

Vaikuntha Children
A Gurukula Classroom Guidebook

for the organization and instruction
of students from five to eighteen years of age
in asrama gurukulas, day schools,
parent cooperatives and home schools

"These are not ordinary children. They are Vaikuntha children, and we are very fortunate that we can give them a chance to advance further in Krsna consciousness."
(Srla Prabhupada, letter to Arundati, July 30, 1972)

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Dedication

Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, our beloved spiritual master and ISKCON's founder-acarya, and to our next generation of gurukula students.

Acknowledgments

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Reviewer: Bir Krsna Swami

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Please Read This First

This book is for teachers, parents, ISKCON leaders, students, and anyone interested in Krsna conscious education.

Here we are neither presenting a blueprint for a traditional gurukula, nor what you probably feel a curriculum should be after reading Srila Prabhupada's instructions. It is an adaptation for our present needs in Western countries.

Certainly, what we suggest is not the only way. But, if you're starting and don't know what to do, we hope to be of help. For veteran educators, there are many ideas and resources which can enhance your service.

Because we are now using mostly nondevotee teaching materials, the amount of Krsna consciousness being taught depends upon the individual teachers. Krsna consciousness is not intrinsic in these curriculum guidelines, but we have tried to select the most efficient and least harmful methods and materials which should make the injection of spiritual principles easiest. By following the guidelines suggested here, you can be reasonably assured that you will meet all legal requirements, have a complete curriculum, and that the students will get a good education.

Although this book follows a logical order from beginning to end, you can skip through and pick what is of most value to you. Additionally, a lot of important material can be found in the appendixes.

New educational material is constantly being produced. Suppliers come and go. Therefore, some of this information is dated. Please update your copy of this guidebook regularly.

We have included some quotes from Srila Prabhupada, called "drops of nectar," at the beginning of most chapters. These quotes are included to inspire the reader. We do not pretend that these citations represent all of Srila Prabhupada's instructions on any particular topic, or that our presentation is thoroughly balanced. The only way for our readers to understand Prabhupada's vision is to scrutinizingly study all of his books, lectures, conversations, and letters. However, we must remember that Prabhupada's letters and conversations are sometimes sculptured for a particular time, place, and circumstance. For example, during the time that Srila Prabhupada was present on this planet, almost all the children in ISKCON were under twelve years of age. The gurukula in Dallas consisted mostly of children under ten years of age. Also, some of Prabhupada's instructions for gurukula financial management were given when most householders lived in temples, economically dependent on ISKCON. Therefore, major policies based on quotes from letters and conversations should be implemented with extreme caution and careful study of books and public lectures.

By the mercy of Sri Caitanya Mahaprabhu, we can attempt to summarize the unchanging, eternal principles of gurukula that Srila Prabhupada taught us:

1. The essence of gurukula is the development of a relationship between the student and bona fide guru based on love, faith, service, and total obedience.

2. The primary goal of gurukula instruction and training is for the student to develop pure love for Lord Sri Krsna.

3. Gurukula students must learn to develop ideal character and behavior, especially a taste for austerity and celibacy. Also, students should learn how to live in this world as servants of the Lord, working according to their individual psychophysical natures.

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Chapter 1

First Considerations

Drops of Nectar

Modern civilization is in dire need of an educational system to give people instructions on what happens after death. In actuality the present educational system is most defective because unless one knows what happens after death, one dies like an animal. (Matchless Gifts, Chapter Two) Any five-year-old child can be trained, and within a very short time his life will become successful by realization of Krsna consciousness. Unfortunately, this training is lacking all over the world. It is necessary

for the leaders of the Krsna consciousness movement to start educational institutions in different parts of the world to train children, starting at the age of five years. Thus such children will not become hippies or spoiled children of society; rather, they can all become devotees of the Lord. The face of the world will then change automatically. (Srimad-Bhagavatam, 4.12.24 Purport)

The old system of gurukula should be revived as the perfect example of a system designed to produce great men, sober and responsible leaders, who know what is the real welfare of the citizens. Just as in former days, all big big personalities were trained in this way. Now you have got the responsibility to inject this idea in your country. Please do it with a cool head, and very soon we shall see the practical benefit for your countrymen. (Letter to Satsvarupa, November 21, 1971)

It is extremely assuring to me to hear that gurukula is doing nicely. The importance of the school in Dallas cannot be overestimated, both for our ISKCON movement, and for the outsiders as well, indeed it is important for the whole world. I was discussing this point in my lecture last night here in Bombay, that human life means tapasya, and tapasya must begin with brahmacarya, life at gurukula. The boy is supposed to lie down on the floor, collect alms for the spiritual master-not that they are trying very hard to make a comfortable material arrangement. (Letter to Dayananda, April 11, 1974)

In our Krsna consciousness movement, the gurukula plays an extremely important part in our activities because right from childhood the boys at the gurukula are instructed about Krsna consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will be conquered by the modes of material nature when they are older. (Srimad-Bhagavatam, 7.5.56-57 Purport)

I am especially pleased that your gurukula project is going forward nicely. I consider that this is one of our most important projects. (Letter to Satsvarupa, December 17, 1971)

I am simply surprised that you want to give up your child to some other persons, even they are also devotees. For you, child-worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari. At least you must take good care of your son until he is four years old, and if after that time you are unable any more to take care of him then I shall take care. These children are given to us by Krsna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krsna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear. (Letter to Arundhati, July 30, 1992)

So, from the very beginning of life one has to learn this Krsna consciousness, and thereby one may become fully Krsna conscious and act accordingly. Lust is only the perverted reflection of the love of God which is natural for every living entity. But if one is educated in Krsna consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Krsna consciousness is so powerful that even a

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late beginner can become a lover of God by following the regulative principles of devotional service. (Bhagavad-gita, 3.41, Purport)

