

BCL ep384 A Framework for Classical Education with Lindsey Ralls (Series: What is Classical Christian Education?)

On this episode, we are continuing in our long-running series on what is classical Christian education. Leslie Rouse helps us unpack a helpful framework that her school developed to define classical education in practical terms. She explores how ideas like virtue, ordered affections, truth, goodness, and beauty are not just lofty aspirations, but realities intentionally woven into everyday classrooms, conversations, curriculum, and even practical living in our homes.

All of this and more on this episode of Base Camp Live. Mountains, we all face them as we seek to influence the next generation. Get equipped to conquer the challenges, summit the peak, and shape exceptionally thoughtful, compassionate, and flourishing human beings.

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Well, welcome to another episode of Base Camp Live. Davies Owens, your host on the journey with you raising up the next generation. I can't believe that for many of you, if you're listening as this episode is dropping or just finishing up the school year, it's a great time of celebration, graduations, and a moment hopefully to catch your breath.

I know I'm going to be headed off here in just a few weeks to SEL conference, ACCS conferences, and others this summer. I hope to connect with many of you directly. I'm also in a busy scheduling season, lining up speaking at schools this fall and into early 2027.

Love to come and be a part of your school community. Right there on your campus, you can hear more about ways we can connect at the speakers page on the Base Camp Live website, basecamlive.com, where it's also a great place to hear past episodes of which there are many of them over the last 10 years. Big shout out in this episode to Joey Bluge, Executive Director at Faith Lutheran School in Branson, Missouri, along with Josh Lesage, Head of School at Portland Christian School in Louisville, Kentucky.

Thank you both for being a part of the Base Camp Live and Zipcast communities. In this episode, we have the privilege of sitting down with Lindsay Rouse. She is the Upper School Head at Summit Christian Academy in Yorktown, Virginia.

She has experienced classical Christian education from a variety of perspectives, including that of a student, a parent, a board member, and now an administrator. She's presented at the SCL Conference. She's a contributor to both Searcy Institute and Zipcast, as well as having a great passion for helping everyone in schools, be it parents or educators, understand what does it really mean to use paideia to form our children to love what is true, good, and beautiful.

It's a helpful conversation that I know you will benefit from. Before we jump to the episode, I want

to first just say thank you again to those partners that we have that make every episode possible, our great friends at the Herzog Foundation, Life Architects Coaching, The Wise Phone, as well as Robert Littlejohn and Chuck Evans and their great book *Wisdom and Eloquence*, and of course, our own Zipcast, where we deepen human connections for mission-driven schools with a weekly short-form audio that is the real human voice of school leaders, blended with national content from subject matter experts on parenting and education. You can learn more and sign up for a free Next Steps call at zipcast.media. Without further ado, here's my conversation with Lindsay Riles.

Lindsay, welcome to Base Camp Live. Thank you. So good to have you here with us.

We're going to jump into this topic of what is classical Christian education, but just for folks who have not heard your story, share a little bit of the journey you've been on, which I know includes having been educated as a classical Christian student. Yeah. So I graduated from Summit Christian Academy in 2005, and that's where I work now.

It was a young school. It started in 1996, and I came on board in about 2000 as a seventh grader. And yeah, it was a great experience for me.

It was incredibly formative. And I as soon as I got married, that I wanted my kids to have that same experience. So I graduated, yeah, in 2005, went to William and Mary, and my undergrad was in finance, went off, worked for a government contractor.

But my husband had asked me when we got married, would you ever come back and teach at Summit? And I said, only if they ever offered a personal finance class, because I was passionate about that. And I think, yeah, in 2016, the state of And so we kind of joined in on that and offered personal finance class. So I came back and taught that one class for a couple of years, and then just kind of grew from there, became director of instruction, and then the head of the upper school about three years ago.

Well, you've got like every hat on, which is amazing. You're an alumni, you're a mom, you're now a faculty member. And you've seen this movement from all these different vantage points.

And so you were saying you started in seventh, where were you before seventh grade? I was homeschooled. You're homeschooled. Okay.

So this is a, you know, for you, this is just the air you breathe. And I know we were talking before we got into the recording that, you know, one of the challenges today is that this movement is new to still to most people, whether it's parents or even students who come through our school, just sort of dutifully go about their day and maybe not always fully understand what is classical Christian education, especially as they get into those older years where they start owning their decisions and their education. So I'm curious if somebody walks up to you in the parking lot and goes, Hey, Lindsay, I got a question.

