By the 1960s it was abundantly clear that there were group differences in intelligence. For the past 50 years there has been substantial agreement on the size of those differences. Googling "mainstream science on intelligence" or more directly "race and intelligence" will tell you a lot about where things stand now. The Wikipedia article under that title is quite comprehensive and appears to me to be unbiased. It tells the reader that major U.S. population groups, which they identify, but I will not, have median intelligences of 85, 89, 103, 106, and 113. It is not surprising that the peoples with the highest average intelligence are the peoples that have the longest history of working with agriculture, reading and writing, and money. In a civilized setting, evolution appears to have strongly favored the emergence of intelligence. Table 3 above cites studies showing that measured intelligence corresponds quite well to fitness for different occupations, and hence earning potential.

Almost every citation that Google returns under "race and intelligence" other than Wikipedia itself presents a strong critique of Wikipedia's reasoning. I find the rebuttals to be emotional and political in nature. There are few serious scientists among the authors, just a few lackeys who can earn their stripes for tenure by promoting what university presidents so earnestly hope is true in support of their extensive efforts at diversity.

The U.S. Congress has written the unfounded assumption that the average ability of all groups of people is equal into legislation such as No Child Left Behind and various Affirmative Action programs. In other words, we have legislated equality despite the fact that there is fairly strong evidence that equality does not exist in the real world. The idea that all peoples are equally capable, however, has a very strong emotional and political appeal. That is why one notices that many people who otherwise strongly support evolution and scoff at the fundamentalists will turn around and just as quickly deny evolution if one suggests that it might apply to human beings.

The U.S. model is being adapted worldwide. In 2012, Brazil adopted a far reaching affirmative action plan for their universities. There is a tragicomic scramble by people in that very mixed society to recategorize themselves from white to black to take advantages of lower admissions standards and greater amounts of financial support.

Modern society, then, operates according to a set of compatible, a priori, unproven assumptions. Human evolution has stopped, they posit, at a point at which all of the races of mankind were of equivalent intellectual ability, and that they so remain. Therefore, all striving between different peoples, nations, and racial groups is fruitless. Residual bigotry is the only possible explanation for strife between groups, and eliminating this strife should be the goal of every modern nation and of the coming world government. We have the seeds of a united world, what some call the New World Order, in the growing number of transnational organizations such as the United Nations, the European Union, the World Trade Organization, and the many other mutual defense and assistance organizations.

I don't want to belabor this point; I am not trying to fix the social ills of the Western world. I offer only that I am convinced of the reality of evolution, and of the fact that modern people and cultures have been produced by evolutionary pressure, "the survival of the fittest." I include my observations on this subject because they had quite a bit of bearing on my decision to live in Ukraine, which is one of the major theses of this book. Our family, by the way, belongs to the group that is firmly in the middle of the intelligence hierarchy cited above, Caucasians. Groups do not matter in Ukraine; there are no minorities to speak of. Eddie will have to succeed on his own merits. I believe, as a moral value, that succeeding on merit is the way it should be everywhere.

7.1.2. The supposed champions of individualism have done little more than introduce a stifling new conformity

There is rich irony in the fact that the staunch opponents of dogmas and doctrines, liberals who battle against religion, capitalism, sexism and a litany of other isms, are captive of their own. The catch-all term is political correctness. Its hallmark is moral preening, holding positions that appear magnanimous and balanced for the sake of appearances, feeling good about oneself, however incorrect and damaging the position might be. The virtuous feeling about themselves is accompanied by a moral revulsion at those who disagree with their supposedly enlightened positions. They hold their opponents' arguments to be beneath contempt: thoroughly scorned, but seldom effectively rebutted.

7.1.2.1. Progressives have fought to free society from the fetters of outdated dogmas

Within the past fifty years the United States has in some ways become the most individualistic nation in the world. A person can "do his own thing" without much concern for what society will think. We gave up the notion that an individual owes anything to his tribe, nation, family or religion. He is totally his own agent.

With this transition a lot of old taboos have gone out the window. Since nation, tribe, clan and family are no longer deemed to merit perpetuation, the individual can indulge his sexuality any way he chooses: procreation no longer matters.

In some ways our freedom is an illusion. At the same time we have cast off the demands of society that would have us joining a church, defending the country, and raising a family, we have willingly conformed to our behavior to other standards. We wear brand-name clothing, use brand-name electronic gadgetry, link up on Facebook, and dance to the tune of any number of corporate puppeteers who stand to make money off of us. We march off for a Happy Meal at Ronald McDonald's televised command.

7.1.2.2. Those same progressives have replaced the old dogmas with new

Our schools, employers and government fill us with propaganda every bit as potent as that of the Soviet Union and Nazi Germany. Our institutions have been all the more successful because their intentions in this are not as obvious, even if they do often seem to go against what the older generation considered to be common sense, received wisdom from their own parents.

Nazi and Soviet propaganda encouraged moral values such as honesty, dedication to the state and hard work; these values were in the interests of the dictators. It leads one to ask, whose interest is served by the propaganda and cultural detritus being offered today in America's public spaces? I would venture, they are the interests of our elites, politicians and bureaucrats, and corporations. As I write this Hollywood is wringing one set of hands over the "Joker" killings in an Aurora, Colorado movie house, while others count the receipts from "The Dark Knight Rises" in which the Joker character appears. Meanwhile, gun nuts and anti-gun nuts exploit the occasion to focus public attention on this irreconcilable and relatively unimportant schism, one among many in the cultural divide. It anaesthetizes us as our country rather quickly goes bankrupt.

Diversity is the first item of propaganda that comes to mind. White kids hear "Diversity Is Strength" as a slogan, at the same time their prerogatives are usurped by every imaginable minority. It is rather like the way in which concentration camp victims used to hear "Arbeit Macht Frei" (work makes you free) as they were marched off to the gas chambers. The proofs offered in support of the claim that diversity is strength are unconvincing, almost carelessly so. Although there is a lot of evidence to the contrary, political correctness has placed the topic beyond discussion. If you question diversity on a modern college campus people look at you as though you have three heads and shun you¹⁷¹. As George Orwell wrote¹⁷², "Thoughtcrime does not entail death: thoughtcrime is death." Diversity is something you dare not even think about.

Should you happen to have a social death wish, you can easily exercise it on campus by offering the opinion that homosexuals subject themselves to more health risks than heterosexuals, that children do best when they are raised by two natural parents who happen to be married to each other, or by repeating Larry Summers' gaffe of referring to intelligence research that rather conclusively shows that at the high end of the range of intelligence, men fairly handily outnumber women. Don't even get started

¹⁷¹ Google "Noah Steadman" "Bard College" for a frightening, albeit amusing episode of diversity run amok.

¹⁷² George Orwell, 1984, published in 1934

talking about how low the actual incidence of rape by white men is, compared to minorities, or how many false reports of rape there happen to be. Anybody with a brain in his head knows that rationality has nothing to do with these dogmas. If you are a student, a government employee, or some cog in the wheel of a big corporation you have to spout the party line or the powers that be will make your life miserable. This is the modern limit on individual freedom: even to propose that unlimited freedom in individual behavior might not necessarily be a good thing is not permissible.

7.1.2.3. America has historically been a diverse place, with a history of tolerance; celebrating diversity is means championing intolerance

I'm going to turn this into a textbook for a few paragraphs, offering views that one will not often find expressed either in textbooks or by teachers. I will surely share my views on these subjects with my children. They will need to recognize that there is a significant gulf between what their father believes and what is taught in the United States and in Europe. They will need to learn how it applies to their own lives in this quiet backwater of Ukraine. If policies remain as they are today, these issues will have an impact on my children's educational and career opportunities. Because they are grounded in politics rather than science, the policies differ from place to place, and they have a tendency to change unpredictably. Just as Jews have learned to be attuned to anti-Semitism in all times and places, my children need to become attuned to attitudes and policies prejudicial to people of our race and nationality. The motives are similar – greed and envy – and the workings are similar: laws and policies prejudicial to white people.

There have been black success stories in every era of American history. George Washington selected Benjamin Banneker to survey the District of Columbia; if he saw an inconsistency between holding slaves and hiring a free black man he didn't let it show. During the nineteenth century there were black scientists like George Washington Carver and leaders like Frederick Douglass, W.E.B. DuBois and Booker T. Washington. Blacks were well represented in American popular music from its inception, when the radio and phonograph entered mass culture in the 1920s. Paul Robeson was a star athlete at Rutgers, NFL player in the 1920s, recording and show business star, and public intellectual.

By the 1960s, although prejudice and practical barriers certainly remained, a black person was legally free to advance as far as his talents would take him in our society. The University of California scholar who gave my Phi Beta Kappa key in 1966 was black; I didn't think this to be extraordinary. We have seen black success stories in every sphere of activity. There are large numbers in music, sports and religion, but also significant numbers of Johnnie Cochran, Thomas Sowell, Oprah Winfrey and Barack Obamas. Today, perversely, free competition is hindered by affirmative action considerations. Employers who can get away with it often avoid hiring blacks because legislation and court decisions have made blacks so difficult to discipline or to fire.

Fifty years ago it was not easy for an open homosexual to succeed in business or government. Employers supported family values. By the same token a blatant philanderer could find life difficult. However, using combinations of bravado and discretion, homosexuals and philanderers did succeed at high levels of government

and industry. Every Rock Hudson movie of the 1950s is full of gay jokes, a sweet irony because the cast knew he was blatantly gay himself, becoming one of the early victims of AIDS.

Women had a harder time struggling their way to the top in previous eras, but quite a few of them made it. Before the turn of the 20th century, Hetty Green was one of the most successful traders on Wall Street. Margaret Mead transformed anthropology; Aimee Semple McPherson was a star preacher; FDR included Frances Perkins in his cabinet; Mary Kay and Mrs. Fields did pretty well with cosmetics and cookies.

To complete this little textbook aside, talented people have succeeded whatever their race or sex or religion in every era of American history. It is certainly true that it was more difficult in some eras than in others. It is equally true that there were always powerful people of good will, white men, willing to help them. The Christian religion taught tolerance, the virtue of accepting people as they are whether or not they were "your type of people," and charity, the obligation to help others. It worked more often and better than today's history textbooks would lead one to believe.

The United States has always been a country of individuals, but the nature of individualism has changed. We used to manage to express our individuality in spite of pressures from government, church and school to carry out the missions that they had selected for us. Today the best of us manage to express our individuality despite the pressures of commercialism and political correctness.

7.1.3. Love and Marriage had different significance among tribes and nations; in the New World Order they are increasingly dysfunctional

I spent August of 2004 with the Kayapó Indian tribe in the Amazon, one hour by small plane from the nearest Brazilian town. The Brazilian government had gotten them to agree to settle in their comfortable reservation – an area the size of Virginia for 5000 people – only in 1967. The men my age remembered tribal life as wild Indians all too well.

The retired chief, Chiriki, was an authentic warrior with scars to show for it. Bastão had lost his father and uncle in wars with other Indians. Anthropologists have reconstructed the wanderings of the tribe over several Brazilian states during the past century, fighting the other Indian tribes they met and generally avoiding the "kuben," the Indian name for the Brazilians. The Kayapó and I had a common language, Portuguese, which neither party spoke terribly well but was good enough for communication. From what I have read before and since¹⁷³, the story of life in their tribe has a lot in common with tribes everywhere.

The village of A Ukré consisted of 200 people. It was fiercely egalitarian. They debated policy in the men's house in the center of the village. They elected their chiefs, and would turn them out of office when they lost majority support. In the old times such elections often resulted in the village splitting up. It was a logistical necessity in any

¹⁷³ I especially recommend Charles Mann, *1491*, 2007 and Jared Diamond *Guns, Germs and Steel*, 2005. Janet Chernela, the anthropologist who led our 2004 trip, recommends the 2013 book by Napoleon Chagnon, *Noble Savages*.

case; a village of over 150 people is cumbersome. Wherever so many people made their camp, they too soon depleted the game, fruits and berries, and firewood.

Their environment dictated the structure of the Kayapó tribal society. They needed lots of children because people died of hunger and disease, war, and occasionally attacks by snakes, jaguars and pumas. Having babies started young. They did not need to bother completing an education before starting a family. Their traditional belief was that it took sexual intercourse to bring on menarche, a woman's first menstruation. When a girl got pregnant, the chief served as matchmaker. He would name a likely candidate as the husband, and that was that. If things didn't work out, or the politics needed to be realigned, he could assign another husband. To avoid incest the village was split in two, and people always had to choose a partner from the other side. Fidelity wasn't an important consideration, and neither was love although it sometimes existed. All of the children belonged to the tribe, and they were loved, nurtured and appreciated by the tribe.

A tribal society like the Kayapó could not tolerate much individualism. In any case, there was little chance to exercise it had they tried. They all had the same material goods and they lived in an environment with no privacy whatsoever. Every individual interest was subordinate to the survival of the tribe. They never appeared to give a thought to why they were here on earth; they were here to perpetuate their tribe.