Srila Jiva Gosvami remarks in this connection that every child, if given an impression of the Lord from his very childhood, certainly becomes a great devotee of the Lord like Maharaja Pariksit. One may not be as fortunate as Maharaja Pariksit to have the opportunity to see the Lord in the womb of his mother, but even if he is not so fortunate, he can be made so if the parents of the child desire him to be so. There is a practical example in

my personal life in this connection. My father was a pure devotee of the Lord, and when I was only four or five years old, my father gave me a couple of forms of Radha and Krsna. In a playful manner, I used to worship these deities along with my sister, and I used to imitate the performances of a neighboring temple of RadhaGovinda. By constantly visiting this neighboring temple and copying the ceremonies in connection with my own deities of play, I developed a natural affinity for the Lord. My father used to observe all the ceremonies befitting my position. Later on, these activities were suspended due to my association in the schools and colleges, and I became completely out of practice. But in my youthful days, when I met my spiritual master, Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, again I revived my old habit, and the same playful deities became my worshipful deities in proper regulation. This was followed up until I left the family connection, and I am pleased that my generous father gave the first impression which was developed later into regulative devotional service by His Divine Grace. Maharaja Prahlada also advised that such impressions of a godly relation must be impregnated from the beginning of childhood, otherwise one may miss the opportunity of the human form of life, which is very valuable although it is temporary like others. (Srimad-Bhagavatam, 1.12.30, Purport)

In the language of Bhagavad-gita (Bg. 7.15), people who are engaged in gross sense gratification are mudhas-asses. The ass is a symbol of stupidity. Those who simply engage in the profitless pursuit of sense gratification are worshipping avidya, according to Sri Isopanisad. Those who play the role of helping this sort of civilization in the name of educational advancement are actually doing more harm than those who are on the platform of gross sense gratification. The aim of real education should be self-realization, realization of the spiritual values of the soul. Any education which does not lead to such realization must be considered avidya, or ignorance. By the culture of such nescience, one goes down to the darkest region of ignorance. (Isopanisad, Text 9, Purport)

What You Will Gain
From This Book

Srila Prabhupada desired the International Society for Krsna Consciousness to be a society of teachers. All his followers have the mission to instruct others in the theory and practice of living as devotees of Krsna. The duties of parents in this regard are very serious, and no less weighty than the duty of the guru to his disciples:

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, father, a husband, a mother, or a worshipable demigod." (SB 5.5.18)

While ISKCON as a society has a duty to build the educational system Srila Prabhupada envisioned, we must also recognize that it is a young movement—short on centralized resources and experience. Parents, dedicated teachers, and local ISKCON leaders who want to see their communities grow, must take the initiative now to see that every ISKCON child can receive a proper Krsna conscious education from other devotees of Krsna.

Accomplishing this goal is clearly on the minds of our parents and teachers. The ISKCON board of education receives dozens of letters a month from devotees around the world, begging for all available information on how to start and maintain Krsna conscious schools. This guidebook is meant to satisfy that need by providing step-by-step instruction, resources, and guidance for any kind of Krsna conscious educational project.

Srila Prabhupada himself gave many general and specific instructions for providing Krsna consciousness education for our children and teenagers. This present volume attempts to supplement that information by providing specific details on school organization, curriculum selection, subject organization, and other related topics. It will be especially helpful to those who are finding it difficult to implement a traditional gurukula program, but still want to keep the essential mood of gurukula. We are humbly attempting to keep all suggestions strictly in line with the guidelines established by our beloved spiritual master.

In general, if you are just starting, you will find very specific instructions for operating various types of educational programs. If you have been teaching or running a school for some time, we hope you will discover ideas for improving problem areas, confirmation of successful policies, and inspiration.

Future volumes in this series will deal with detailed teaching methods and techniques, ashrama training, gurukula programs for self-sufficient varnasrama communities, etc.

How to Use This Guidebook

You will notice that we refer to the material in this book as "suggestions." It is not possible (or desirable) to mandate a certain textbook or teaching method as being the "only way." It is for this reason, primarily, that this handbook was so long in coming. No one wanted to say that "such and such is the authorized program and everything else is maya." Please do not take the instructions here in that mood! Every country and community has different needs, and access to different resources. Individual schools and teachers have their own preferred ways of doing things. Also, it isn't even possible to know about all the available textbooks, teaching methods, enrichment materials,

Chapter 1 - First Considerations

forms, schedules, and discipline techniques. Many items or ideas not mentioned in this book may be superior to what we have presented. This handbook is written mostly (though not completely) by Americans who have experience with the American educational system, and with American and Canadian resources. However, we have tried, to the best of our ability, to give suggestions that can be applied anywhere in the world. When looking at specific textbooks and educational supplies, we have tried to find companies that are internationally accessible. Of course, even that is useful only for English-medium schools. Schools and parents who teach in other languages can still use the general suggestions in each area. The section entitled, "Choosing Textbooks and Educational Materials" in chapter 6 was specifically designed for those who cannot use our recommendations. The approach to academic subjects presented here is designed to insure that students attain a level of academic proficiency that is at least equivalent to what they would achieve from a standard public education. Since this is a legal prerequisite for having a school in most countries, we have outlined the program to meet those requirements. Many parents and students are also strongly desiring this kind of equivalency, because they perceive that in the absence of a well-developed ISKCON varna-srama college program, it gives them a wider range of options after graduation. Several of our schools in India however, have chosen to follow the more traditional gurukula system and we strongly urge our readers to consider that model also. Each parent must ultimately decide for himself how he will seek to fulfill his responsibility to his children and to Srila Prabhupada.

Prepare to Make a Commitment

It is an open secret that teaching Krsna consciousness to favorably inclined children is a vast ocean of nectar. The transcendental happiness of seeing your students enthusiastic about japa, kirtana, philosophy, pastimes, and preaching is unlimited and almost too sweet to bear. Unfortunately, all valuable gems have a high price. The austerity of creating and maintaining a school in Krsna consciousness-whether you teach one child at home or 500 in a large, institutional asrama setting-is formidable. Education, even if very simple, is expensive. Teaching is demanding, both of time and energy. Supplies, rooms, buildings, books, etc., require constant maintenance. Proper prasadam must be provided. Local laws have to be learned and complied with. Young children need constant protection-physically, emotionally, and spiritually. Adolescent students require even more time and energy to insure that they are happily engaged in devotional service. Great care is needed to maintain harmony with parents, local ISKCON authorities, and the local community in general. All these concerns hardly touch on the content of instruction! Planning, updating, evaluating, and reporting the specifics of spiritual and academic instruction is time-consuming, full of confusing choices, and never-ending.