You know, we're looking at this summit school. What is classical Christian education? What do you do when that question is posed to you? How do you answer it? Yeah, it is such a tough question. Depending on the audience, I would say it all comes down to paideia.

And I might, you know, depending on the audience would use that word or not use that word and just define it. But essentially, this idea of transferring the traditions that we value from one generation to the next, I think that is what education is, whether and I think that's true for any educational system out there, public, private, I don't know that they necessarily would define it in that way. But I think that is what they're doing.

They're taking these traditions that they value and making sure that they're transferring them to the next generation. And that's what we're doing, too. We just do that in a classical Christian context.

And the difference comes, you know, whether it's public school or private school or classical Christian school, the differences and what are those traditions that transferring? I like that, that, that idea of it being a tradition in the sense and that everybody passes on a tradition, obviously, every school teaches religion, everybody's doing something there that's a that's going to form that paideia that, you know, I just think of paideia is like the software that your hardware runs on. I mean, it's really the way you see the world. Yeah.

So, yeah, carry on. So what are some other? Well, actually, let me let me frame it this way. I mean, what are some of the challenges that you think so often, parents and even us as educators run into and we start trying to frame up classical Christian, what are maybe some of the speed bumps or the stereotypes or the things that just naturally make it more complicated to explain? Yeah, I think that I think, you know, most parents, they want a certain set of results, and they don't necessarily tie in with the overarching ideas or principles that we're trying trying to cultivate.

And so, you know, they may want as much information or data success or high SAT scores, get into a good college, be able to play all these sports. I think they those are the things those are the traditions that I think they want, whether they would frame it or define it that way. And we're all we're created for a different set of traditions.

And that's what we're trying to produce and form our kids towards. And I think there's conflict a lot of times with that. And what traditions are parents valuing? And what traditions are we valuing? And how can we how can we educate them so that they're that we're all on the same page and valuing the same thing? I think that can be pretty difficult.

Yeah, it's definitely it's definitely hard, because we tend to, you know, say to teachers, you generally teach the way you were taught. And for parents, you generally interpret school the way you interpreted it growing up. So if it was a yellow bus, and, you know, took you there, and it was reading, writing arithmetic, and it was get ready for the test.

And it was a Friday night, Friday night lights and football. I mean, that's equal school. And so this idea of reframing all of that is, it calls into question some of the most basic understandings we have of what is education and what is school.

So when you think about the question, what is classical Christian education, it is, it is made complicated, because people have their own biases or stereotypes or experiences. For you having come through a classical Christian school, if you sort of about those, those impressions that were made on you, I mean, what would what informs how you define it based on just your experience going through it? Yeah, so I think that just as a, as a movement, and as a tradition, there's been a lot of change in that over the past 30 years, the summit is 30 years old this year. And we have some teachers who are still here who have been here for that whole 30 years.

And we have some who, you know, graduated last year, and this is their first foray into not just education, but a career in general. And so, because there's been such a shift in classical education as a whole, we have that even within our own school, we have some people who cling to the idea that it's all about the trivium, or, you know, there's some of our newer teachers focus more on on virtue and formation. And so, one thing we did a couple years ago is put kind of all of that into what we call a one-page document of everything that we feel like classical education could be summarized into a one-page document on this one page and kind of show that a lot to our teachers and on onboarding and professional development, but also aspects of it we share with our parents and our students as well, with the hope that everybody is on literally on the same page.

It's literally the one pager to be on the same page about. Let's unpack that a little bit. We're going to get a break in a second, but I want to jump into this idea of sort of these different generations or seasons of classical Christian.

When somebody asks you, how old is classical Christian education? How do you answer that? Because there's probably a, there's different, there's the original answer to that, and then sort of the new discovery of classical. So, help folks understand just where the movement sits historically and in terms of the timeline. Yeah, that's a great question.

I would say it originated, you know, with Plato, Aristotle, Socrates, ancient philosophers who would define classical or define education also by paideia, which we kind of talked about, and they were focused on transferring those traditions from one generation to the next. But obviously they did so before Jesus, and so their traditions didn't include that critical aspect that ours do. And then I feel like, so that is where classical education began.

It was renewed, I think, in the 80s and 90s, and has kind of shifted, I think, in the last 30 years from a focus on the trivium to a recognition that we need to focus more on formation and the cultivation of virtue, probably more in the last 10 or 15 years. Yeah, and then that's, I often talk of it in terms of three generations. So, this is very interesting.