A tribal way of life still prevails in many parts of Africa and the Middle East, and among aboriginal peoples in Australia, New Zealand, northern Canada and other out-of-the-way places. These are just about the only places in the world where the population is still booming; see the Wikipedia "Total fertility rate" article for details.

With agriculture, societies naturally grew in size. Tribes merged into nations. Those nations were often at war, the same way tribes had been. The warfare may have been less frequent, but it was more deadly. Families needed lots of children to take care of the land, and nations needed lots of young men to fight their battles. Most people were not faced with the question of what to do with their lives. Making a living was hard enough, and they were expected to get married, raise kids, and support the nation.

The idea of love has existed for as long as people have been writing. However, idea that a man and his wife ought to choose each other on the basis of love, instead of tribal and social considerations, is fairly recent. James Q. Wilson says the English seem to have started it¹⁷⁴. They had quite a bit of land. When a young man grew up he could build a house and start his own farm. When he was successful enough to support a wife he would choose one. Although in the rest of the world most marriages are still arranged, the idea that you marry for love had spread throughout Europe as of a couple of centuries ago and is making headway in every developed nation. The idea that a man and women are free to choose with whom they live their lives, and have children with, is one of the biggest advances in the history of individualism.

Romantic love has been a powerful force in bringing down the total fertility rate. When a woman becomes an equal partner, she has the option of crossing her legs. She doesn't have to have kids if she doesn't want them.

¹⁷⁴ James Q. Wilson, *The Marriage Problem*, 2002

Perversely, I think this portends hope for the West. We have lived with romantic love for a long time and still managed to repopulate ourselves. Television and media are spreading the notion of romance to every corner of the globe, to societies in which men have never had to court a woman in order to get sex and marriage. This change has already had a profound effect on fertility in Asia. Women in droves avoid the straightjacket of traditional arranged marriages and traditional wifely roles. Aversion to marriage and especially unwanted childbearing seems to be spreading through India, Latin America and even Africa. When the dust settles, the societies in which compassionate marriage first got its start, Europe and North America, may be best prepared to carry on bearing children when nothing external compels people to do so.

7.1.4. I answer the existential question of what we should do with our lives.

Since civilization first appeared several thousand years ago, a few people have emerged in every age who were lucky enough to have the wealth and the free time to philosophize about why we are here. There are two major schools of thought.

The religious school of thought says that we are here because God created us. St. Augustine says we are here to make the world into a "City of God," to bring all of humanity under the law of Christ and to establish a reign of peace. God gave us the command to "be fruitful and multiply." Having children is a religious duty. In essence, the religious view is an extension of the tribal view, with all of Christendom, sometimes all of humanity as the tribe.

The other school of thought champions individualism. The Greek philosophers thought we were here to develop the potential of our minds and bodies to the fullest extent possible. The Victorian philosopher Carlisle said it was "to unfold yourself, to work what thing you have a faculty for." They added that a person had to respect the common good as he sought to maximize his own potential. As the Western European civilization expanded, the scope of the common good expanded from the family, to the tribe, to the nation and ultimately embraces all of mankind.

War sharpened the contrast between our tribal nature and our Universalist strivings. While nation states competed with each other for control over land in Europe and abroad, pacifist groups increasingly pleaded for world peace. They seem to be winning. According to Stephen Pinker¹⁷⁵ each succeeding generation is less bloody than the one before. Although wars are as frequent as ever, they are smaller. Francis Fukuyama observed, more or less accurately (think Falklands, Georgia), that there has never been a war between two democracies in modern times. The ethical umbrella is spreading – developed democracies generally treat each other ethically; the remaining peoples who retain a cosmical stance towards their neighbors are not strong enough to inflict harm on them.

The social impact of this New World Order is easy to state. Most modern countries have only small standing armies. They do not draft soldiers. It would be laughable for a country to call on its women to have more babies the way Napoleon and Hitler did. Men and women today do not get much pressure at all from their country, their

¹⁷⁵ Stephen Pinker "The Better Angels of our Nature," 2012

church or their family to have babies. Children appear unneeded: most no longer have family farms or businesses, and the government has stepped in to support people in their old age. The result is as might be expected. Advanced countries are not even having enough babies to maintain their populations. Western civilizations are letting themselves age and atrophy. Those of East Asia are doing the same.

It is my lonely opinion that our Western idea of love puts us in a better position than other societies to survive in a world where children are no longer an asset. We have been saying all along that we get married for love and we have children because we love children. Whether or not it is true, it is a valuable idea to have circulating in society. One can say the same for religion. Even though Christianity has been under continual assault by those who wrap themselves in the mantle of science for the last century and a half, there are still quite a few believers, especially in the United States and the former Soviet Union. A lot of people – most call them fundamentalists – simply choose not to believe the science. Some of us are able to survive holding seemingly irreconcilable positions, as I describe in Section 4.4.

I accept the scientific principles, the philosophy of empiricism pioneered by Francis Bacon¹⁷⁶, and just about every widely-held scientific theory, those that have withstood the test of time. However, scientists don't tell me what life is for and what I should do with it. To me that is the realm of religion. I am a Christian because it gives meaning to my life. Don't ask me to explain it in logical or scientific terms – I cannot.

7.1.5. The Future of Warfare

Stephen Pinker's thesis in "The Better Angels of our Nature" appears true. All forms of violence are decreasing: war, terror, homicide, rape, and now bullying. This has important consequences. A substantial portion of the world's fertility has been attributable to strong-arm practices by men that demeaned women. One can start with rape, both forced and marital, and move on to arranged marriage, bullying homosexuals into marrying out of a need to conform, and exhorting women to produce children as a civic duty. Prussia under Bismarck and France under Napoleon gave medals to mothers of large families: they produced the cannon fodder needed by the war machine.

We are approaching that idyllic state in which women only bear children if they want them. It turns out that an increasing number don't. These changes occurred so quickly, over the course of a couple of generations, that the males of the species have not caught up. Society has not changed its socialization practices to the point that it teaches men to compete for women on the basis of their civility, their considerateness as spouses. Women are free to reject us if we don't come across as good partners, and they are doing it in record numbers. It turns out that Lysistrata¹⁷⁷ was right: men need women more than women need men. Today, with independent incomes, birth control and abortion, women are free to sample from the male buffet; they don't have to commit to a main course.

¹⁷⁶ Francis Bacon, *Novum Organum*, 1620, among other works

¹⁷⁷ I'm not attempting to force cultural literacy on my readers. Lysistrata is the name of a play by Aristophanes, about 400BC, in which they women went on a sex strike until the men stopped making war.

I expect humanity can look forward to a more peaceful world. We managed to tame our warlike instincts over the course of only about three generations. The peoples of developed nations are almost uniformly pacific. They are also getting older, and old men don't go to war. The fact that there are fewer children decreases the chances that nations will fight for *Lebensraum*, room to live, as Hitler put it. Whether mankind will continue to aspire to or attain new intellectual heights is open to question, but at least it appears that life will be increasingly free of large-scale conflicts.

7.1.6. The self-esteem movement negates the striving and competition that is at the very heart of human nature.

Self-esteem is a sham. The kids know it is a fraud when every kid in class gets a gold star. Fake praise seems to encourage them to shy away from real competition, however, by giving the message that it is somehow antisocial to excel.

Getting used to criticism is one of life's most important lessons. A child has to become tough enough to take it, because life is always going to dish it out. He has to learn how to filter criticism. Some is mean-spirited and simply meant to hurt. Some is well-meaning but misdirected – and can be politely ignored. Some criticism, however, points to weaknesses that the child would truly benefit by fixing. A child who is accustomed to the constant praise prescribed by the self-esteem movement learns to automatically reject such useful feedback – and not improve. The Bible offers the observation: “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”¹⁷⁸ A true friend will offer criticism where it is needed. Refusing to offer correction an act of laziness or cowardice, not kindness.

7.1.7. What would it mean to preserve the United States?

The fight to preserve the legacy and identity of our American forefathers is a major theme in contemporary political battles. The desire to limit immigration is, among other things, a desire not to dilute the population who still hold to the values of the founders and early immigrants. Our original concept of government was limited, leaving the individual responsible for his own life and that of his family. The modern Leviathan¹⁷⁹ is taking more and more such responsibility away from individuals.

Individuals have some limited choice about government. Those who like a lot of it gravitate to blue states such as California and New York¹⁸⁰. Minimalists are more likely to move to Idaho, Montana or Alaska. The differences, however, are shrinking as the federal government imposes national control over an increasing number of spheres of our lives.

Immigrants came to America to escape harsh and oppressive regimes in their lands of birth. This may be the time to ask whether or not the U.S. has now turned the corner and itself become harsh and repressive. This begs the question, repressive for whom and compared to what? There is little argument that the U.S. offers less individual

¹⁷⁸ Proverbs 27:17

¹⁷⁹ Title of a 1651 book by Thomas Hobbes. His Leviathan is a heavy-handed, all-controlling government.

¹⁸⁰ Blue states are liberal, red states conservative. The color scheme convention apparently arose from the 2000 election reporting of telejournalist Tim Russert.

liberty than it used to. We are forced, willy-nilly, to contribute to government mandated health and retirement schemes. We have to buy insurance, wear seat belts and take our shoes off in airports. These are small inconveniences, but real. We have to tolerate increasing surveillance by electronic eavesdroppers, snooping cameras and IRS agents.

In preserving the USA, what are we saving? Some territory? A way of life? A set of ideals? For most of history these have been associated with a tribe, or related tribes banded together into a nation, not just a government. The United States is indeed a state, but it has never been a nation-state such as those of our European ancestors, and most of today's world. The U.S. is increasingly just an amalgam of peoples – separate nations in the minds of many of them – who happen to share some land. Perhaps we of the white tribe should as well revert to a tribal consciousness. The values that our Constitution established “to ourselves and our posterity” were presumably meant to apply to the posterity of the white Christian founders. Others who have since immigrated appear not to want those values, or at least, not to value them sufficiently to preserve them -- after they have exploited them for what they can gain personally.

White students make up only about half of public school enrollments, a percentage which continues to shrink. Immigrants to the U.S. are overwhelmingly non-white. What will life be like as a white minority? There are examples. Whites are a minority in Brazil and most of Spanish-speaking Latin America, Zimbabwe and South Africa. The U.S. case will be different; it will be the first major country in world history to evolve from primarily white to primarily minority. The state of California has already made the transition. There are some lessons we might learn by observation.

The first lesson is group political awareness. Despite tropes to the effect that the U.S. is controlled by a “good old boy” network, today's evidence generally goes the other way. Every other minority has its own interest groups. There have not even been test cases to probe the legality of an organization such as a “white people's caucus.” That time may be due.¹⁸¹

A second, related lesson is to take care of one another. “Affirmative action” is already losing its cachet, and will lose more and more as its beneficiaries grow in number, as whites shrink to minority status, and as the putative benefits of the programs fail to materialize. All other peoples increasingly simply take care of “their own.” South Africa offers a brutal example¹⁸². It may be time for whites to do the same.

The third lesson is to provide necessary services privately. The level of public education in every one of the above-mentioned countries is below what the white minority generally wants to provide its own children. So is policing: whites often provide their own security in the form of private guards. A corollary of this is that

¹⁸¹ The “White Student Union” forming at Towson State University is attracting national attention, so unusual is it for whites to band together in their common interest.

¹⁸² See Ilana Mercer *Into the Cannibal's Pot – Lessons for America from Post-Apartheid South Africa*, 2012. In short, the notions of fair play, equal opportunity and equal justice are western inventions which were useful to beat the white man over the head and seize power from him. Once the whites ceded power, these idealistic notions were rapidly abandoned.

because the affluent no longer use them, the level of public services falls as the taxpayers become less willing to pay for them. One can witness this already in the condition of public education in California and Washington D.C., and the levels of police and fire department staffing in bankrupt cities such as Detroit and Flint, Michigan and Vallejo, California.

A fourth lesson we are learning, or will learn, is to be secretive. When government is in the hands of an unfriendly majority, the white minority will be wise to maintain its assets in other jurisdictions, where they cannot be confiscated on the whim of a Nestor Kirschner or Hugo Chavez. In an alarming precedent, Argentina, Hungary and Poland have recently grabbed the assets of private pension funds, forcing people into state-run systems, which can be quickly looted and bankrupted.

While strategies such as these may be necessary for the white minority, they are economically inefficient for the polity. The great democracies of the West were built with a sense of the common good. Countries in which tax evasion has been high and trust in government low, such as Greece and Italy, trail the Nordic countries in most measures of progress. Ukraine, where the oligarchs quite blatantly avoid taxes and steal public assets through rigged privatizations and kickback schemes, trails them all. Above-board money can be invested much more productively than hidden money. The high level of mutual trust and the high quality of institutions which created the “social capital” on which material wealth could be based is being eroded. If this social capital is gone for good, as appears to be the case, what remains special about the United States? If the United States is no longer a special place, it makes sense for the individual to ask not how to save his country or his government, but how to save himself and his posterity.