We could say, "Relax-this handbook will tell you everything you need to know." However, we are trying to warn you that putting these into practice requires a serious commitment. Therefore, it is important to have a firm, philosophical determination. Decide that once you begin a school program, you will not stop. Then, you will have the strength to persevere.

It is certainly true that whatever is done for Krsna has eternal benefit. It is surely better to try, than to take the apparently easy road and never give our children a chance for Krsna conscious education. Yet it is self-defeating to

start an educational project as "an experiment." It takes about five years to become a master teacher or administrator. It also takes time to fully understand the educational needs and moods of your community. Expect the first year or two to be difficult and challenging, though not without reward. As you gain experience, you will also gain confidence in Krsna's guidance and arrangements. After all, teaching in Krsna consciousness is not different from japa, deity worship, or study. We need patience, confidence, and enthusiasm.

A Few Small Requests

Please don't consider this handbook as final or comprehensive. We hope to revise it yearly, and we ask that you provide us with whatever suggestions, resources, etc., you feel would help our readers.

If you are looking for information about teaching a particular subject or grade level, please read chapter 10, "Overview of Academics" before jumping to your specific section. Seeing the complete picture is essential to becoming a good specialist. Also, be sure to at least glance through every section-there are many teaching tips and short special articles interspersed here and there.

Resources

In appendix D you will find several articles which answer in detail some of the questions raised in this introduction:

- 1) Why do we need our own educational system? See: "Training for the Soul," by IJrmila Devi Dasi.
- 2) Who is really responsible for educating ISKCON's children? See: "Becoming Gurus for Our Children," by Bhurijana Dasa.
- 3) What kind of academic training did Srila Prabhupada think was necessary? See: "Overview of the Gurukula Elementary School Academic Program," by Bhurijana Dasa.

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- 4) How do we put together an educational system in ISKCON's present circumstances without watering down Srila Prabhupada's vision and instructions? See: "Is Gurukula Obsolete?" by Sri Rama Dasa.

Twelve Steps for Success

by Sri Rama Dasa

When I first started working with gurukula in 1979, the atmosphere was full of optimism and confidence about the gurukula system and the future of our educational programs. There were twelve established or fledgling schools and the number of gurukulas and students increased steadily over the next few years. But by 1983, things were declining. Lack of vision and bad judgment, combined with external events in the ISKCON society, took their toll on the gurukulas and on the faith and enthusiasm of the parents, students and teachers.

In spite of everything, I still haven't lost my optimism and confidence. After all, organizing schools for transcendental education is not a mundane effort, but is governed by spiritual principles of success and failure. By following the order of the spiritual master and working hard to please him, success will come in course of time. Complete fulfillment of the desire of the guru cannot always be achieved overnight, as we know from the personal example of Srila Prabhupada. Sometimes we have to make a plan to get from where we are now to where we know we should be in the end. Intelligence and endeavor are required to find the ways and means of fulfilling the order of the spiritual master—not just expecting that things will automatically move along in the right direction.

During my involvement with several gurukulas and observations of many, I've had a chance to witness the successes and failures of quite a few programs. I would like to explain some elements of these programs which I feel en

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hance the possibility of success and eliminate some of the most prominent causes of unnecessary failure. They are not eternal principles of Krsna conscious management, but rather suggestions to be used when establishing and maintaining educational institutions in the reality of present-day ISKCON.

1. Work With Reality

Idealism is valuable, as it points us toward the future. But we must also be firmly grounded in the reality of where we are right now. We can't imagine that we are working in a society of fully surrendered souls, who have no material desires or conceptions and who follow the wisdom of authority without question, or that ISKCON is presently capable of unified action.

After Srila Prabhupada disappeared in 1977, we didn't foresee how things were going to change, and when they did change, we often didn't recognize what was happening around us. We didn't comprehend how difficult it was going to be to organize international projects, or how parents and leaders were going to develop drastically different ideas about what Srila Prabhupada's instructions on gurukula meant. We didn't see the necessity of organizing the gurukulas from the grassroots level up, rather than the other way around. We must learn the lesson of always looking around and seeing what we have to work with, instead of imagining that we are working in a society that in reality doesn't exist.

The children's education must enable them to fit into the ISKCON they will encounter when they graduate-not into an ISKCON that presently lives only within our desires and aspirations. Students need to see the relevance of their education if they are to be enthusiastic.

2. Plan to Come to Srila Prabhupada's Standard

Srila Prabhupada's standards on gurukula have proven themselves to be more difficult to institute and maintain than we perhaps thought they would be. I've seen in the last few years that many parents, teachers and leaders have

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taken inadequacies in gurukula programs as demonstrations of the impracticality of Srila Prabhupada's instructions. The issue is seldom confronted head-on, but subtly it is voiced again and again. But we have to react to our

failures in a spiritually rational way.

The disciple should not be surprised when he can't understand, or finds himself unable to implement, the spiritual master's instructions. But he shouldn't give up trying. If one finds that he is unable to immediately follow the guru's order, he should develop a plan in conjunction with the spiritual master or other Vaisnavas to gradually come up to the standard. For example, when in ISKCON's early years, some disciples were having difficulty giving up smoking, Srila Prabhupada advised them to regulate it, first smoking a few cigarettes a day at certain times, gradually cutting down to one per day, and finally eliminating them altogether.

Now in practice we find that there are many adaptations (and compromises) of Srila Prabhupada's instructions on children's education. This is generally done in the name of "time, place and circumstance." But to be on the safe side when making such adjustments, and to be sure that we are not just giving in to our own spiritual weaknesses, we should apply two tests, asking ourselves: 1) What has actually changed so as to require this adjustment? and 2) What is my plan to come to the right standard when the opportunity allows?

For example, a community might decide that it is not feasible to have asramas for all students at present. But if in the future, qualified teachers are found in whom the parents have sufficient faith, then the situation should be reevaluated to see if the standard could be increased. We should make a diligent effort to understand exactly what is impeding our attainment of Srila Prabhupada's goals and plan to improve our implementation of his instructions as soon as it is practical.

3. Work in a Strong Community

Gurukula can't stand on its own; it needs a strong community to depend on and interact with. It is part of a larger Krsna conscious culture, and if the culture or community is weak, the gurukula cannot be expected to survive.