So, really, you're talking about a movement that's 30, 40 years old, and that's, I think about how many schools right now are celebrating, I know of so many, they're celebrating their 25th or their 30th anniversary, and it's like, in the scheme of classical education, you're really not that old. But in another sense, you're very old because there are so many schools just now starting to start to get rolling. And so, like anything, there's an evolution, if I can use that word, of sort of our own understanding.

So, if we were to time machine back to the mid to late 80s, early 90s, and you stopped at a classical, you went to summits, open house, what would they have been saying? You've mentioned the trivium, and just so people understand what is that, what exactly would they have been saying is the definition of classical? Yeah, they would have said, um, it's basically, I think they would have said it's the trivium. Which is, yeah, unpack that, which is what, I know, we know, but yeah, for people that are listening. Yeah, so the grammar stage, which generally was for us as kindergarten through sixth grade, all about learning the grammar of things, kids at that stage, a lot of emphasis on stages during that time were naturally kind of sponges.

So, they'd soak up all this information. So, that stage was kind of intended to provide them with a ton of information. There's a lot of memorization and songs and chants and jingles that would help them memorize all this information that they're naturally so good at soaking up.

And then they would move into the dialectic stage, and I started in that stage, seventh through ninth grade. Which is a logic stage, right? Yes, sorry, logic. I think most schools call it the logic stage.

We call it the dialectic stage. And dialectic is defined as the art of investigation. So, you take all this knowledge that you spent six or seven years, you know, cultivating, and then you're trying to sort through it and understand how is it connected, what does it mean, and then they move from there.

For us, it's 10th through 12th grade to move into the rhetoric stage, which is the art of persuasion. So, now they understand how these things are connected and what they mean, and they've done several years of investigation, and that includes, for us, a formal logic course and a formal debate course. And now they can, ideally, use all that to persuade eloquently those that they encounter.

And that's essentially the rhetoric stage. That's the trick. And that was into the open house, and so please sign up.

You're thinking. And there's nothing, so we're not saying that that's, like, passé, like we don't talk about that anymore. It's just probably, it's a little thin.

It doesn't really go deep enough to the whole view. And really, I always thought, so really all you're telling me is it's like you just built some bookshelves, and you've got different ages and stages, and you do, you know, more jingles and memory work in the grammar school, and you do

more thoughtful oral, you know, and written presentations in upper school. I mean, it's actually not all that, right? It's like, really, that's all you got? That's your whole classical education? Yeah, it's more of a tool, but it doesn't really address the purpose.

And it most certainly doesn't tell you how to teach. And this is a whole nother podcast we should have, but I find even today, most classical educators actually don't know how to teach. They just have all the great books, and they have the ages and stages figured out, but they still teach like John Dewey was alive and well.

And I think, who, of course, Mr. Progressive Education, sit and get and have a lecture and all that. So Gen 1 was trivium. And then we kind of get into, I guess, the next season of classical education, which would have been what? So if you came back 15 years ago to Summit to Open House, what would they have been saying? Yeah, I think there was some great books in there, movement towards that.

And I think we, yeah, I think that lasted a couple years. But then I think really in the past, maybe five to eight years, we've focused more on virtue, ordering of affections, paideia, those concepts. Yeah.

Let's take a break. I want to come back because these are really important. And again, I would call them milestones.

It's not that any of these things we've done away with, we've just, I think, become even more articulate and actually truer to the original version as we have matured here as a movement. So we're going to take a break. We'll be right back and continue the conversation.

It better? What's that? I'm hearing it. It's definitely better. I'm hearing a little bit.

I know it's probably short of like holding your hands up in the air the whole time. I don't know. Just the, yeah.

Whatever you can do just to be cognizant of it. But yeah, it's definitely better. So let's, this seems like a good kind of.

Hi there, classical Christian parents, students and teachers. This is Robert Littlejohn, co-author with Charles Evans of *Wisdom and Eloquence, A Christian Paradigm for Classical Learning*, published by Crossway Books. We want you to know about our new book with well-known family counselor, Keith McCurdy, published by Classical Academic Press.

The book is titled *Wisdom and Eloquence for Parents, How Classical Christian Education Can Transform Your Children, Your Family, and the World*. We have written this shorter parent-focused book specifically as an admissions and parent education resource for schools and families. We're excited to be proud sponsors of Zipcast and Basecamp Live, and we hope you are enjoying these two great resources for classical learning as much as we are.

And we would invite you to visit our website, wisdomandeloquence.org, to explore the various services offered by the authors of *Wisdom and Eloquence for Parents* and to let us know how we can best serve you. We look forward to hearing from you soon. Today's episode of Basecamp Live is brought to you by my friend, Chris Casper, who you heard on a recent episode.