Albert O Hirschman wrote a piece in 1970 entitled “Exit, Voice and Loyalty: Responses to Decline in Firms, Organizations and States.”¹⁸³ His thesis is that when things go downhill, a customer, shareholder or citizen has three options:

- Remain loyal, remembering the good times and gutting it out
- Voice complaints, attempting to fix the problem
- Exit, voting with his feet and going to a competitor

Most discussion of the problems in the United States continues to assume loyalty: the citizen is bound to the government. I question that premise. The country has changed significantly. Its culture and demographics strongly indicate that it cannot change back to what it was. Neither will it even manage to remain, “the cleanest dirty shirt,” more attractive than other countries one might choose. We will teach Eddie to be loyal to his family. Loyalty to a tribe might make sense as well. Loyalty to a government doesn’t look like a wise idea at this point in history.

7.2. How will a plunging rate of world population growth affect Eddie’s world?

As I write this the world's population is about 7.1 billion. People who analyze these things believe that this is more than it can support over the long haul.¹⁸⁴ The earth's resources would be depleted supporting this level of population for any length of time.

¹⁸³ <http://www.cui-zy.cn/Course/GAD2008i/HirschmanExitVoiceLoyalty.pdf>

It is amazing how quickly fertility rates have plummeted around the world. To cite one leading example, in Mexico, within a matter of two decades it has fallen from about six children per woman to something just over two. Most significant for our discussion, there is no predominantly Caucasian nation on earth in which the white population is even reproducing itself. The same is true for North Asians: Chinese, Japanese, and Koreans.

The exceptions, places where the population is continuing to explode, are Africa, the Muslim countries, and Oceania. Some countries of Latin America remain somewhat above the replacement rate.

The fertility rate in a country is affected by changes in society. It is generally agreed that fertility falls as people get richer and as they move to cities. More women in the workplace means more money. Anecdotally, fertility drops significantly when a village gets television. It gives them something else to do at night! Television also starts the women dreaming about possessions to which they might aspire without having to feed so many children, and the freedoms that their sisters elsewhere in the world have won.

In terms of culture, the drop in fertility comes with a move from tribal society to a "civilization."¹⁸⁵ If a person's primary identity is as a member of a tribe, he puts the tribe's interest foremost and has lots of progeny to perpetuate it. If his primary identity is as a member of a civilized society, he puts his own interests foremost, which generally means increasing his monetary income. In as much as the whole world is becoming more and more urban, which is to say, civilized, it appears that fertility rates are likely to drop even in the nations in which they remain high today.¹⁸⁶

In 2004 the United Nations made three projections of population in the year 2100: a high of 14 billion, median of 9 billion, and low of 5.5 billion. In the years since this prediction the evidence has swung more and more toward the lowest projection. Birth rates will continue to remain below replacement level. However, in countries that until recently had relatively high birth rates, numbers of births will remain above the numbers of deaths for a few more decades due to the small size of the elderly generations who are dying off. In Japan the crossover was reached about 2008; the population is already falling, and if the present fertility rate were to continue, its overall population would go from 130 million today to about 40 million in the year

¹⁸⁴ See Joel Cohen, *How Many People Can The Earth Support?* 1996. The key question is: "Support in what style?" Over the long haul, more than 5 billion appears unsustainable, though Cohen explores scenarios under which the figure could be quite a bit higher.

¹⁸⁵ See Carle Zimmerman, *Family and Civilization* [abridged] 2008. James Kurth, Editor on civilization; Sir Arthur Keith, *Evolution And Ethics*, 1944

¹⁸⁶ John B. Calhoun conducted a related and fascinating series of experiments with rats and mice. He found that "urban" conditions—an overabundance of food and crowding—pushed them to extremes: sexually hyperactive or passive, violent or withdrawn, homosexual or meterosexual, and in all cases, uninterested in raising pups. The rodent societies hit peak populations, after which they shrank, not back to a sustainable level but to zero. They died out—every one of them. Mothers had forgotten how to teach their pups to be proper rodents, and the pups never figured it out on their own. Google "john b. calhoun behavioral sink" to read more.

2100. In the U.S. , the white population did not begin to fall until the Boomer generation started to die in large numbers, about 2013.

The change in demographics is already resulting in major shifts in society. The ratio between the number of taxpayers in the workforce and the number of retirees they have to support is falling. Germany is projected to have only one worker per retiree in 50 years¹⁸⁷. Japan, China, and the rest of Europe are expected to face the same problem in about the same time frame. The United States will have a more favorable ratio, but the majority of workers will be nonwhite. These predominantly Hispanic and Black workers traditionally have less earning power than whites. Moreover, they will be an electoral majority, and as such they may be unwilling, even if they are able, to generously fund a predominantly white cohort of retirees.

Several changes must occur, not as a matter of the voters' will, but as a matter of necessity. Government pensions will have to shrink and retirement ages will have to rise. People who want to retire in any sort of comfort will have to save for their own futures. The same thing will happen with regard to medicine. The government will simply not be able to pay for medical care for everybody. If voters are honest with themselves they will decrease the level of entitlements, requiring citizens to pay for an increased percentage of their own medical care. If the governments cannot be honest with themselves, as has been the case in most of the Former Soviet Union, the level of publicly funded service will fall so low that people with money simply avoid it and pay privately for medical care.

7.3. What workforce dynamics can Eddie expect to witness over his lifetime?

Eddie will enter the workforce about 2030, when the economic and demographic problems mentioned above are much more acute than today. I have to assume that Eddie will be smarter than the average. Whatever his skills, if he has given some thought to preparing himself, they should be in fairly high demand. First of all, one can reasonably expect that the proportion of jobs requiring a high level of intellect and training will have continued to rise, as it has since the inception of the industrial age. Secondly, because of low birth rates there will be many fewer people entering the workforce. Lastly, because intelligent people in the developed nations are the ones who are having the fewest children, and the nations with high average intelligence have fewer children overall, my children will face less competition for intellectually challenging jobs.

There is a precedent. The generation born in the U.S. during the Great Depression was smaller than preceding generations. The same generations in Europe were small also because so many potential fathers had been killed in the First World War. The children of the 1930s came of age during the boom years of the 1950s and 60s, and were ideally positioned to rise to top positions in business and government.¹⁸⁸

What jobs my children actually choose will of course depend on their skills and interests. I will encourage them to develop strong backgrounds in math and science in

¹⁸⁷ Thilo Sarrazin, "Deutschland Schafft Sich Ab." 2010

¹⁸⁸ In *Outliers: The Story of Success*, 2011, Malcolm Gladwell attributes more credit for individual success to this question of luck than I do.

preparation for whatever that might be. The schools are doing an increasingly poor job of teaching kids critical thinking skills. If I can give them that edge, it should translate into significant earnings potential.

In terms of skills, my guess will be that the world will be in need of technologies to help feed itself, to conserve energy and to find new sources of energy, and to address a range of environmental issues, among them probably global warming. Geriatric care will be a huge field – the Japanese are pioneering automated systems to take care of the elderly. I am sure that there will be fulfilling careers to be made in these areas. Though I favor fields that address basic needs, there will no doubt continue to be many opportunities in entertainment, sports and media. I will encourage my children to do as I do, read as much as they can, and start to contribute actively in one field or another as soon as they have the ability to do so.

By far the most lucrative line of work in any era is trading and finance. A person who can predict changes in the value of any kind of asset stands always to make a lot of money. Likewise, the person who can facilitate the movement of large sums of money is invariably able to scrape off a fraction for himself as it passes through his hands.¹⁸⁹ Financial markets are inherently difficult to understand. Even after acquiring an understanding of the basics, a close student of the market has to be attentive to each new financial product as it is introduced into the market. During the last two decades these would have included credit default swaps, or collateralized debt obligations, repo agreements, and synthetic derivatives of all sorts. The investor who can fully understand devices such as these as they emerge stands to make a great deal of money.

7.4. What will come of the New World Order, and what will it mean to Eddie?

This current era may well represent the high water mark of the so-called "New World Order." The flaws in the fundamental premises of the New World order, that all peoples are fundamentally the equivalent, and that they all want what people in the developed democracies want, are becoming hard to ignore. Multinational bodies such as NATO, the European Union, the United Nations, the World Trade Organization, and the European Central Bank are all reeling.

Different people, and different peoples, turn out to be more different than anybody wants to admit. The idealistic notion that it is only ignorance that keeps us from accepting all men as equals turns out to be wrong. We differ physically, intellectually and temperamentally. Prejudice does not disappear, but rather tends to be exacerbated when different peoples are thrown together against their will. The problem is especially acute in situations where resources are scarce. Jews and Christians are victimized in Muslim nations, and white minorities as the tables have turned in Zimbabwe, South Africa and the Andean nations. When Europe and North

¹⁸⁹ Kurt Vonnegut wrote in *God Bless You Mr. Rosewater*, 1965 "In every big transaction," said Leech, "there is a magic moment during which a man has surrendered a treasure, and during which the man who is due to receive it has not yet done so. An alert lawyer will make that moment his own, possessing the treasure for a magic microsecond, taking a little of it, passing it on. If the man who is to receive the treasure is unused to wealth, has an inferiority complex and shapeless feelings of guilt, as most people do, the lawyer can often take as much as half the bundle, and still receive the recipient's blubbering thanks."

America are forced to live within their means, they will quickly exhaust resources now being redistributed to placate minorities. One can predict unrest.

The implications of having adopted the Standard Social Science Model¹⁹⁰ of equality are becoming increasingly obvious throughout the developed world. Within the Eurozone, the southern countries are not managing their finances with the same prudence as northern countries. Within each European country, the African and Middle Eastern immigrant minorities are refusing either to assimilate or to adopt the host country culture. They are not acquiring education and ascending the ladder of career success at anywhere near the level of the host country populations.¹⁹¹

As a result, nativist parties are expanding in every European country. The Dutch are paying Muslim immigrants to go home and stay there. Most European countries are cracking down on undocumented immigrants and becoming more skeptical of people claiming political asylum. It is highly likely that these minority populations will nonetheless remain where they are in Europe – there is often not much to go home to – and that there will be increasing friction between them and the majorities. The prototype may be Rio de Janeiro, in which the productive citizens have to physically and geographically wall themselves off from the poor in the favelas. The same circumstance already defines, in one way or another, Johannesburg, Mexico City and Detroit. Aulnay sous Bois was a lovely Paris exurb on the regional railway when I stayed there in 1980. Now it is a Muslim “no go” zone which even the gendarmes¹⁹² avoid.

The model of a caring society falls apart when there are too many people needing care. It takes brutality to suppress a poor and hostile minority. It is obvious among policemen and in our big cities, and in prison guards, that such brutality is corrosive to civilized values. There will be increasing pressure to set aside the Marquis of Queensbury, ACLU-endorsed rules of excruciatingly fair play within the criminal justice system. We cannot afford it. California today cannot afford its prisons. Police are stretched thin, public defenders forced by time constraints into unpalatable plea bargains, parole officers and social workers unable to know their clients. The largely minority underclass with which they deal is itself brutal. Police and wardens become brutal by default. The liberal model does not posit brutality – it imputes reason and enlightened self-interest to all people. But brutality exists.

Ironically, our civility may be saved by the *bête noire*¹⁹³ of civil libertarians, intrusive surveillance. The English have been using cameras posted throughout London to watch its citizenry for several years already. These cameras have proven their worth in capturing terrorists and criminals. Washington DC has gunshot sensors, which allow

¹⁹⁰ See Section 5.1.1.2

¹⁹¹ Two intelligence researchers, Tatu Vanhanen and Richard Lynn, in *IQ and the Wealth of Nations*, 2002 discuss a series of simple statistical correlations they performed between the mean intelligence of people measured by many researchers over the years in various nations of the world, and the mean incomes of those countries. The reader is familiar with the vast disparities in income worldwide. The range of average measured intelligences is less well known but equally startling: 59 to 107. The correlation they found, $r=.73$, is extremely high for the social sciences.

¹⁹² French policemen

¹⁹³ French “black beast,” the thing most dreaded

police to rush to crime scenes. Part of the new method of policing that William Bratton developed in New York and Los Angeles is to map hotspots within cities based on crime reports, saturating them with police, and use community policing to keep track of the perpetrators.

Societies cannot afford to allow people to remain anonymous when there is a high percentage of malefactors. England's ubiquitous cameras are backed up by facial recognition software. There are license plate scanners on the highways. The strong, positive identification now required for travel by airplane may be extended to rail and intercity buses. Even subway passengers are increasingly required to use fare cards.¹⁹⁴ Attach a camera to the fare card machines, and you can track people's movements throughout the city. As technologies are increasingly used to track the movements of members of minority populations, it will tend to isolate them within their own ghettos, where they can't cause trouble for the rest of society.