Good cases in point were the Lake Huntington and Bhaktivedanta Village gurukulas. In their prime, both had about seventy students and were more or less working well. But the communities in which they were based did not hold together and the schools were forced to take over more and more of the

community functions and finances. Once the gurukulas became the support for the communities, rather than the other way around, it was only a matter of time before complete collapse took place.

Educational institutions require stability, support and a lot of work to succeed. Before starting a gurukula, it should be seen whether the community itself has good prospects for longevity and stability and can provide for a school without later considering it an unwanted burden.

4. Parents Must Take the Primary Responsibility

In the past, when ISKCON was working in a united way under one leader, it was much easier to do things in a cooperative manner. Since the disappearance of Srila Prabhupada, it has been quite difficult to get the kind of cooperation needed to make international or even regional or national projects work. Differences have come up due to sectarianism and divergent expectations of just what the children should be trained for. At one time, parents could be reasonably confident that ISKCON leaders would provide the necessary educational arrangements for their children. Now it is clear that this is a more difficult task than was once envisioned and the Society is less prepared than ever to deal with it. Instead of the number of functioning gurukulas increasing, the number of Krsna conscious educational alternatives is diminish

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ing year by year. Therefore, parents must realize that if they don't take the initiative to see to their children's education in Krsna consciousness, it probably won't get done. No one is as concerned about children as their parents are, and the necessity of this grass-roots approach must be recognized.

Teachers, parents and school administrators must consult together like never before to make sure that full understanding and cooperation exists between them. Parents must work closely with community leaders to see that the educational program is given the proper attention and priority. If parents see that adequate educational facility cannot be organized in a particular place, then they must act on their own, or in cooperation with other parents, to see that their children are provided some kind of Krsna conscious education.

For the time being, the best emphasis is probably on local development, even though that process is sometimes limited by the small number of children and lack of facilities in a given community.

5. Develop Unity of Purpose

The Bhaktivedanta Swami Gurukula in Vrndavana was founded by Srila Prabhupada in 1974 to function as the main school for boys in ISKCON. More or less all the boys were expected to go there. After some time, the policy devolved into that all boys should attend school there at least for a year or two in order to get the "Vrndavana experience." As problems arose, devotees developed differing conceptions of what purpose the school should serve in the Society. These conceptions were often at odds with each other. The school tried for some time to be "everything to everybody," but without a clear vision of what it was trying to achieve, enthusiasm waned. Under such circumstances, the movement-wide support which is required for such an international project was lacking and problems multiplied.

That is, of course, an over-simplification of the Vrndavana situation, but it does serve to illustrate some of the difficulty which can come

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when the goals of an institution are muddled, for whatever reason. Now the Vrndavana gurukula has redefined its short-term aspirations and policies and is encouraging students to come there who share those goals and can benefit most by its program. The result is happier students and a more successful course of study.

The Mayapura gurukula has evolved into a traditional Vedic-style school which is much different than Vrndavana or any other ISKCON institution. The program there would undoubtedly not satisfy everyone in the society, but within the scope of its self-defined purpose, it is successful and those who have enthusiastically participated in it have been quite pleased with the results.

My experience is that if the students sense that the parents and teachers want the same thing, then they are satisfied, even if the program is very simple. But if they think the parents and teachers have contradictory opinions about the standards, the children are never happy, no matter how nice it may really be.

Therefore, it is important that there be agreement between parents, teachers, administrators and local leaders on what the goals and program of a particular school will be. If separate groups have vastly differing expectations, the results will surely be that none will be satisfied. If in a community there is a wide divergence of opinion on the goals and program of the local school, it might be wiser to start several schools, rather than cripple a single one by failing to give it a clear mandate in a specific educational direction.

In Jagadisa Goswami's 1986 proposals to the GBC on secondary education, he recommended that a community or region first decide what kind of Krsna conscious social environment it was expecting the students to live in when they graduated, then proceed to design the educational program accordingly.

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6. Realize the Influence of Culture

Did you ever notice when you visited different temples, how much the atmosphere of the temple is influenced by the culture around it? The devotees in New York seem to take on some of the city's intensity and sense of urgency, while those on the west coast appear a bit more laid-back and easy-going. The point is, never underestimate the influence of the surrounding culture, even in a apparently transcendental place.

We shouldn't expect that the same cultural results can be achieved in a gurukula in the West as in one located in India. We would also expect some difference of atmosphere in a rural gurukula compared to one in a city. As Sukavaka Dasa pointed out in his paper, "What Will the Second Generation Do? - The Problem of Apostasy in Krsna Consciousness" (ISKCON Education, Winter 1987), we can't expect our children to live in a cultural void. Until we have established a full Krsna conscious culture that satisfies all the needs of our devotees, the influence of the culture that surrounds us will seep in.

It would be a mistake to think that we live in Vedic culture. Presently, we live in ISKCON culture, which is a unique blend of traditional Vedic culture, modern Indian culture, the allpervasive Western culture, and whatever our local culture happens to be. And what we are heading for is also not Vedic culture-which can never be perfectly revived in the Kaliyuga-but our own special sankirtana culture.

While we are in the process of developing and maturing our own culture, we should not expect our children to come out like perfect Vedic progeny and automatically accept all the standards of Vedic society, even as we are so much compromised by what is going on around us.

Often when a man and woman get married in Krsna consciousness, the man expects his wife to be Devahuti and the wife is expecting Kardama Muni. The marriage doesn't mature until each accepts the other as they really are, not as they imagined they would like them to be. Likewise, we must set reasonable expectations for our children, taking into account the environment they are actually growing up in, not the one we wish they were growing up in.

7. Aim for the Top of the Culture

Even though the adults in the Krsna consciousness movement are far from perfect examples, we can still do a pretty good job of staying above the material muck if we follow the rules and regulations of the scriptures with diligence. While we cannot expect our gurukula students to perform miraculously better than we do, we should set a standard for the students which at least aims for the top of our present spiritual achievement. In other words, we should try to train gurukula students to be as good as (or a little better than) the best devotees they have as examples in the local environment. There is no need to permit unnecessary influences from mundane society to enter our schools in the name of giving students a well-rounded cultural experience.