His invention, the Wyze Phone, is a much needed third way, providing a solution from the dangers of a smartphone on the one hand and the limited capacities of an old school flip phone on the other. His simple distraction-free phone design for families who want technology to serve their real lives and give us and our older children a way to do basic essentials like calling or texting or maps without the web browser and the social media and the endless apps that can pull them and us into the addictive time-wasting aspects of a smartphone. I personally have a Wyze Phone and I can vouch that it is an excellent solution and an appropriate way to use technology that supports virtue and focus and healthy habits.

Check out the link in our show notes and on our Basecamp Live website partners page, where Chris is offering Basecamp Live listeners a discount. Lindsay, we were just talking about these sort of stages of understanding that we've gone through as a movement. And initially, if you went to the open house, you would have heard people talking about the Trivium.

And then there was an era where we were probably more focused at the open house on the great books, which would have just been like the lead story is look at all the books we read and isn't this amazing? And then we've kind of evolved a bit further, not that we did away with Triviums or great books, but again, kind of coming back into maybe the original understanding of what classical education was really about. So talk about that, just so we're clear on kind of what is this new virtue-focused, affection-focused emphasis? Yeah. So I like that you said kind of going back to what it was originally about.

And I think that's so true for us. We kind of focus on three ways that we ultimately want to cultivate flourishing human beings. And the first is the cultivation of virtue.

The second is ordering your affections. And the third is the pursuit of the transcendental. So truth, goodness, and beauty.

And so those are kind of the three ways that we feel like we can accomplish that idea of paideia or of just cultivating flourishing human beings, the traditions we want to instill in these graduates as they go out and become the next generation of leaders. And then one thing we also talk about often either with our staff or faculty, but also with our parents are just these overarching principles that we want to instill in our kids who graduate. And I do want to point out that this is different from a portrait of a graduate, which I know a lot of schools have, and we do too, and it's excellent to have that.

But I think the portrait or graduate focuses on what you want your graduates to be when they've

walked out, when they've thrown their hats in the air and graduated, whereas the principles are more about what you want them to know about the world and about humanity. But yeah, we've spent a lot of time in the past couple of years talking about those principles. Well, let's take a few minutes and dig into them again.

Each principle is probably worth an entire discussion, but I think it'd be helpful for folks to hear what are you sharing when you're with your team and you're really saying, let's focus on these principles. What are the principles? Yeah, so the first one that we talk about is this idea that there's a givenness to the universe. And that's just saying, you know, everyone agrees that there are these scientific laws, but there isn't as much agreement in our culture today that there are moral absolutes and moral laws and that the world was created by a god and it's given.

There are certain things that cannot be changed, and there's also inerrant order in that. And I would say also that all of these principles are countercultural in some way, and so the givenness to the universe is that as well. The second one we talk about is formation over information, and again, we see this as countercultural because the world says, and most school systems say, it's all about information.

How much information can a student graduate having gleaned where we feel like of the most importance is their formation, is the cultivation of virtue, and we care about character more so than how much information they're walking out of the walls with. Yeah, which is, you know, we hear that in all the formation versus information, but and how, to a point we made earlier, I mean, formation is happening all the time. Is that formation in a direction that you want it to be? Is that paideia being formed to love that you're good and beautiful? So, okay, keep going.

What are other principles that are part of this? Yeah, the third one we like to talk about is imitation over innovation, and this is probably the one we get the most pushback, both from parents and from, you know, some of our younger teachers because, again, countercultural. We're taught to value innovation, and this isn't to say that all innovation is bad, just that the past, because it's old, should not be discarded, and there's a lot that we can learn by imitating the past, and whether that's great books or great ideas or thinkers or the way people spoke or the arguments that they worked through, all of those have value, and I think we live in a world where we are, you know, encouraged to innovate regardless, no matter the cost, right? It's always better to innovate than to copy something that already exists, and just that overarching belief that just because something is old, then it has no value. As you're saying, I'm thinking, I mean, innovate sounds like a very positive word.

It's almost like imitation over individualism, right? I mean, you're really talking about a world today, you know, one of the bigger growing school movements is sort of the child-centered classroom where the child is the center of everything, and it's whatever they're in the mood for, whatever they want to discover and innovate, and so versus this idea of apprenticing, and I think about that, you know, even in the world of the trades, like if you were going to be a brickmason,

you didn't show up on the job site hundreds of years ago and, you know, and create a brick wall. Like, no, your job was actually just to watch the master brickmason for years, and maybe eventually you'd be able to build your own wall, but we don't just let you go innovative, you know, with no guidance, so I think that's a really great point. Yeah, I love that you brought up the wall, because our next one has a lot to do with that.