Inasmuch as prisons are no longer able to hold all the people who are being convicted, especially in the USA, and in recognition of the fact that prison is much more likely to harden rather than rehabilitate a person, subjects of the criminal justice system are increasingly released on their own recognizance. Many of them have to wear ankle bracelets or telephone in to keep track of their location. Now that GPS is ubiquitous, it is increasingly feasible to monitor every movement of such people. This will effectively fence them off from polite society, confining them to the ghettos where they live, with the possible addition of a permitted corridor back and forth to where they work, should they be lucky enough to find a job.

The problem that society will not easily solve is how to integrate these people into the productive sector. They start with a couple of strikes against them: lack of preparation and the taint of a criminal background. Beyond that, the brute fact is that as a matter of genetic inheritance the majority do not have the mix of intelligence and temperament to perform useful work in society, and as a result of the deterioration of our culture they have not been socialized to accept a work ethic. Table 3 above shows the correlation between IQ and typical occupation. The lowest-IQ occupation cited, at 88, is a packer. The average IQ of the least capable minority group in the United States is 85. One can see at a glance that performing the jobs available would be a stretch for large portions of the population. Unemployment statistics by race, in the U.S. and Europe, bear this observation out.

Most such people spend their entire lives on the margins of society. This is already the condition of existence for people who live in ghettos such as Soweto and the favelas of São Paulo. At some point American society will have to be honest with itself that the American promise of social mobility only applies to those who have the ability to take advantage of it, and that much of the underclass does not.

A problem today, and an increasingly pressing problem in our future, will be how to accommodate individuals who are born into the minority underclass but do possess

¹⁹⁴ See Shane Harris, *The Watchers* 2010

the ability to function in the broader society.¹⁹⁵ The institutions now in place to identify such children, primarily schools, are burdened by poorly qualified teachers whose attention is mainly focused merely on keeping order. The threat is that most talented kids in the underclass will be as likely to become antisocial leaders within that underclass milieu as contributing citizens in the broader society, simply because we do not have the resources to identify them and acculturate them.

Meanwhile, middle-class America will increasingly avoid the areas in which the underclass lives. Self-segregation, which has always been strong in America despite massive attempts to encourage, even force integration, will probably increase as the country allows its dreams of equality to fade. White families will continue to live in white/Asian neighborhoods, as far as possible from the bad parts of town. Responsible black and Hispanic families will likewise come together in communities of like-minded people, a prototype for which might be Prince George's County in Maryland, where they can become comfortable with one another and have some physical distance separating them from the less desirables of their own race.

Commuting patterns are already changing as a result of this self-segregation. The fact that people can work via the Internet and the facts of highway congestion and the increasing cost of fuel, makes physical separation even more pronounced. We can expect this trend to continue. Although middle-class people will continue to segregate themselves in bedroom communities, they will less frequently commute out of them to a downtown workplace.

7.4.1. Changes in politics

Nativist movements are gaining ground in both the United States and in Europe. The historic coalition between Jews and other minorities appears to be weakening, with the Jews slowly increasing their defense of their economic self-interest by aligning with the white Gentile majority. Jews have generally been at the forefront of liberal movements, defending the rights of minorities and championing their political interests. Money and activist inclinations have given the Jews political influence vastly out of proportion to their numbers within society. To the extent they come to appreciate that minorities do not differentiate between Jews and other whites, and dislike both, Jews may increasingly favor white interests instead of undermining the quondam¹⁹⁶ Caucasian majority by championing everybody else.

The worldwide experiment with mass democracy that the United States pioneered two and a half centuries ago seems to have run its course. The men who wrote the U.S. Constitution established a representative government, a republic, stating quite directly that they did not trust the instincts of the average man. Yet, the average man of that era was a better specimen than today's everyman. He could not have survived without

¹⁹⁵ This is not a new formulation. Booker T. Washington, in *The Future of the American Negro*, 1900, claimed that the future of the race depended on its "talented tenth." He established one of the first of the historically black colleges, The Tuskegee Institute, to educate those talented people as teachers.

¹⁹⁶ From Latin. "at one time"

at least being self-sufficient;¹⁹⁷ many were self-educated as well. Today's everyman has elected to become dependent on the state, and despite the state's elaborate pretensions to educate him, retains a primordial ignorance that is only enhanced by a pretention to knowledge from the misinformation emanating from television.

Since the demonstrated success of the United States, most of the world has adopted somewhat similar forms of democracy. Moreover, all countries have increasingly expanded their franchise. In the U.S. it went first to the propertyless, then to former slaves, then to women, then teenagers, and now effectively to illegal immigrants. The stated reasons are replete with high-sounding justifications such as equality, democracy and social justice. The real reasons are that extending the franchise enhances the political power of a particular faction – the one that would use a fraction of the state treasury to buy the votes of the poor, and direct the lion's share into its own pockets.

More and more books emerge questioning the wisdom of democracy¹⁹⁸, but the concept appears impervious to change. There is nowhere a politically viable alternative. The world's few remaining monarchies and dictatorships do not offer an appealing alternative. My bet is that Eddie will live in a governmental system that continues to call itself a democracy, but which is in fact an oligarchy managed by people who owe their positions to family connections or their own intelligence, energy and ambition. To the extent that the collapse of the current financial order has created chaos, and hence new opportunity, it is likely that new faces will have emerged not named Bush or Clinton. Those faces, however, will surely be equally unresponsive to needs of the voting public. The public doesn't know where its interests lie, and universally rejects any attempt to explain complex truths to them, preferring simple lies. Politicians will continue to lie cynically and to ballyhoo phony issues. Nothing else will get them elected.

Today's trends appear to have a ways to run, and it is quite probable that they will affect my children's travel and employment prospects. My children's American passports will give them a considerable advantage. I expect, however, that simply being Caucasian will become more of an advantage, as it becomes increasingly acceptable to make the observation that Caucasian peoples are more alike in their work ethic, thirst for education, and indeed, intelligence than people who would choose to immigrate to Europe from the third world. This should work to the advantage of Ukrainian people seeking to work within Europe. For Ukraine itself, it might continue to precipitate an exodus of talented young people. This will continue until the oligarchs relax their workplace policies and remove some of the disincentives towards investment, making Ukraine itself a more attractive place to build a career, or Western Europe declines to the point that it is no longer attractive by comparison.

¹⁹⁷ A saying of that era was "Root, hog or die," meaning that a man had to farm or tend livestock, or society didn't have much place for him. There was no public welfare. There was extensive private charity, but in an age in which everybody knew one another, private donors would not endlessly support the indolent.

¹⁹⁸ de Benoist, Alain *The Problem of Democracy*, 2011 Arktos, Kindle Edition.

7.4.2. Economic convergence will continue to level productivity among countries with similarly capable populations

Economic convergence is the economists' term for coming into balance. In one usage it is the "catch-up" effect whereby poor countries catch up with rich countries. Capital investment brings greater returns when the cost of labor is low, so growth is higher. It also works in reverse; the United States is converging downward towards the rest of the world, as globalization and transportation dissolve the barriers that have protected U.S. workers from foreign competition. In unprotected sectors of the economy, US wage rates are falling towards world levels.¹⁹⁹ Salaries have improved for jobs which cannot be exported, among them civil service, teaching, life guards and municipal bus drivers.

In the second sense, convergence means that people will eventually compete in a worldwide labor market. Wages will be more a function of intelligence, education and work ethic, and less a function of geography. People who are smart and work hard will be rewarded. As an example, smart Indians and Ukrainians working in the computer business have seen their salaries increase dramatically. Conversely, unskilled Americans working in call centers have seen their wages stagnate as employers move call centers to lower wage rate countries overseas. Ukraine has the human potential to converge upward towards Europe when their corruption and weak institutions cease to be such a strong impediment.

7.4.3. Falling fertility lightens the impact on limited world resources, but the rising prosperity of the BRIC nations poses an offsetting threat

Man's impact is visible everywhere on the earth. Most of the land that can be profitably farmed is already under the plow. Almost all of the world's major fisheries have been depleted, some of them to such a degree that they will not come back for generations. Several of the world's major aquifers are close to being pumped dry. There is alarm about the future availability of fresh water. Farmland is being depleted, and without water to irrigate it the land's productivity will fall off. Some scientists claim that the heavy use of fertilizer is unsustainable; it relies on earth's finite endowment of fossil fuels, and it poisons the land and the waters.

¹⁹⁹ From Wikipedia: *The idea of convergence in economics (also sometimes known as the catch-up effect) is the hypothesis that poorer economies' per capita incomes will tend to grow at faster rates than richer economies. As a result, all economies should eventually converge in terms of per capita income. Developing countries have the potential to grow at a faster rate than developed countries because diminishing returns (in particular, to capital) aren't as strong as in capital rich countries. Furthermore, poorer countries can replicate production methods, technologies and institutions currently used in developed countries.* In the economic growth literature the term "convergence" can have two meanings. The first kind (sometimes called "sigma-convergence") refers to a reduction in the dispersion of levels of income across economies. "Beta-convergence" on the other hand, occurs when poor economies grow faster than rich ones. Economists say that there is "conditional beta-convergence" when economies experience "beta-convergence" but conditional on other variables being held constant. They say that "conditional beta-convergence" exists when the growth rate of an economy declines as it approaches its steady state.

In the face of such a pessimistic outlook, thank goodness world population trends are heading toward stability! When the earth's population stops growing, it will give our ingenuity an opportunity to catch up with our depredations.

Agricultural researchers continue to increase yields per hectare. They have also made good progress in reducing inputs: less water, less fertilizer, and less depletion of the soil. As long as the promise of population stability is real, it appears we have a reasonable chance of finding the agricultural means to support the Earth's population at the point at which it stabilizes.

Whether global warming plays a greater or lesser role, the climate will continue to change. It always has. Some areas will become less amenable to agriculture, others more so. To give a historical example, Greek agriculture stalled 2400 years ago, about the time of the great city states, when they depleted their own resources and became dependent on wheat imports from places like Ukraine. That's why Troy was important – it stood at a choke point along that trade route. In Roman times North Africa produced huge amounts of grain, supporting a population of 1 million in the city of Carthage and exporting across the Mediterranean.

The current climate trends suggest that countries that are already hot, such as equatorial Africa, the Middle East, and India are likely to get even hotter and less hospitable to agriculture. Conversely, more temperate countries such as Canada, Russia, and Ukraine appear likely to benefit from global warming. There will be a longer growing seasons and more rain.

7.4.4. Eddie's generation might be lucky; the major scares of my lifetime have not proven out

Scaring the public is good business. It sells books. It draws people to look at the television, where advertisers can sell them soap. One should generally be skeptical when a new scare comes along. The track record isn't good - former nightmares had a way of waking up and finding all remained well. If all was as dire as portrayed, mankind would have died out years ago. Remember Silent Spring, the death of the songbirds? Global cooling? The ozone layer? The AIDS epidemic? Frankenfoods? None of them have killed us yet.

The population bomb is another of those duds. 35 years ago the world's total fertility rate – average number of children per woman worldwide – was around four. With better medicine and sanitation those children were surviving to adulthood and the world population was burgeoning. All right-thinking people endorsed family-planning and came to believe it was immoral to have more than two kids. Today the total fertility rate is a bit below 2.5 children per woman worldwide and it is continuing to fall quite rapidly²⁰⁰.

The same scare mechanisms are at work regarding war and violence. For a European or an American, the dangers of dying in a war have fallen to unimaginably low levels

²⁰⁰ See the CIA World Factbook. Three big countries with relatively high birthrates, India, Brazil and Indonesia, are modernizing fairly quickly, with birthrates falling as a result. Fertility is falling in the Muslim world. Only a couple of African nations, Ethiopia and Nigeria, remain both populous and highly fertile.

since World War II. Even in the rest of the world, the news media has to exaggerate the horror of sporadic killings of five or 10 people here and there in the Middle East to keep the public tuned in. They simply no longer have anything to report on the scale of an Iwo Jima or even My Lai. They work incredibly hard to scare their audience with the isolated car bombings and other such items as they have, but it isn't much. The authors I cite on irrationality, Kahneman, Trivers and Shermer, all make a point of how the media exaggerate the perceived threat of such incidents, and how unprepared the human brain is to put them into perspective.

The same is true with regard to homegrown violence – mobs and murders. Although some countries such as Mexico are getting more dangerous, and some cities such as Detroit in developed countries remain dangerous, the overall level of murder and mayhem in modern society is surprisingly low by any historic standard.²⁰¹

This isn't an ecology textbook, but I make the point that the scares that to which we are subjected on television are important because they incline us to think that the world is a dangerous place, from which follows that it would be irresponsible to bring children into it. I would like to take a couple of examples to convince you that the fears are overblown.

Genetically modified foods have been around now for more than 30 years. Incredibly, for largely political reasons, they have been vilified throughout Europe although they have been widely accepted throughout the Americas. This has established what is without a doubt the largest clinical test ever applied to a new technology. One hemisphere uses GMOs, the other one doesn't. What has happened?