Sometimes ISKCON parents say, "I went through all these experiences, and I became a devotee. If it was okay for me, it's okay for them." But look at all the problems we have. Shouldn't we try to give our children a better chance than we had, letting them be free from the many varieties of misra-bhakti we are attached to? Srila Prabhupada once said that we should try to prolong our lives as long as possible so that we have the best chance to go back to Godhead without taking another birth. Birth in the material world is so dangerous. So even birth as a devotee shouldn't be taken lightly or considered an automatic ticket to the spiritual world. The duty of the parent is to give the child the best chance to become as perfect as he can possibly be.

8. Get the Teachers Trained

Training teachers isn't just for the benefit of the students. Training is essential if one wants to keep good teachers on the staff. Teaching is 1-10

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a demanding job, and if a teacher isn't confident in what he's doing, it becomes impossible.

Ideally, teachers should get training before taking their own classes. ISKCON doesn't have much of a centralized program for teacher training yet, so the best procedure is to spend between three months and a year working with an experienced teacher.

In practice it is seen, however, that teaching candidates are often put in the classroom with little or no training and expected to figure out on their own what to do. Only the most self-reliant and motivated people survive this approach. Still, the headmaster who finds himself with such a staffing situation can do a lot to

facilitate what is called in-service training, or training that takes place while the classroom teaching continues.

First, the headmaster should require that teachers be thoroughly familiar with the textbooks they are using. Teachers should carefully read through textbooks, make sure they themselves can do all the work required of the students, and study teacher's editions if they are available. Headmasters should also require teachers to develop and provide lesson plans for each semester. This will force teachers to get an overview of their material and give them a standard by which they can judge the performance of themselves and their students.

Instructors should read other books about teaching their particular subjects. A reading teacher can study the theory of reading instruction. Math teachers should know why the material is presented in the order it is and what the important concepts are that students must understand in order to master a skill. Appropriate books are available from college bookstores and the teacher libraries that are found at most universities.

Another valuable resource is educational seminars. Seminars and workshops for teachers are often arranged by school districts or private institutions which specialize in encouraging teacher competence. Costs are usually reasonable and many are free.

The ISKCON board of education is also beginning to organize teacher training programs. Bhurijana Dasa has conducted a number of successful workshops on writing and discipline and plans to have some on-going facilities established within the next few years. Everyone should take advantage of these highly-praised and economical seminars.

Lastly, give teachers a chance to associate with other teachers. Invite instructors from other gurukulas to visit your institution and let your teachers travel when there is an opportunity.

9. Organize the Program Around the Personnel

When putting together an educational program, the question naturally comes up as to what skills to teach. Of course, in many places, government requirements will make some things mandatory and there's nothing that can be done about that. But outside the basic subjects there are a tremendous number of possibilities.

One will probably be tempted to sit down and draw up an ideal list: "Let's have music, sewing, cooking, art, gardening, swimming, deity worship, etc., etc., etc." But who's going to teach all that?

Figuring out the program and then trying to find the teachers to fulfill it can be a very exhausting exercise, especially if the school is small or just starting out. Usually, we don't have the advantage of being able to hire people to fill a particular vacancy in our curriculum, but have to work with what we have.

So let's work with what we have. Find out from the teachers and other community members what skills they have and what they might be interested in teaching. Plan the curriculum around the already existing talent. If one organizes the curriculum around the personnel, there is much stronger chance that the individual projects will be successes and continue for a long time. The teachers will also appreciate that they can share their previously

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learned skills with others and that they aren't forced to teach subjects that they have little or no proficiency or interest in.

10. Don't Take On More Than You Can Handle

There was a time when ISKCON education was more or less compulsory on all sides. Parents were required by their authorities to put their children in the local gurukula, whether or not they had any faith in the teachers or administrators. And the schools were expected to accept all students, whether or not they had qualified teachers and facilities or felt that a student would actually benefit from the gurukula experience.

The result of these policies, especially seen in light of the lack of qualified teachers, has been a string of gurukula failures and a consequent loss of faith in the whole gurukula process.

A sense of voluntary participation must be introduced. It is not exactly the responsibility of gurukula administrators to try to forcefully induce everyone to enroll their children in gurukula. Srila Prabhupada's instructions on the matter are available for everyone's study. Whether or not an individual elects to follow the orders of the spiritual master is ultimately his own affair. Gurukula personnel need to concentrate on perfecting their own devotional service, not worrying too much about what others are doing or not doing.

Parents must want to voluntarily surrender their children to their teachers. And the teachers must feel inspired by the attitude of the parents to want to take responsible care of the students. The element of forced participation on both sides must be eliminated in order to build a foundation for genuine trust.

A responsible administrator should carefully evaluate the resources that are available to him and plan to accept those children whom he can

accommodate successfully. Undoubtedly, such a policy will mean that some potential students will not be able to find a place in gurukula at the present. But it is more important that there are no more failures and that every ISKCON educational project becomes a success within the scope of its own aspirations.

If a program is successfully established, even if it is only for a few grades, it can gradually expand and turn into a first-class institution covering a full range. A gurukula with a proven record of competence and achievement will have no difficulty attracting good students and teachers. But an over-extended school, especially where sufficient qualified teachers are lacking, is bound to be an unpleasant experience for all involved and result in deeprooted frustration and loss of faith. Once there has been a serious gurukula failure in a community, it is hard to do anything positive in that area for a long time.

One scheme which is becoming popular is to start a school for five-year-olds and expand it one grade at a time, year-by-year as the original group gets older.

11. Establish Sound Economic Policies

In this age, nothing keeps running very long without sufficient money. I remember some fairly nice gurukulas that suffered for lack of funds. Things went on by sheer determination for some time, but eventually the teachers became worn out from lack of facility and could no longer give their full attention to their real business of teaching.

We are finding that education is an expensive business. Just how expensive often eludes us when we start out. It doesn't seem to be a big thing to find some space and a teacher for a few five-year-olds. But as we expand and have to finance buildings, provide for more teachers, meet government regulations, etc., the costs start to pile up..

Developing projects are often also plagued by inefficiency. When the 5 and 6-year olds turn seven and can no longer be taught with the younger ones, a new teacher may be needed, even though in absolute terms the number of students doesn't justify a second

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teacher. Asramas and classrooms that could be occupied by ten or twenty students are often used by only five.