It is the idea of bringing the stone to the line, okay, and just that ancient walls, right, used to be built with stones and plumb lines, and you brought the next stone to that plumb line so that you knew when your project was done that the wall would be straight, and so we use this one, and I feel like the ones I've mentioned before are kind of are counterculture in terms of your standard public school, but I think this one and the next one are a little bit counterculture, and separate a classical school from a lot of private Christian schools that are out there, because we want to read these tough things. We want to have difficult conversations, read literature that is not necessarily Christian in nature, and deals with some tough topics, but we do all that by bringing it to the line of scripture, and to what we know is true, and so this is one that I particularly like to point out when I'm meeting with parents, prospective parents, because otherwise what happens is you get six months into the year, and you're reading a book like *To Kill a Mockingbird* or *The Great Gatsby*, and they're like, what are you guys talking about these ideas? And so I want to make sure from the get-go that they know we are going to talk about some tough stuff, but always by holding that stone up to the line of truth, which I think is so important. That's a great image.

That's a really good image. Yeah, and that one ties... Sorry, go ahead. No, and so that ties to the next one.

It does, which is differentiating between truth and reality, and this one is just recognizing that there are a lot of things that are real that aren't true, and I think it ties so well into that last one of bringing the stone to the line, that just because... I think our parents often, and I understand this, I'm a parent, there's a certain level of fear or anxiety with discussing difficult things or topics that aren't in line with what we know to be true, so that we just avoid them, and I think that damage can be done there, because at some point these kids are going to graduate, and they're going to go out into the world, and they're going to have to encounter these realities, and so one thing we try to do while they're here is talk about these tough things, talk about what we know about gender and what they're going to encounter about things like that, but always through the context of this is a real thing. You're really going to hear arguments in support of this one day, but it's not true, and so always holding it, making sure that we're differentiating between those two words. Well, I love just to say, and there are a few more to come here, but what I'm hearing is both back to holding the line or bringing the stone to the line, and there's a givenness to the universe.

There are unchanging truths, which is totally countercultural, but what you're not saying is we're just going to create little wooden robot kids that have no personality and no individualism and no creativity, because I think a lot of parents look at classical Christian at the face value and think this is going to stifle their creative, which the creative in our modern moment takes precedent

over everything. We're not saying that. In fact, you're arguing these points, I think, are in the direction of this is actually equipping them to then go and make wise decisions and have a sense of individual agency.

It's not putting them into a wooden box here. I love that balance that's in these. That's great, yeah.

Well, there are a few more. Go ahead. What are the next couple? Yeah, there's two more.

The sixth one is the tripartite soul. This is just us saying that we recognize that the soul is made up of three parts, and we see Lewis talks a lot about this in the *Abolition of Man*, but you have a head that reasons, a chest where your will is, and then he calls it the belly, but where your appetitive nature, the things you desire and are passionate about. We make a point to recognize that those three exist and that they're often at war with one another, especially the will and the belly, but that God has created us with souls that have all of these three parts.

I think often, at least in most of our culture today, there's this focus. While they wouldn't say we're focusing on the belly, they do. Everything, just follow your heart, follow whatever you want, you be you, those comments, do what makes you feel good, are essentially them saying it doesn't matter what's in here, it doesn't matter what the reason or what's in your head or thinking through things logically, just follow whatever you're feeling at the moment.

And so we want to make sure that when our kids graduate, they recognize that that is not true, and that God has created them with a three-part soul. That's a great visual for how God wired us. I think it's really appropriate.

So what's the last one? Yeah, the last one is the world is discoverable, and this is just kind of a nod to the importance of intellectual curiosity, and that God has created just an incredible universe, and we are called to discover it. It's not okay to just say, oh, yep, that's the world. But the creation mandate, to an extent, calls us to want to subdue it, to take charge, to take responsibility, and to do all of those things means that we need to be curious and discover what an incredible creation includes.

Which, again, because there are a lot of schools that their whole motto is discovery, and so we get to that. This is the point I want our parents are hearing is that this is, again, not what not to do, and here's the rules, but there's a structure to the world, embrace the structure, and then move out boldly into it, and that's, I mean, that's just part of the, I love that structure. So that's very, very helpful.