Nothing. The short answer is that nothing has happened. Nobody has died throughout the Americas from eating genetically modified foods. The other supposed dangers, such as the contamination of wild gene pools through crossbreeding with genetically modified organisms, either haven't materialized or haven't proven any more problematic than crossbreeding with non-GMO domesticated organisms. People have gotten fat from eating too much on both sides of the Atlantic, but it appears to have nothing to do with GMOs²⁰².

When the book "Silent Spring" was published in 1960 we were led to extrapolate that songbirds would go extinct by about now. Although they have been under pressure because their habitat is being taken over by agriculture, the songbirds are still out there. I hear them every morning. Not a single bird species has gone extinct in the last 50 years. The fear is overblown in other domains. The gastric breeding toad died out thirty years ago. One species of frog, the Costa Rica Golden toad, has not been seen since 1988, and the overall populations of amphibians are shrinking, but no others are reported to have gone extinct. The pond outside my house is a riot of croaking in the springtime. In other words, what was portrayed as an immediate crisis is nothing more than a chronic problem, the kind of thing that mankind has dealt with throughout its history. The major impact of the loss of the Golden Toad on humanity may be a local decrease in tourism to the Monte Verde reserve in Costa Rica. Though I am sure that this is cold comfort up in Toad Heaven, it is a sign of the incredible

²⁰¹ see Stephen Pinker, "The Better Angels of Our Nature"

²⁰² see Stephen Pinker, *The Blank Slate* 2003, pps 229-30

progress of our civilization that we have the luxury of worrying about toads. What a change from the time our stone age ancestors, who hunted mammoths, elk, and giant anteaters to extinction, and only a bit over a century ago killed off the passenger pigeon and came close to wiping out bison and whales. Mankind is not perfect, but we are getting better!

7.5. I make a few predictions, fully aware of the terribly poor track records of other futurists, because predictions are necessary for planning

Eddie will live in the world of the future. We would be irresponsible if we did not plan for that future, even though we cannot envision it clearly, and we know that our plans will have to remain flexible. We will have to abandon projections that are not realized and deal with those that actually emerge.

7.5.1. The coming financial crisis will radically change western societies

Employment figures in the United States and Western Europe are hard to decipher, and evidently meant to be so. The number of people who create actual value, in an intuitive sense such as writing software, growing crops, manufacturing, or building homes, continues to shrink. Construction and manufacturing in the U.S. are down about 23% since 2007. Employment in mining and agriculture is low and shrinking. Information technology is being hollowed out: outsourced to other countries, and domestic salaries undercut by immigrants.

The sectors of the economy that shuffle around things and paper – wholesale and retail, finance and insurance – lend themselves to automation. Every year it takes fewer people to get these things done, and there is downward pressure on wages for those who remain. The good news is that these moves increase productivity, and hence sometimes profitability. It is, however, tough on employees. Those ephemeral industries that cater mostly to our laziness and amusements, such as restaurants, health clubs and resorts, casinos, movie theaters and the like, pay the worst and are the first to suffer when disposable income falls.

Government, which in its natural role in non-communist systems produces nothing, is the only employment sector that has continued to grow throughout Europe and the U.S. There are more and more government employees, and more and more recipients of government largesse. Food stamp and social security disability enrollments have burgeoned since 2007. It takes increasing numbers of administrators and more and more money to fund the programs.

The upshot is that the whole world is employing fewer people to produce, producing perhaps a bit more, and spending way more. Most countries of the world are going broke simultaneously. Supposedly responsible nations are committing the same sins they used to scorn in Argentina and Brazil: running massive deficits, printing money, confiscating private savings and pension funds, and serially devaluing their currencies.

It seems clear that this pattern cannot continue indefinitely. Quantitative Easing – money printing – a series of supposedly temporary measures implemented in 2007 and 2008 have become permanent in the US. There is no longer any discussion of

balanced budgets, anytime, anywhere. While we know this imbalance must end, it is impossible to accurately predict how it will end, or what comes afterwards. But... that is precisely what I must do. I cannot conceive that it will last twenty years. Eddie will live in the post-crash world. How should he prepare? Where should he live?

7.5.2. A huge demographic shift will favor the young, smart and educated

No developed country in the world is repopulating itself. They are not having enough children. Moreover, the children born in western countries are disproportionately children of immigrants who are ethnically dissimilar from their hosts. The native born are less fertile. Even among the native born, children are disproportionately numerous among the less educated and intelligent.

At the same time, automation is reducing the demand for people of ordinary intelligence and increasing the need for people able to implement and manage automated systems. The visible effect of this demand is income disparity. The upper strata of society are seeing their incomes improve; everybody else is seeing theirs stagnate. This remains true despite massive efforts by every democracy to redistribute wealth, placating the poor with money taxed from the rich. This has bought a few decades' peace, but that interlude is ending. The poor demand more and more, and the rich don't have that much left to give. There is already social turmoil in Greece, spilling over into Italy, Spain and France.

The cumulative impact of these changes is immense. There will be a vast number of old people, me included, spending down their savings to live out their days in whatever comfort they can afford. There will simply not be enough smart young people to get the world's work done. Assuming Eddie is among them, he will always find himself busy and appreciated. He will belong to a bottleneck generation, like those born during financial uncertainty of the 1930s. His will certainly be a smaller generation than those preceding it. We can hope that some, at least our children, have a family fertility level above 2.1 – that our bloodline reverses a century of shrinkage and starts to grow again.

7.5.3. Major changes can be expected in university education

The field of education is ripe for creative destruction²⁰³. It is fragmented, bureaucratic, inefficient, overpriced and out of alignment with the interests of its customers. The employment world of 2013 in most developed countries is quite regimented. Entry to the paths to success is granted by people and organizations with power, and those people rely on the same credentialing system that put them in positions of power.

The universities offer a student a number of things, positive and negative. On the plus side of the ledger:

1. The opportunity to gain some knowledge and skills that will be useful in the workplace, and in life.
2. The chance to meet people who will be useful to know, and perhaps to marry.
3. A diploma, a credential that will vouch for their subject area mastery and perseverance.

²⁰³ A phrase from Joseph Schumpeter, who adapted it from Karl Marx

On the not so positive:

1. A chance to avoid adult responsibility, and delay learning about real work, for four or more years.
2. A chance to party on somebody else's money.
3. Indoctrination into the philosophies of the academic left.
4. Entry into a lifetime of debt serfdom.

I am betting that by the time Eddie is of college age these factors will have changed dramatically. Distance learning will have come of age. It will be possible for him to teach himself whatever a university would offer, using free online materials from the universities themselves and sources he locates himself using his experience as a home schooler. The distance learning establishment will have worked out some form of credentialing. Eddie will not have to spend four years in university classrooms to get his piece of paper. Lastly, like-minded individuals will become even more efficient at connecting over the Internet. Eddie will be able to build his network without the assistance of a university.

Abandoning the notion that whiling away time on a university campus is necessary will be liberating. Instead of preparing Eddie for college, as if that were the sole objective of K12 education, we will prepare him for lifelong learning and for life itself. These skills are consistent with what it takes to succeed in the university, if that is where he decides to get his education. My hope is that long before college he has figured out how to make his way in the adult world.²⁰⁴ He can go to the university if he wants to, not because he has to.

I also expect that the workplace will change. Companies today are overflowing with pedigreed nonentities, people possessed of diplomas earned by putting in time at mediocre institutions of higher education. This system serves the interests of unimaginative bureaucracies quite well. It provides them with a reliable stream of drones. Getting real work done, however, requires people with real skills.

When the system collapses, I expect there will be a sudden premium on the ability to get things done. Today the corridors of power in Paris are populated with graduates of the École Polytechnique and the École Normale Supérieure; those of England with graduates of Cambridge and Oxford, and in the United States, it is Harvard, Yale and Princeton. A disproportionate number of these are lawyers. Executives, people with management experience in the private sector, are rare in government. People who came up through the ranks, from the working class, are rarer still. Contrast this with the Former Soviet Union. The people who came out on top after the fall of communism were tough, connected, street smart and not especially credentialed. I expect the same phenomenon to emerge in the chaos following the economic crises in Europe and the U.S. I don't cheer it, just expect it.

²⁰⁴ See Dale Stephens *Hacking Your Education*, 2013. Stephens has taught himself since he was 11 years old. His achievements exceed anything that would have been possible had he yoked himself to somebody else's pedestrian curriculum.

7.5.4. One can make wild guesses about the business climate in twenty years

Business is the process of satisfying consumer demand for goods and services, usually through the medium of money but sometimes through barter. Because human societies have been characterized by occupational differences as long as they have been human, we can safely say that business will always be with us.

Business is always done on the basis of agreements. Sometimes they are as simple as a pile of meat on one side of the table, a pile of beads on the other. When there are nods from both sides, they swap beads for meat. In civilized societies the agreements are usually written, with the force of law to back them up if necessary. In systems where legal recourse is unavailable, guys named Rico or Dima wearing track suits have a way of seeing that justice is done.

Fiat money, issued by governments, has been the usual medium of exchange. As I write, just about every country in the world is expanding its money supply. Most of Europe and the U.S. are doing it because they have to – there is a huge gap between income and expenditures. Others like Switzerland are doing it in order to keep their products from becoming uncompetitive in world markets.

The present regime of global money printing has to break at some point. Printing money has been done throughout history, and the result is always the same: inflation.²⁰⁵ There is talk of returning to the gold standard, and new non-government, inflation-proof currencies such as Bitcoin are emerging²⁰⁶. In any case, I do not expect that there will be as much monetary stability when Eddie comes of age as there has been during the dollar's post World War II reign. This instability will probably have a dampening effect on world trade. Diminished trade could benefit Ukrainian workers by protecting local industry against Chinese and European importers. The question would then become whether local enterprise could become truly free and competitive, or remain forever under the control of oligarchs and corrupt government. The uncertainty is bound to create an environment rich with arbitrage and trading opportunities for people with the courage and the math skills to take advantage of them.

Justice is nowhere perfect, and even absent a debilitating crisis it seems to be deteriorating in both the U.S. and Ukraine. Young people whose concept of justice does not go beyond what they learned in High School civics are and will be at a disadvantage. A businessman has to know which politicians can help, how to contribute to their campaigns, and how to give and ask favors. Nice guys, like Microsoft in its early days, when it eschewed politics and trusted that a good product was all that it took to win in the marketplace, quickly learn or are taught that it pays to have friends in high places.

²⁰⁵ See Carmen Reinhart and Kenneth Rogoff, *This Time is Different – Eight Centuries of Financial Folly*, 2010

²⁰⁶ Bitcoin serves two purposes. It is a repository of wealth, quite a volatile one, but also a non-bank means of exchange that is useful for avoiding currency controls. Government are certain to attempt to suppress Bitcoin as they impose currency controls in a vain attempt to avoid the consequences of their inability to balance their budgets and the consequent endless expansion of their money supplies. The architecture of Bitcoin is distributed to prevent this happening. It will make an interesting drama.

My boss at Booz-Allen used to say that in chaos there is opportunity. We have been visited by chaos' vanguard: the crisis of 2008, the massive bank frauds, the overhyped wars, and the wanton manipulation of statistics. Worse will come when the cozened owners of public debt find it uncollectable and demand a reckoning.²⁰⁷ Fortunately, information will continue to be widely available. Clever people will continue to make money the old-fashioned way, by satisfying human needs. I'm not sure that an MBA will provide the ideal toolkit for operating in the world to come, but it is certain that there will continue to be fortunes to be made in buying, selling and investing.

Investing posits a certain level of stability, at least long enough to get one's money back. Trading projects profits on individual deals. In any case, there are always opportunities at hand, whether through stock markets, real estate, or jerry cans of black market gasoline. In every situation, information and enforcement of contracts are fundamental. I plan to talk to Eddie early and often about business. If the economy resembles the normalcy of the past few decades we will look at stock market quotes and the prices of real estate. If times are chaotic – whatever people need. I could envision bringing farm products upstream to Kiev by rowboat like the Vikings might have done a thousand years ago.

Credentialing has engulfed all of Western society, and Ukrainian even more. One can't be a translator without some diploma that says he can translate. Just translating something and seeing if the result makes sense isn't good enough. Testing, licensing, inspecting and the whole rigmarole are ostensibly put in place to protect the public. This they may do in some degree, but they certainly protect the few who have the credentials. Fortunately, the simple commercial activities of buying, selling, and running a business are not so controlled. I will encourage Eddie to be his own boss, and to put himself in a position where he can select employees and colleagues on the basis of their ability, not their documentary vouchers.

The business environment in Ukraine is murky and chaotic. Nevertheless, people do make money here. One meets both small and big businessmen who have started from scratch. They learn how to play the game by whatever balance of written and unwritten rules they encounter. Eddie may have a global advantage in learning here. I note that a great many Russian and Ukrainian entrepreneurs have done well in the U.S. and in Israel. I hope Eddie learns the game. Maybe he can explain it to me.