When the number of students increases beyond eight or ten, the school starts to be a strain on the community resources, and the temple authorities start pushing the gurukula to get its own facilities. The gurukula also begins to be more conspicuous, and government requirements must be considered.

All these things have to be calculated and planned for in advance. It may be a fact that not every community can afford its own school. This must be realistically evaluated.

Don't expect all expenses to be covered by tuition. That may be possible for a fullydeveloped and efficient school, but under any other circumstances tuitions alone will not be sufficient. If the full burden for developing the school is placed on the shoulders of the current group of parents, the result is that the current group is paying for the facilities which will be enjoyed by students who come in the future. In this circumstance, the tuition cost becomes too high, discouraging all but the most well-off from enrolling their children. This has the unfortunate effect of delaying gurukula self-sufficiency by limiting the number of potential tuition-paying students and making it more difficult to reach an efficient teacher-student ratio.

In fact, most public and private schools are subsidized in one way or another, either by wealthy individuals, endowments, or tax collections. The point is that the local community must find a way to spread out the costs of developing a Krsna conscious school in a fair and efficient manner and see that it has both the personnel and finances to develop until it reaches

self-sufficiency. In many cases, total self-sufficiency may never be attained.

12. Do Something!

Perhaps the most important thing is to not become discouraged by the complexities of establishing a Krsna conscious educational system. Lord Caitanya warned that devotees should strictly avoid the association of nondevotees. How then could we think of sending our children to be educated by them? Parents and leaders of ISKCON must realize that they have a solemn responsibility to give the children of this movement a fair opportunity to achieve the perfection of life.

The vision of a system of successful Krsna conscious schools, giving training to devotees from the primary through the varnasrama college level, seems far off. Even one such school would be a great accomplishment.

But success is often measured in a series of small steps. We must be brave enough to take those steps with care, determination and planning. Even if the step we take today doesn't solve the whole educational problem, it is one part of the solution. We can't let the awesomeness of the situation freeze us into a state of inertia.

If you can't start a comprehensive gurukula and varnasrama college, then at least begin with a few grades. If that is too much of a strain on the community, then combine together with other Krsna conscious communities and do something cooperative. If the community can't make any arrangement for a school, at least let the parents come together and cooperate to give their children some kind of educational program. If nothing else, a parent can always take the matter in his own hands and educate his own children. Whatever is done, it is one step toward a complete solution. That step should be taken with determination to always increase and improve until the orders and desires of Srila Prabhupada regarding Krsna conscious education have been completely fulfilled.

Chapter 2

Getting Started

Drops of Nectar

Sri-narada uvaca brahmacari guru-kule vasan danto guror hitam acaran dasavan nico gurau sudrdha-sauhrdah

Narada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacari should live at the gurukula, only for the benefit of the guru. (Srimad-Bhagavatam Canto 7, Chapter Twelve, Text 1)

The spiritual master, the teacher, he did not accept any payment in pound shilling pence. That was not accepted because mostly brahmanas, they used to become the teachers. So they were not accepting any salary. The brahmanas are forbidden to accept any service. So the education was free. So every student, education was free. And village to village education was... So in former days -even fifty years before I have seen in villages- there was some small school, and all the villages boys, they were coming and taking education. So education was very much widespread because education was free in this way. So students were meant to go for begging alms for the teachers. These are some of the regulative principles. Now, that is sacrifice. They sacrificed their labor for the spiritual master, for the teacher, and whatever they got, they surrendered to the teacher. And it is said that after cooking, if the teacher asked the student, "My dear boy, you come and take your meals," then he will take. Otherwise, if the teacher forgets to call him one day for his meals, then he should not go and ask the teacher that "Sir, I have not taken my food. Give me my food." Rather, he should starve. So much penances, so much regulation was there. These are called sacrifice. So student life is meant for sacrifice. They should undergo training under serious regulations and penances so that life may be built up for future hope and future spiritual realization. (Prabhupada's Lectures, Bhagavad-gl-td, August 8, 1966)

Therefore one has to fix his faith staunchly in the bona fide guru. So if one has got bona fide guru, and if he follows that bona fide guru, then his life is success. This is the process. Saksad dharitvena samasta-sastrair. So gurukula means to teach how to become very, very faithful, cent percent faithful, to the bona fide guru. That is gurukula. So you have to teach like that. By behavior, by life, by action. That is gurukula. This sum and substance of... brahmacari gurukule vasan danto guror hitam. (Room Conversation, Paris, July 31, 1976)

Therefore our young men must be trained at the earliest age to not be attached to so many things like the home, family, friendship, society, and nation. To train the innocent boy to be a sense gratifier at the early age when the child is actually happy in any circumstance is the greatest violence. Therefore; brahmacari gurukule vasan danto guror hitam. The brahmacari lives at the place of the spiritual master and works for the benefit of the spiritual master by begging for his maintenance, by cleaning, learning the principles of Krsna consciousness, and engaging in the process of bhagavata-dharma, whereby his life will have a firm, sane

foundation with which he can overcome the forces of maya by strong training in the beginning.

The karmis cannot accept this because they are too much attached to their bodies and cannot tolerate any austerities. Since they are too attached to their children they are even more insistent that the child be drowned in bodily consciousness so that he may avoid all types of austerities and enjoy life to the fullest, thereby going to hell at the earliest age; mahat sevar» dvaran ahur vimuktes tamo-dvararrrr yo~itam sarigi-sarigam. Those who associate with the mahatmas through service to them become eligible for liberation whereas those who are associating with woman or those who are too at

tached to woman are paving their way to hell. Therefore the [karmn school systems require so many codes and regulations so the children will not feel any inconvenience. The training is geared to producing cats and dogs who will feel quite at home in a society of sense gratification. (Letter to Jayatirtha, January 20, 1976)

Guru says there are four principles to be followed, they should be taught in that way. No illicit sex, no gambling, no meat-eating, no intoxication. Guru says that you chant at least sixteen, that should be taught. Risen early, rise early in the morning, that should be taught. So whatever guru says, you have to teach them perfectly, from childhood; then there will be no deviation when they are grown-up. (Room Conversation, Paris, July 31, 1976)