Let's take another break and come back, and just in the final moments, I want to just love your thoughts of encouragement to parents and educators as we think about how we put all of this into practice, now that we've hopefully got an answer to the parking lot. What is classical Christian education now that we understand it? How do we effectively live it out? Which is a big question,

but I think you've got some wonderful practical suggestions. We'll be right back after the break.

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Visit lifearchitectscoaching.com today. During this short break, I have a special invitation to all school leaders, administrators, and teachers. I want you to imagine for a moment stepping away from your everyday routine at school and diving deep into the rich foundations of Christian education, surrounded by world-class scholars, seasoned classroom teachers, and administrative experts with years of experience running schools with a lot of wisdom to share.

That's exactly what the Herzog Foundation's Institute is offering. I've had the joy of serving as a training coach for the last few years, leading their two-and-a-half-day training on spiritual formation and another one on parent engagement. They offer close to 50 unique training events ranging from board governance to marketing to classroom best practices.

They even offer a training on how to teach the great books. And the best part of all, well, thanks to the generosity of the Herzog Foundation, these training events, including lodging, are completely free for Christian educators. Institutes are located around the country in beautiful locations, including at the Museum of the Bible in Washington, D.C., and the Reagan Library in Santa Barbara.

Don't miss this incredible opportunity. Check out the details at theherzogfoundation.com. Lindsay, there's a lot to answering the question, what is classical Christian education? You've done a great job of just giving us some sense of where we've been historically, where we are today, and giving us these wonderful principles of just the distinctives of classical education. Just in the final few moments, if you were in a room with fellow educators in classical Christian schools, any final words of encouragement or just reminders to them? Yeah, I think I would start by just saying, you know, these are the seven principles that we've landed with at Summit.

And, you know, we've chosen, but that doesn't mean that they're necessarily the end all be all. That's just kind of where we've landed. And there's, you know, if you have a different school or if you're a homeschool parent, you may come up with a different list, and that's totally fine.

I think the importance, though, is recognizing that we all, whether brick and mortar schools or homeschoolers, to be intentional about thinking through the why and thinking through what are the things that I want my children or our graduates to walk out of our doors knowing about the world and knowing about humanity. Yeah, being intentional about thinking that through as a school so that you can come up with a list of your own, whether these are part of it or not. Yeah, I

mean, that idea of just if you have the basic philosophy, you understand how we're different at a core level, then as these specifics come along, you have a good way to navigate all that.

That's really good. And yes, we will link in the show notes this one page, which is a very amazing document. I mean, you've got classical quotes in it.

I mean, it's I think it's suitable for framing. It's an amazing document, but it's also rich and in really good principles and points. So, Linda, if you were in, same question, different audience now, if you were in the room and it's parents and they've heard all of this, any, again, final words of encouragement or direction for them? Yeah, I think and I'm guilty of this more than probably anybody, but I think we live in a world that and I've had to tell myself this week that efficiency is not necessarily a virtue, but we try to cram as much in as we possibly can.

And I understand that. But I think if we're being honest with ourselves, if we want to incorporate these principles, if we want our kids to become adults who know these things and value them, then it takes and discussion and those things will probably require other things to not happen. And so I think, you know, as you as you go into this as a parent, but even as a teacher in the classroom to know that, you know, you're going to some of these things happen organically.

Right. And it's so easy when a student says something that contradicts one of these principles to just say, oh, I don't have time. I can't I can't tackle that.

That's not on the lesson plan. But I think it's important to recognize that those are the conversations that matter the most. And if we really do want them to walk away with these things, then we need to make time for those conversations.

That's a great reminder. I mean, it is again, you're right. We I think we're I think time is our biggest gift and asset.

And so pursuing some of the best classroom conversations are the ones that weren't actually planned that spun off of which is really the heart of classical education, which is creating deep, thoughtful conversation and engagement. And that can be at the kitchen table or at the classroom table. So, yeah.

Well, Lindsay, thank you so much for your your insights and wisdom here. Again, I've mentioned some things in the show notes. You've also consistently written very helpful resources that are at Searcy Institute and other places.

What what are good ways for people to connect with you? Yeah, I think if you go to the Searcy Institute, you can find I think you can search my name and find some of the things I've written. I also have a website called practicalpideia.com where I post a lot of those things as well. That's great.

Great name. Well, Lindsay, thank you so much for the conversation. We look forward to having

you back on at a future date and continuing to unpack these many, many wonderful aspects of classical Christian education.

Yeah, thank you so much. I'm so happy to be here. Thank you for listening to this episode of Base Camp Live.

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