7.5.5. Eddie will not enjoy many of the kinds of protection previously afforded by family, tribe and nation

Eddie belongs to a shrinking and increasingly unappreciated world minority – white people. It is not altogether hyperbole to say we are the new Jews: increasingly few in number, disproportionately successful, and envied. Unlike the Jews, we haven't become militant in looking out for our own interest. We don't yet have our own B'nai Brith.²⁰⁸

²⁰⁷ As I write, investors in Greek debt and Cypriot banks have recently had to take pennies on the dollar.

²⁰⁸ Organizations established to defend the interests of white people tend to be immediately branded and vociferously hounded as hate groups. Google "American Renaissance" and "White Student Union" for examples in the US, and Europe's nationalist, nativist parties such as France's Front National.

Eddie will grow up in a society in which he looks like pretty much everybody else. Moreover, it will be one of the few such societies left on earth. It is a consolation to me that the ethnic conflicts elsewhere in the West are not likely to affect him here in Ukraine. We have our own issues to deal with, but discrimination by or against white Gentiles is not a significant one.

There is a sense of kinship among all Ukrainians that comes of being a single people. Though much is made of the difference between the Ukrainian speaking west and the Russian speaking east, they are as similar as Virginians and Texans. There is the same spontaneous willingness to accept and to help each other that was found in the California of my childhood. My children will be accepted without question by the kids around them. The initial bias is in their favor – it is theirs to lose if they chose not to be good companions.

7.5.6. Based on the assumptions above, and in full knowledge that our perspective will change often over the years, here are some potential careers for Eddie

Projecting careers for your children is a problematic exercise; it is impossible to know either where their skills will lie or what the marketplace will demand. There is always a place in the world for sales people, traders and entrepreneurs. I plan to give Eddie an early exposure to these opportunities through his schooling.

Not everybody has the temperament and talents for entrepreneurial careers. Most prefer the stability of a settled career. My fond hope is that medicine will be somewhat freer of government meddling once governments have disgraced themselves and collapsed. There will certainly be vast numbers of old people needing care, though whether or not the money is available to pay for it is another question. Biotechnology will be a more mature field. I expect there will be branches of biotech which continue to grow, those dealing with improved food production, energy production, and mental and physical health among people.

The world will not have resolved its energy issues in twenty years. They will be as acute as ever, with oil sands, shale oil and fracking having matured, perhaps even yielding diminishing returns, as they continue to wreak environmental damage. There will have been significant progress in solar and wind energy, bringing them up against the kind of barriers that already limit hydroelectric: no place to build wind farms, solar farms, or new dams. There is a possibility that nuclear will experience the resurgence that has been vainly predicted for the last thirty years.

There will also be careers available in energy storage and conservation: better batteries and other storage mechanisms; more efficient transportation and lighting systems, better heating and cooling. I follow these fields as an investor. I hope Eddie has an interest in the economics, and an appreciation of the science behind developments in these fields.

While predictions are almost guaranteed to be off-target, it is safe to predict that the pace of change will accelerate, and that grounding in math, science and business will be an increasingly valuable asset. The fundamental lessons, that the ability to learn is a person's most important, most indestructible asset and that learning is a lifelong process, will not change.

7.6. Why I am choosing to raise Eddie in Ukraine

The question of where to live has fascinated me all my life. When IBM stationed me in Vietnam and then in Germany, I fell in love with both places. As I was raising my first family in the United States, I often thought of other places that might be healthier. I dreamed of New Zealand, Australia and Costa Rica.

Magazines with titles like Travel and Leisure come out on a regular basis with lists of the best places to live. Their idea is to sell magazines; when they share their methodology with the reader, it is amusing how narrow their criteria turn out to be. A good place to live for work is not necessarily a good place to retire, a good place to work is not necessarily a great place to raise kids, and a good place today is not necessarily going to be a good place in 20 years.

I have already scored one geographic bull's-eye. When I divorced at age 65 I chose Ukraine out of the entire world, never having been there, as a place to look for a wife and start a second family. Oksana is intelligent, beautiful, very much a lady and dedicated to family. Although I might have found such a person someplace else, I never saw a more promising country in the course of my travels. Now the question of finding a mate is settled. Oksana and I are going to be together for the rest of my life.

Our family is uncommonly flexible with regard to choosing a country where to live. We have an independent income in the form of a pension, and we feel comfortable living in foreign surroundings and learning foreign languages. Eddie is a baby – he will absorb whatever languages are around him as he is growing up. We have the luxury of deciding where to raise him as a child, where to send him to college, and which countries to ask him to consider living in as an adult. The obvious choices, in order of likelihood are Ukraine or the United States, where Oksana and I have our respective citizenships, Latin America and Europe.

Each place where we might live has different characteristics today, and all are witnessing societal trends that will make them substantially different by the time Edward comes of age. As we commit to a geography in which to raise him, we have to handicap that place's changing attractiveness over the next few decades. It is worth discussing the vast number of factors I think we need to consider, even though I have to conclude with the observation that our choice can be no more than an educated guess.

We have made our choice. We are building a house in Ukraine. The architecture is oriented towards home-schooling. What follows is a catalog of the factors that went into our decision. I hope it serves as a template for the reader's own decisions, though I expect that most readers will not live in Ukraine.

7.6.1. Ukraine is a traditional society

Ukraine is a country of hidden assets. In fact, its most forbidding aspect, a corrupt and inept government, could be its saving grace. Ukraine is so unattractive that it has very few immigrants: there are few jobs, the climate is cold, illegal immigrants receive little support, and the visa and immigration process is arduous. Ukraine has a low level of welfare dependency: there is no welfare. This has saved it from the

depredations experienced by its richer neighbors. As these neighbors teeter on the brink of collapse, Ukraine, never having built networks of dependency that it can no longer support, looks pretty good. The major risk they face is shrinking world demand for their exports: steel, coal, agricultural products and information technology.

Seventy years of Soviet domination did not kill Christianity. My wife was baptized in a clandestine ceremony during the Brezhnev years. She, her mother, and a majority of people I meet believe at a deep, non-intellectual level. Oksana knows that my religion is moderated by a knowledge of science, yet she marvels every time I make an observation that is at variance with a literal interpretation of the Bible.

Tradition reproduces itself through the people who observe it. People can breed without tradition, that is, have babies. However, babies have a greater chance of succeeding in life, and having children themselves, if they belong to a culture, a body of tradition. Large parts of tradition are arbitrary. Make a soup called borscht? Let nobody see the baby's face for forty days, until he is baptized? Bathe him daily in herbs? However arbitrary, these conventions are agreed upon and passed down through the generations. They are part of something that is vastly important, the sense of family, and commitment to family. In particular, mothers urge their daughters to marry and have children, and then help raise those children in all the above-mentioned traditions.

The whole of Ukrainian society supports raising children. When I get on a bus or a metro with Eddie, people instantly get up to offer us a seat. They make goo-goo eyes at Eddie. Ukrainians like children; anybody who does not is wise never to give voice to that opinion.

7.6.2. Ukraine offers children a great deal of freedom

Parents in Ukraine do not worry about their kids as much as parents in the United States. Schoolchildren take public buses. One doesn't read about sexual predators: the most common cause of children disappearing appears to be running away from home lives ruined by alcohol and poverty.

In the end, children have the same kind of freedom to roam the neighborhood on their bikes, go to the beach together, and go shopping for their parents that I used to when I was a child. Our neighborhood has the same bus drivers day in and day out, and they know their passengers. Eddie waves to the drivers when we are out walking, and they wave back. The bus passengers tend to recognize one another. It is a real neighborhood; it seems likely that locals would be alert to people who pose a threat to other people's children.

In the USA there are 800,000 reports of missing children annually. In Ukraine the number is less than 1,000, and most of these appear to be runaways or can be traced to family problems. Whatever the true level of danger, the perceived level of danger in the United States has led to school busing for almost all children, and a sense that a mother is derelict if she does not drive the kid to their swim lessons, music lessons and other extracurricular activities. Mothers get stressed, kids are trapped in a forced dependency, and nobody gets much exercise. Ukraine is too poor in any case to

indulge fears like these, and there seems to be little cause for them. Kids grow up confident and slender – they walk a lot.²⁰⁹

7.6.3. Ukraine's homogeneity will allow Eddie to move freely within the society

A society, a marriage, even a friendship functions best when the people involved understand one another. Sharing a culture, and hence, values helps tremendously. It is difficult to share a deep trust unless you understand the other person. Understanding likewise makes it easier to avoid false expectations.

People in Ukraine understand one another quite well, their worse qualities as well as their better ones. For example, Ukrainians have a better sense of when and under which circumstances to be cautious with money. They can anticipate the kinds of evasions and rationalizations a person will use to avoid repaying a loan, or paying debts and salaries. They understand the kinds of deceptions employees use when talking to bosses, and vice-versa, and when a brother-in-law can really be expected to repay a loan.

Ukraine is a safe country. Nobody is violent except a few drunks, and they are easy to avoid. Drivers are courteous. Fender-benders are rare, and when they occur the drivers I have observed were invariably civil with one another. It isn't quite up to the standards of Scandinavia of old, but it is probably better than modern Scandinavia or anywhere in the West.

7.6.4. Ukraine is an economical place to live

Life is cheap here. Ukraine's per capita income is only a bit over US \$4,000.²¹⁰ Prices are low, so the raters assign it almost twice that in Purchasing Power Parity.²¹¹ Either way, income is low. Medical care is nominally free. Even taking into consideration the bribes needed for some "free" care, it is quite cheap.

There are some dislocations. Real estate is artificially scarce in the cities because the oligarch-controlled government has either kept buildable raw land off the market or privatized it for themselves. Also, construction costs are high. Construction loans have been hard to get since 2008, and the dollar and euro denominated construction loans made prior to the crisis have been difficult to service since the hryvnya was devalued by 40 percent in 2008. The permitting process is complicated, and rife with bribes. \$500 a month will get you a modest apartment, perhaps 700 square feet in Kiev. Prices are far lower outside the capital.

Food prices are about on a par with those in the United States, less than Western Europe. Ukraine is a country of rich farms transitioning from family to corporate management to realize economies of scale. Grain, chicken and eggs are grown by large

²⁰⁹ Here is a pure anecdote. As I was waiting for an appointment at a café by a Metro stop, I surveyed the people coming off the metro. Using myself as a standard for marginally overweight (BMI about 27), my eyeball estimate was that eight out of 100 were overweight; one out of 100 obese. It is considerably different than the ridership of Washington's Metro.

²¹⁰ Figures vary depending on the source: World Bank, IMF, CIA World Factbook. But this is a good approximation.

²¹¹ The Big Mac index shows Ukraine to be the cheapest place in the world for that staple of fast food.

Western-style cooperatives, but the dairy and beef cattle industries are still fragmented and inefficient. As modern food production and distribution comes, it benefits large agribusinesses, food processors and distributors at the expense of small farmers and the farm markets in the cities. The staple foods, beets, potatoes, carrots and cabbage, run between a dime and a quarter a pound.

Most Ukrainians don't own cars. Ownership costs about as much as in Western Europe. The delightful result is that they have an excellent system of public transportation. Moreover, traffic jams are not as severe as in other capital cities of the world. There is a slow, but cheap and reliable countrywide network of trains and intercity buses, and there is sufficiently good bus service within every town large too large just too walk. An average bus or metro ride in Kiev costs about 25¢.

An American can live comfortably in Kiev on Social Security, like in a Central American country such as Costa Rica or Panama. Maintaining the same standard of living in the United States would cost time and a half as much, and in Western Europe more than that. All this would depend, of course, on whether one lived in the city or the country, in the interior or on the coast.

For an American, the viability of Social Security itself is a significant question. As I write, the U.S. government is spending \$3 for every \$2 it takes in as tax income. U.S. national debt is \$16 trillion. The deficit is \$1.2 trillion; the government is borrowing \$5,000 per year in the name of each and every American just to stay afloat. Governments no longer even pretend they will ever be able to repay that debt. Half of American workers pay no federal income tax; government income comes from taxes on the wealthier majority and business. Built-in expenses are \$800 billion for Medicare, \$740 billion for Social Security, \$670 billion for our wars, and only \$230 billion for interest. The latter is low because the Federal Reserve is flooding the system with money via quantitative easing. Every time in history that such a program has been undertaken, it has eventually resulted in massive inflation. I conclude that one should not depend on Social Security as a sole source of income. Many who have depended on pensions from past governments, among them Soviets, Argentines, and Weimar Germans, have been ruined. My caution would be to budget for a cushion over and above Social Security and even a private pension, which is also liable to be eaten by inflation.

Like almost every country in the world, Ukraine is experiencing a degree of inflation. It is hard to hide in a simple economy like this. Pensioners, who make up about 15% of the population, receive an average of about \$1,800 per year. They are keenly aware, and protest loudly, when the price of gas, electricity or food goes up.

7.6.5. Ukraine has a pleasant climate, and the pollution is lower than in the US

Ukraine is not Russia. Kiev lies on the 50th parallel, south of London north of Paris. Its climate is only little harsher than these cities. Winters are no worse than in New York State. Summer temperatures very rarely hit the high 90s (high 30s, Celsius).