That is the gurukula system. The children should take complete protection of the spiritual master, and serve him and learn from him nicely. Just see how nicely your brahmacarls are working. They will go out in early morning and beg all day on the order of the guru. At night they will come home with a little rice and sleep without cover on the floor. And they think this work is very pleasant. If they are not spoiled by an artificial standard of sense gratification at an early age, children will turn out very nicely as sober citizens, because they have learned the real meaning of life. If they are trained to accept that austerity is very enjoyable then they will not be spoiled. So you organize everything in such a way that we can deliver these souls back to Kr~na-this is our real work. Some of our girls may be trained in colleges and take teacher exams, and their husbands also. As you develop our program there I shall give you more hints. (Letter to Satsvarupa, November 25, 1971)

There are many saintly persons, they are ... brahmacari, or BrahmacarT, they avoid. It is not only for men. It is meant for woman also because here we are dressed like men or woman. Otherwise the mentality is manly, to enjoy, purusa. Puru~a means who wants to enjoy. And yoşik means enjoy. So our relationship in this material world, that either in the dress of woman or man, the mentality is purusa, how to enjoy. The mentality is puru~:a. So when we give up this mentality, enjoyer, because we are not actually enjoyer. Enjoyer is Kr~na. (Prabhupada's Lectures, ~rimad-Bhtigavatam, April 13, 1975)

Tamala Krsna: You said that your Guru Maharaja said...

Prabhupada: "If I could produce Kṛṇa conscious children, I am prepared to produce hundreds of children." What is the use of producing children like cats and dogs? Produce children like Prahlada Maharaja. The whole world will be benefited. Ekaṣ candras tamo hand na ca. Progeny, that is not condemned. Why it should be condemned? Let there be pregnancy, but Kṛṇa conscious. That, our Pradyumna's son, these, all children.

Tamala Kṛṇa: Aniruddha.

Prabhupada: Very nice. They should be trained up properly. Special care should be taken. That is the idea of my Guru Maharaja, a gurukula. Gurukula, we are not going to make some big, big scholars. We don't require scholars. We require ideal men by character, by behavior, by Kṛṇa consciousness. Not by studying grammar. There are many grammarians. Let them study our books nicely, English, little Sanskrit, that's all. Gurukula organize like that. We don't want big, big scholars. Unnecessarily. There are so many scholars in the universities, drinking and womanhunting, that's all. (Morning Walk, New York, July 13, 1976)

From the very beginning of life our Kṛṇa conscious children are getting the opportunity to learn how to chant and dance, so when they are grown up they will not change, but instead will automatically make progress. They are very fortunate. Regardless of whether he is born in America or Europe, a child will advance if his father and mother are devotees. He gets this opportunity. If a child takes birth in a family of devotees, this means that in his last life he had already taken to the yoga process, but somehow or other he could not finish it. Therefore the child is given another opportunity to make progress under the care of a good father and mother so that he will again advance. In this way, as soon as one completes his development of God consciousness, then he no longer has to take birth in this material world, but returns to the spiritual world. (Science of Self Realization, Chapter Five)

In Vedic civilization, boys were trained from the very beginning of life as first-class brahmacaris [celibate students]. They went to the gurukula, the school of the spiritual master, and learned self-control, cleanliness, truthfulness, and many other saintly qualities. The best of them were later fit to rule the country. (Science of Self Realization, Chapter Six)

In the system of varnasrama-dharma, which is the beginning of actual human life, small boys after five years of age are sent to become brahmacarī at the guru's aṛama, where these things are systematically taught to boys, be they king's sons or sons of ordinary citizens. The training was compulsory not only to create good citizens of the state, but also to prepare the boy's future life for spiritual realization. The irresponsible life of sense enjoyment was unknown to the children of the followers of the varnagrama system. The boy was even injected with spiritual acumen before being placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's success in being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplined and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to godhead. (Sṛmad-Bhagavatam, 1.5.24, purport)

Please accept my blessings. I beg to acknowledge receipt of your very nice Isopanisad papers, with Sanskrit, transliteration, translation and purport. You are all very nice devotees. You are very, very fortunate to have the opportunity to be going to this gurukula. It is the only one of its kind in the world. You are the first students and you must set a good example for the others, always being very enthusiastic to learn from your teachers, offering all respects to your teachers, leading the kirtanas with exuberance. In future you will be the leaders of this Krsna consciousness movement, so now you must take this training preparation very seriously. (Letter to Ekendra, Shawn, Christina, May 21, 1973)

Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these I declare to be knowledge, and besides this whatever there may be is ignorance. (Bhagavad-g17a As It Is, Chapter Thirteen, Text 8-12)

The international board of education has defined some general types of Krsna conscious educational programs. These include publicly accessible gurukulas with asramas, community gurukulas with 6sramas, day schools, parent cooperatives, and home schools. The goals, needs, and resources of the devotees involved determine what structure will work best. This chapter gives details for deciding or redefining your structure.

Setting Goals and Priorities

Once you've determined to start a Krsna conscious school, the first step is to decide what kind of school you will have, and to make sure that all the devotees involved share a common vision of the school's purpose and general operation. The devotees who want to start a school, or the ones already so involved, must meet and establish primary and secondary goals. These should be general principles. They must be established according to the desire and realization of the above devotees, as well as the specific external situation.

Failure to take this first step properly has often been a cause of serious problems. On the surface, the purpose and goals of an ISKCON school would seem to be clear, because our founder-acarya himself laid down the basic standards and principles. However, experience has shown that devotees sometimes have greatly varying ideas as to how Srila Prabhupada's instructions should be implemented, and also differing impressions of the applica

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tion of the "time, place and circumstance" principle.

Unity of purpose and method in a project is of the utmost importance. Without clear agreement from all involved parties, the school will constantly be torn, as participants with differing goals attempt to pull the school toward their own preferred visions. At best, this results in a

schizophrenic, ineffective program-and at worst, a totally dysfunctional operation.