Despite the fact that Kiev is only about 50 miles from Chernobyl, radiation levels are absolutely normal – Denver, due to altitude, has twice as much.

The air in Kiev is clean. Nowhere in the country is there smog on anywhere near the levels in Los Angeles, San Francisco, Washington D.C. or Atlanta. The water is likewise quite clean. Despite hand-wringing about the massive pollution, I and many others swim in the rivers without fear. Harsher judges than I, frogs, live everywhere.

Half the country consists of arable land – the comparable figure for the United States is 18%. There is almost twice the farmland per person here, and the land is better. It is natively richer, and it has not been overexploited. The aquifers are largely untapped. There are no deserts. The land that is not classified as arable consists of mountains, forests and marshland.

7.6.6. Ukraine appears as well positioned to survive peak oil and global warming as anyplace

Most who have studied global warming believe there is some substance to the claim that temperatures are rising. Most agree that an increase in greenhouse gases, especially carbon dioxide, have something to do with it. They diverge on the magnitude of the risk and what should be done about it.

Ukraine is incredibly energy inefficient. The Soviet Union was rich in fossil fuels. There was no incentive to make fuel-efficient cars, trucks or airplanes, or energy-efficient housing. Ukraine inherited an inefficient infrastructure and has not had the capital or the political will to fix things. Western companies that would invest here in return for a fraction of the economies to be realized have been stymied by vested interests, by the corruption built into the existing system.

Western companies are investing in shale gas extraction through fracking. Despite corruption, it seems likely that within half a decade Ukraine will start to become independent from Russia. Its liquid petroleum reserves are lower; it will continue to import, though oil can easily be sourced from countries other than Russia. Oil is not hostage to a Russian pipeline connection, as has been the case with gas.

Ukraine has about 2% of the world's uranium reserves and an extensive, though aged, system of nuclear generators. If investors were offered adequate protection, it is conceivable that foreign companies might be interested in building additional nuclear capacity. Ukraine has lots of water for cooling reactors, and unlike Japan is seismically very stable.

Ukraine is well-watered. Kiev lies at the confluence of three rivers flowing south from Russia: the Pripjat from the west, the Dnieper from just west of Moscow, and the Desna from the East. The Dnieper runs the length of the country. It and the Danube are the major tributaries to the Black Sea. The Danube forms one of Ukraine's southern borders. The western part of the country includes the headwaters of the Dniester, flowing south and Northern Bug, a tributary of the Vistula flowing north to the Baltic. So far, less than 10% of the country's agriculture is irrigated. The land is quite flat; considerable potential appears to remain for aqueducts and well water from aquifers.

The water resources are unlikely to be severely threatened by climate change. Higher temperatures could well make agriculture more productive. Rather than becoming a

victim of global warming, Ukraine could benefit from longer growing seasons, the conversion of some marshland into farmland, and the universal boost to plant growth provided by an atmosphere enriched in carbon dioxide.

7.6.7. Home schooling will cost almost nothing, and all education costs are modest

Education is a highly variable line item in a family budget. A family that accepts a free public school education spends very little. Homeschool families have relatively modest cash outlays, although they invest a considerable amount of time in their children's education. The other options, private schools and private tutors, are expensive here like everywhere.

Following the United States system of designations, education is delivered in three stages: kindergarten through 12th grade, which we designate K-12, compulsory education that takes a child from roughly 5 years of age to 17 or 18. This may be optionally followed by college or university, the terms being interchangeable, where a child normally receives a baccalaureate at the age of 21 or 22 after four years of study. Master's, PhD and professional degrees follow the baccalaureate.

Over the past century governments everywhere have put their hand in at all levels of education. The stated reason is always the same: to level the playing field, making education available to children from all strata of society. The unintended consequences are also fairly uniform. Government involvement has made education more expensive, sometimes vastly so, and the objective of adapting it to mediocre students has dragged the level of instruction itself down towards mediocrity. Every year sees more and more books published bemoaning these facts. The reader will find a large number referenced in footnotes here, and among the reviews I have posted on Amazon. The California public schools now have more administrators than students. Across the U.S., per pupil K12 spending has almost quadrupled, in constant dollars, since 1960. Over this same period, student showings on standardized tests such as the Scholastic Aptitude Test (SAT) and the governmental National Assessment of Educational Progress (NAEP) have continued to decline.

U.S. private schools have followed the public school trend. They have higher and higher salaries, more and more administrators per teacher, and increasingly less than stellar results given the native ability of the children who enroll and the resources they spend on education. I write this as the former treasurer of two Episcopal schools. Private schools retain the advantages of being able to hire more capable teachers, not because of the money they pay but because they offer a chance to teach motivated students in a disciplined atmosphere, and being able to select their student bodies. They are handicapped by their dependency on public school textbooks and the fact that they hire from the same pool as the public schools. The only university level teacher training available is from colleges of education, and those institutions generally disseminate dogma rather than instruct teachers in how to actually impart knowledge to hungry young minds.

As a consequence of the continuing erosion of quality in the public schools, the clamor for alternatives has been on the increase. In the 1980s the public schools in America would often fight strongly against parents who wanted to take their children out to homeschool them. Three decades later public schools are just as happy to see the

discontented parents gone, even if they take with them some of the better students. Homeschooling has become an accepted part of the American K12 scene.

The Internet has had a great impact on all schooling. In traditional K-12 schools it provides kids a wonderful source for plagiarized work and endless opportunities for goofing off. Conversely, in the homeschooling environment, the Internet affords parents access to a vast array of educational materials that they can marshal for educating their own children. The list of things that public schools could once legitimately claim that they could do better than individual parents is shrinking. The Internet is empowering parents.

Ukraine has not had to cope with diversity. The assumption that all populations of kids are equally capable of learning is mostly valid. Gypsies have not shown such ability, but their situation has been known for centuries and they are not important enough politically to force the issue. Classroom teachers still can, and do, demand rigor from students.

Unfortunately, teaching has become an inadequately paid profession. As the Soviet era cadre retires, new classroom teachers are considered to be made of poorer stuff. A once vaunted system of education is atrophying. Here, bribes and laxity are the main threats to the integrity of the system. Most universities officially cost less than \$1,000 per semester, but there are often additional considerations to be paid for admission, for grades, and for the diploma.

7.7. Our family has developed an approach to homeschooling in Ukraine

Home schooling is constitutionally protected in Ukraine. Nevertheless homeschoolers are few in number and don't seem to be well networked. They are hard to locate via Internet search. My hope is that this book may inspire people to get in touch with me.

Although we do not plan to make extensive use of distance learning, we observe that home schooling families worldwide are increasingly taking advantage of instruction over the Internet. This makes geography irrelevant, which amplifies Ukraine's other benefits such as economy and climate.

7.8. We are building a home for home schooling

People who can afford the choice as to where to live will choose a place compatible with their pastimes. This is certainly true of writers and thinkers. They usually look for someplace quiet with a pleasant view.

It is the same with homeschooling. If the child is going to spend a lot of time around the house, that house had better be an enjoyable place to be. The neighborhood too had better be fairly enjoyable.

I love to be out of doors, to bicycle, to boat, and to walk. I had gotten to know Kiev pretty well by the time Oksana and I met. My thoughts kept coming back to one neighborhood, Rusanovsky Sad, which I saw from all three types of outing.

Dachas, or summer homes, are a Russian and Ukrainian tradition. People usually live year round in big gray apartment buildings in the city. Their dacha is their escape. It is usually a rustic building, without insulation or and often without even running water. It sits on a rich piece of ground where they can grow a wealth of vegetables to be canned to last throughout the winter.

In the Soviet era the government owned everything, including the apartment where you lived and your dacha. In Kiev, the standard plot for a dacha was 20 meters by 30 meters, 1/15 of an acre. The standard dacha building was a wooden frame construction, by law no more than 55 square meters – 550 sq. ft. Land and dachas were privatized upon the fall of the Soviet Union, going to the families to which had been occupying them.

Rusanovsky Sad had been one of the first postwar dacha developments in Kiev, on the left bank (east side) of the Dnieper. It is actually on bank of the Desna/Desyonka River, opposite the group of islands that mark its confluence with the Dnieper. Before that it was an undeveloped flood plain. However, with the construction of the large hydroelectric dam on the Dnieper above Kiev and a smaller levee along the Desyonka in the 1960s, the area became safe for building. There are about 3000 plots. Our dacha was built in 1973. It is full of mature fruit trees, some on plots with lawns and well-tended flower and vegetable gardens, some untended and overgrown, and an increasing number sharing the land with year-round houses. It is dotted with small ponds; the one across the street from our lot is about 120m long, the one in back about 50m. The ponds are full of frogs and aquatic birds. The trees are full of songbirds: tits, thrushes and wrens. And the air, mosquitos. They are large and persistent, but surprisingly, don't itch much.

Five minutes by bike from our property, along an unpaved road, is a lovely small beach on the Desyonka River. The water is not crystalline, probably the effect of fertilizer usage upstream in Russia and northern Ukraine, but it is certainly healthy enough for swimming. At a fifth of a mile, it is wide enough for a serious workout, and warm enough for swimming from May to September. South of us, the more accessible river beaches are mobbed all summer. Ours may at times have as many as 30 people. Not far away there is a rowboat rental.

This little piece of countryside, a bit more than a square mile (2 sq. km), is jacketed by dense high-rise apartments on the north, east and south. Kiev's development, which leapfrogged it for the past fifty years, appears to have it back in its sights. Though my neighbors are skeptical, the official construction schedule calls for the metro authority to open a station half a kilometer north of us by 2015, linking us much more closely to the heart of the city opposite us on the right bank. We should be able to enjoy our rural paradise for another ten or fifteen years, after which we'll find ourselves conveniently located once again in the middle of town.

Rusanovsky Sad has many attractions as a place for raising children. There is no traffic to speak of on the narrow dirt roads. A kid can have freedom to explore, to build muscle and self-sufficiency, on foot or by bicycle. There is a wealth of wildlife from which to learn and to draw an inner peace. There are neighbor kids with whom to grow up. Because Edward's education will be different, it is all the more important that he be in a place where kids make friends easily.

We intend the architecture of our house draw the family together. Because children are at the heart of the family, the family home is designed around raising kids. I have the advantage of having raised my first family in two houses where I could note what was good and bad.

Kids should spend a lot of time outdoors. Outdoors equates with physical exercise, clean air, learning about nature, and playing with other kids. Therefore, it is good to have a house that gives them ready access to a yard, and beyond the yard, the neighborhood. We are designing our house so that the living room flows smoothly into a small patio, and from there into a lawn. We can see the whole yard from the kitchen windows. Mom and dad will be able to watch the kids from the house when they are small.

Children can't spend all their time out of doors, however. Sometimes the weather just doesn't permit. Toddlers need a fair amount of space for running around indoors as well. To that end we have designed the kitchen, living room and dining room as a single open area in the expectation that they will run around and romp. The living room furniture will be simple and sturdy. Kids love to roll all over furniture, in ways that the designers would never imagine. It is essential that the furniture not break when an 80 pound young body lands on it, and that it be easy to clean should said body have butter on his fingers upon landing.

The other furniture will also take something of a beating. Kids will crawl all over the stools. The dining room table, for company, will be a little bit out of the way, but should still be sturdy and easily cleaned. The same for the floor. It will be the site of drawing projects, crafts and all sorts of activities. The idea is that mom, dad and the children participate a lot in each other's activities. The kids help in the kitchen, set the table and wash the dishes and so on. And the adults – romp with the kids and participate in their various projects.

We are active and we expect our children to be active. There will be no television in the house, no place for the whole family to lounge and just be passive. Of course, media is becoming more insidious and invasive every year. Television, video and games have crept into computers and telephones. In Korea TVs are already in refrigerators! Defending our kids, and even ourselves, against this deluge is going to be difficult.

We have designed the children's rooms to be big enough for a bed, a desk and a closet but not much more. They will not have any communicating electronic devices at all in their rooms. Even handheld devices, perhaps especially those, are the work of the devil!²¹² Instead, all of the rooms upstairs will open off of a common room. That's where their desks, computers and books will be. They will not have private places to sneak off to waste time with Facebook, video games, texting or other such time-sucks. They will be welcome to read, hard copy or Kindle-type devices, in their rooms. One of the virtues of the electronic age is that we can provide our kids with immediate access

²¹² See Larry D. Rosen *iDisorder: Understanding Our Obsession with Technology and Overcoming Its Hold on Us* 2012

to most books ever printed. What a luxury! Our job is to be sure they read them. Books were my biggest sacrifice in moving to Ukraine – I gave three quarters of them away. I am down to about 20 shelf-feet, and that's all we are planning for in the new house. Aside from kids' books, cookbooks and nature references, there isn't much need any more for hard copy.

It is our job as the adults in the family to make sure they always have something with which to occupy their time, schoolwork, helping around the house, or reading on their own, and to minimize the temptations that would pull them in other directions. We are setting ourselves up for some royal battles, as they learn how different their lives are from the other kids in the neighborhood, and I am sure that inventive children will get away with forbidden activities now and again, at home and away. At least they will have a clear understanding of our values, and we will have minimized the opportunities for going astray. With luck it will still be possible as they grow up to buy them cell phones with only the single primordial function of placing and receiving phone calls.

Our family will not soon be large enough to fill a five-bedroom house. Space is a luxury to be shared. We expect the house to be open to company. Oksana's parents will certainly be welcome. A child needs to know his roots, and grandparents in this country live for their grandchildren. It will be nice to be able to entertain visitors from abroad, and perhaps even invite friends with kids to share the house with us from time to time.

The open spaces upstairs and downstairs will be places for learning. Early childhood education involves a lot of time spent with the children. You read to the kids, teach them their ABCs (and ABBTs), show them how to hold a pencil and write, sing with them and show them how to plunk notes on a keyboard or guitar, and show them how to count, get them started finger-painting, and so on.

As time goes on they will become more self-sufficient. That is one of the great insights of homeschooling. Children learn, rather than teachers teach. The teacher has to provide structure, establish expectations, and provide help as needed, but the sooner the kids learn to do it on their own, the better. As a case in point, if I can show Edward how flashcards work, and give him flashcards for his math facts so he can learn them by himself, we will both be better off. It won't happen immediately, but as long as the direction is clear, he'll get there. My job is to make it clear that it is not that I want to get rid of him, but to get him to work independently.

Whether for money or not, it is my nature to read and write a lot. I will be doing the same things I am encouraging him to do, and I'll be able to show him my work any time he is curious. I also do a lot of Internet research, especially about investments. I'm sure he'll show curiosity at an early age, and with luck it will evolve into a true interest over time.

Eddie will certainly make friends in the neighborhood, and it is equally certain that those children will be learning English. I don't know exactly how it will work, but I expect Eddie and I will put together some kind of activity in which the other kids can work with us native speakers. Another use for those open spaces upstairs and down! Perhaps, in exchange, the kids can help us practice Ukrainian.

Part 8. Of what use to you are our plans?

If you are reading this, the invitation given in Part I, why you should read this book, was successful. Now, how have you benefitted?

8.1. Education truly is formation – preparation for life

My thesis is that education is much more than just academics. As a corollary, the ills of the modern education system go far deeper than poor academic preparation. Economists say that statist systems result in mal-investment of financial assets. In the same way, our education systems result in mal-investment in our most important human resource, our children. They do not prepare them to be self-sufficient or financially independent. They do not teach them how to do things for themselves, or to imagine that they should do things for themselves. They do not prepare our children to assume family responsibility when they grow up, to raise families that perpetuate their own abilities, values and beliefs. Educators have fallen away from Aristotle, Locke and Rousseau. They are not forming character. They are not shaping people who will absorb and pass on a culture. We aim, in our microcosm in a distant land, to change that.

8.2. People in the West are experiencing an abiding sense of malaise.

A hundred years ago my ancestors brought Western civilization to the four corners of the earth, whether it was wanted or not. They sang “Onward Christian Soldiers” and “Jesus loves the little children of the world,” confident that their Jesus had the answer for everybody’s children. They built steel mills, railroads, steamships, electric networks to illuminate cities, radios and telephones. They invented cars, airplanes and computers.

The self confidence that led people from common backgrounds to accomplish such uncommon things has mostly disappeared. Even forty years ago there were more men like Bill Gates and Steve Jobs coming up than can be found today. Today, young people with identifiable talent are herded into Harvard and immersed in groupthink to form them into lawyers, hedge fund managers or columnists for the Post or the Times. Of the rest, those more talented at taking tests and warming chairs go into civil service, and the rest languish at whatever steady work they can find. We don’t have as many entrepreneurs. Small business formation is at an all-time low. The message to the citizen is that he cannot take care of himself; it is better to rely on the government to do it. Worse, the message implies that the citizens who can take care of themselves are dangerous, and the rest need government to protect them from the predations of the capable and to spread earnings among the “deserving.” Rather than attempt to maximize young people’s contribution to society, counselors push people into secure government jobs.

Most people cannot even articulate the malaise they feel. Many of those who recognize it react by seeking pleasant ways to pass the time: social networking, video games, promiscuity by the alphabet (LGBTTIQQ2SA²¹³ and getting longer by the day), old

²¹³ I repeat this footnote. “Lesbian, Gay, Bisexual, Transsexual, Transgender, Intersex, Queer/Questioning, 2 Spirited, Allies”

standbys like drink and drugs, and feel-good exercises like saving whales, cats, environments, planets, and exotics of any species including our own (white males, however endangered, conspicuously excepted). Governments everywhere are equally intrusive. Avoiding them is impossible, and raising one's voice in protest just tends to make them a target of the tax authorities, hate crime indictments, zoning authorities or whoever. Many people would like to run, but where? A person can't escape surveillance even in remote places like Ruby Ridge or Waco. I have chosen a country in which the government has no scruples whatsoever about interfering in a person's life, but simply lacks the tools to do much unless they have a good reason. I plan to keep a low profile and not offer them any motivation.

8.3. Liberalism, pushed to its extreme, has demonstrated that it cannot offer the philosophical basis for a self-sustaining society.

When individual interests become paramount, nobody invests in society, and it dies. The health of a society depends on social capital, which in turn depends on contributions from individuals in the polity. At a fundamental level, it is helping mothers with strollers and old ladies, people who could otherwise not get out to shop, get onto buses. It is neighbors helping each other get cars started and spreading the word about suspicious characters in the neighborhood.

Although government is charged with enforcing the law, collecting taxes and preventing speeding, its agents could never, under any system, have the resources or the will to do it all. A successful society is reliant on the citizens' goodwill in doing these things as a matter of course. Countries where they do not, simply do not work. Countries where they stop working, such as Venezuela and South Africa, cease to function... or, those like Argentina, function almost totally outside of the purview of their governments, which everybody holds in contempt.

The most significant contribution the average citizen makes is to rear the next generation of citizens. Governments have been attempting since the time of the Greeks to take this responsibility over from parents, but it has never worked. Orphanages everywhere are a horror. Child service agencies have a reputation for being overbearing, and producing results only marginally better than leaving children with unfit parents. Government education is likewise poor and worsening.

Schools do not prepare students to become parents. Quite the opposite – they teach about safe sex and abortion, teach that there is little in the history of Caucasian society worth safeguarding and perpetuating, and teach a canon of secular values antithetical to the spiritual impulses that lead people to marry and create families. They teach “big city” values – and big cities have notoriously refused to repopulate themselves since before Napoleon.

Liberalism places individual interests above those of society. It extols individual freedoms, in the expectation that the unfettered man will fulfill his full human potential, stretch his creativity, inventiveness and humanity to the utmost for the ultimate benefit of mankind. It has turned out otherwise. Liberating man from historical constraints and responsibilities has taken away the incentives that drive

people to be creative. Nobody would argue that free time is more abundant today than ever, and there are more people than ever, yet none would argue that humanity is reaching new heights in music, fine art, theater, literature, inventiveness or much of anything else. The liberal premise that freedom was a prerequisite to creative expression is simply not borne out. The disadvantages, however, of freeing citizens from the obligation to invest in social capital are becoming clearer by the year.

8.4. It is healthy for me as an individual to adopt a non-egalitarian, Darwinian worldview.

I and mine will survive. My rationale is that we are the better suited to become the ancestors of the future human race. Fortunately, declining fertility is automatically making room for my progeny. It is no longer a question of survival of the fittest, merely survival of those who wish to do so. All I need is the faith to have children, and the courage to raise them according to traditional values so they will do likewise, and the world will find a place for them and their children.

8.5. People like us are becoming the minority, envied, often disliked, but necessary to make things work

Whether or not they are loved, people who can get things done are always valued. The Jews have made a 4,000 year career, starting with Joseph in Egypt, out of being useful to others. As intelligent people are having fewer and fewer children, and the world is simultaneously putting a premium on intelligence, on people who can create value by automating the repetitive work now done by duller people, Eddie's talents should be in increasing demand. Jews have been combatting envy for eternity; white people have only a couple of generations' practice. We should have become more adept at defending ourselves by the time Eddie comes of age.

At a minimum, Eddie will not have to unlearn public-school propaganda in order to figure out how the world really works. We will teach him our values. They are more universal and race-blind than those offered by government schools. We will also teach him to expect always to be in the minority, by ethnicity, belief, ability and values. He will need to know who he is, why others might envy and attack him, and how to avoid conflict.

8.5.1. Home schooling will teach my children to take active responsibility for their lives

Home schooling respects children by respecting their time. It teaches them to get the most out of every moment, whether it is learning or leisure, and to learn from every experience in life. By giving students control over their own progress through the curriculum, and later the curriculum itself, they learn to be responsible and efficient. Contrast this with school, where children respond to the rigid and illogical regimens they must follow with the only logic appropriate to confronting the absurd: laughter, and passive resistance.

Under favorable circumstances – the right child, the right environment – the pupil can put so many years' worth of education between him and his peers that no bureaucrat dare challenge him. He can use his freedom to start investing or providing professional services before his peers even enter college. When that happens a

university diploma becomes moot. He may enjoy attending a university to master specific bodies of knowledge and to network with professors and grad students. Or, he may let it go, confident that the resume and references he has built by the age of 21 will be far more powerful vouchers than an expensive piece of paper.

The conclusion that colleges generally deliver a mediocre education at an excessive cost has become mainstream over the past decade. The situation is reminiscent of three decades ago when similar views solidified on the subject of K12 education, after which home schooling took off. I offer readers the notion that preparing your toddler for college is like training a soldier to fight the last war. Preparing the child for life is far more important. In twenty years a traditional college will probably be recognized for what it is, just one among many avenues to career success, often an expensive and unproductive one at that.

We will focus instead on teaching skills that will always be in demand: the ability to communicate in writing; the ability to deliver a convincing oral presentation; the mathematical skills to understand business, finance and at least some science; and lastly, and lastly, the social skills to make friends and find a mate. In the course of educating himself, a child will rely upon, and naturally develop, character. He will learn to take pleasure in deferred gratification, the virtues of being a respected and reliable colleague, and the gratification of self-esteem developed through real achievement.

8.5.2. They will learn to distrust paradigms, to question authority.

Throughout history, those orthodoxies that have been most rigidly imposed have turned out to be most fallacious. Think about the geocentric universe, creationism, divine right of kings, and conversions to Catholicism through the auto da fe. Consider the extent to which political correctness enforces orthodoxies in our own age, and whether the vehemence with which they are expounded might mask weaknesses in the arguments themselves.

Each of us benefits by listening to opposing arguments and drawing our own conclusions. Confirmation bias, listening only to people who will reconfirm our own point of view, is lazy and dangerous. Establishment schools cannot afford embarrassment, and therefore squash argumentative students whose logic runs counter to their dogmas. On the other hand, it is a successful home schooler who argues with his parents and increasingly wins a point or two. A loving parent will appreciate the chance to concede.

8.6. This book describes my answer to my own needs; it is for the reader to decide how broadly it can be applied.

The most common question posed when I tell people I am writing this book, “What can be done with the system of education in the United States. How can it be fixed?” I simply don’t have an answer. The systems of education the world in general, represent the strength of commitment of the various nations to preparing their children. The best ones are in homogeneous countries of smart people: Finland, Hong Kong, Singapore, Japan and South Korea to name a few. The United States government is representative of the voters. The commitment is not that vast, and it

skews to supporting the less capable students – parents of smart kids usually figure out how to finesse the system.

The system of education, like a system of government, is what the voters are willing to accept. I assume my readership is composed of people who are not content with the default offered by your government. When it comes to educating one's own children, there are any number of alternatives. This book describes the one I have chosen for my second family, with a few asides on what did not work with my first family. When it comes to a better way to educate everybody's children, I'm afraid I have no answers. I offer insights into the breadth of the problem, and the ways in which classical thinkers were closer to the truth than educators are today, and my prognosis of the world for which we must prepare our children. I also observe that unless the education establishment's goal is to perpetuate family and society, the whole question is moot.

I write this with an intent similar to Locke's and Rousseau's. In outlining my plan for my children, I am making a commentary on the society I see about me in Ukraine, and the one I left in the United States. I see my people – white people – no longer getting married the way they used to, no longer having as many kids when they do marry, and no longer committed to raising their kids to believe much of anything. We are dying out. First the culture goes, and with it the belief we have anything special to pass on to subsequent generations. From that follows a belief that we should not bother with kids, and that it would be presumptuous of us to advise our kids how to live... we should let them live as they will. I want to break that cycle, at least for my own family.

8.7. If you find yourself in Ukraine, please get in touch with us.

Almost assuredly you are not a retiree with a yen to form and raise a new family in Ukraine. Your kids will be different from my kids, just as you are different from me. If, however, you will be in Kiev, please give me a call. If you are raising a family here, by all means let's combine resources to do the best job possible of educating our children.

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