It is also important to recognize who is entitled to participate in this goal-setting process. Basically, there are two kinds of schools:

A truly private institution which has been conceptualized, planned, financed, organized and operated by one individual, or a small, tightly-knit group. Such an institution typically has a clear education

al philosophy and methodology, and tries to attract only those teachers, parents and students who share an identical, or nearly identical vision. Standards are rigid and exceptions to policy are rarely made. A community school which attempts to

provide an acceptable education for all children of the community. Many people are involved, and compromises must

often be made in order to get everyone participating.

Which kind of school you have depends on who is providing the money, facilities and manpower. Sometimes teachers or administrators wish they had the first kind of school, where they would have absolute freedom in setting policy. But more often we find our schools are community-based, and decision-making must involve all participants. Therefore, the ISKCON board of education generally recommends that school goals and policies be made by a local board of education-comprised of representatives from the school, the parents, and the local ISKCON administration.

The goals and purpose of your school should be clear enough that they can be stated in two or three short paragraphs and easily understood by any parent or teacher. Below is a

sample of such a statement from one school in the United States. By reading it (and the school rules), a perspective parent could quickly evaluate whether or not it is the right

school for his children:

The purpose of a gurukula education is to enliven and enthuse the student with faith and love for Krsna and a bona fide spiritual master through regular attendance of the devotional programs and spiritually exemplary teachers. The school also aims to provide the child with the necessary philosophical background in transcendental science, and sufficient knowledge of standard academics to allow him or her to pursue his devotional service without difficulty. This academic proficiency should match or exceed that offered by most Western educational institutions, without molding the vulnerable child's mind to the temporary, bodily goals set by such establishments.

The scope of our educational direction goes beyond faith and academics. The traditional relationship of master and disciple enables students to easily realize all good qualities. The students are expected to develop discipline, respect for authority, humility, tolerance, control of the mind and senses, detachment, simplicity, honesty, cleanliness, obedience, patience, and freedom from the bodily concept of life.

Achieving the above goals, the student will be equipped to work fully within ISKCON as a preacher, contribute his special abilities to the creation of a Godcentered society, or live as an exemplary Vaisnava within the larger society. For the serious student, gurukula provides an ideal environment for attaining the complete purity that will enable him to live in the spiritual kingdom of God." (Although this school has no asramas, it requires strict attendance at the full morning program, and forbids karmi television watching.)

After putting the general purposes of the school in writing, the devotees who are (or will

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Steps to Start or Reorganize a School

create local board of education

set immediate and long range goals

1

set priorities

I

decide what people (positions are needed

1 i 1

describe responsibilities organize structure

1

find people and money

1 1

decide spiritual structure decide academic structure decide on

physical facilities

1 I 1 1 1 1

schedules and rules and classroom educational

program standards organization" philosophies

I 1 1 f I

get training : make it suitable'

purchase educational materials purchase educational supplies :

I

1

write a description of your school's , purpose,
spiritual program, ; academic program,' admission procedures, calendar,
tuition, rules, .
and discipline program

admit students

Figure 2-1

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be) involved in taking the primarily responsibility should now write down the general elements required to fulfill those purposes. Again, we must stress that each situation is different. Although we can state that particular goals are best on an absolute platform, each situation has its best solution. Therefore please understand that the following examples are provided simply to clarify the process, not to suggest what is better or worse.

Example 1

School goals: Strict practice of brahminical life; extensive preaching experience; academic

training sufficient to satisfy minimum requirements.

Specifics and priorities:

Facilities that encourage celibacy and chastity.

Fixed-up, serious asrama teachers.

A system of supervision and evaluation of dsramas.

An asrama director who is responsible for arranging sariku-tana programs, etc. An academic system which is efficient, but easy to administer and supervise.

Example 2

School goals: Intensive academic training; basic exposure to Krsna conscious practice and philosophy; varied opportunities for vocational training.

Specifics and priorities:

An academic program that follows the best local schools.

Trained, steady academic teachers.

Teachers who can supervise the children for the morning program. Arrangements with devotees, members, or outside institutions for vocational training.

Example 3

School goals: Academic training equivalent to the materialistic schools in the country or region; exposure to the entire morning program and all Yaisnava practices and philosophy; experience of a simple, austere life in a rural setting.

Specifics and priorities:

An academic program that is standard for the locality.

Steady, trained teachers.

Adults in the community who are willing to let the students participate with them in various community activities.

A vibrant community where students feel a place for themselves when they grow up.

This kind of forethought, goal and priority setting, and sharing of common vision, needs to be accomplished no matter how small or large your planned school is to be.

We can summarize the above process by describing the experience of one American school:

There had been an adequately functioning community asrama gurukula in the community, with about fourteen children aged 5-9. It closed. After some months with no school, the GBC requested devotees to reopen the gurukula. The immediate goal was an adequate academic program with solid devotee teachers. The specific priorities were to find a devotee with experience teaching academics and to locate a building. There were some books and supplies from the previous school. After this was functioning for a few months, with confidence that the school could continue, the devotees involved set long-range goals. They wanted a steady morning program, first-class prasadam, well-planned curriculum, and better-than-average academic instruction. They then made a priority of finding a reliable teacher for the morning program, curriculum development, a garden, cook, and teacher training. As the school has grown, the goals have shifted and enlarged, along with the priorities for achieving them.

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Organization Within School

Small School 1

local board of
education

principal/;

teacher,

'

teachers

cook

maintenance

1 security/ ' treasury ;

Small School 2

local board of education' '

principal/ teacher

I

security/ <

treasury

cook

maintenance

teachers

Large School

local board of
education'
administrator

elementary principal
elementary teachers
maintenance '
janitors, cooks

1

I L I

1 security/ ` treasury :
secondary principal '
secondary ; teachers :.:
Sunday school
principal >
asrama teachers
Sunday school: ` feachers
Figure 2-2

Chapter 2 - Getting Started

Organizing and Deciding Areas of Responsibility

Once the basic elements of the school have been outlined, the next step is ready to be taken: assigning areas of responsibility. The importance of doing this properly cannot be overemphasized. When everyone involved understands clearly what is expected of them, this is a much greater chance than things will work efficiently and peacefully. Whether you are starting a project, or managing an ongoing one, the general steps for assigning and following up on responsibility are the same:

- 1) There must be someone in charge—a headmaster, principal, chairman of the board, etc. His primary responsibility is to see that everyone else does what they have agreed to be responsible for.
- 2) A list of all the different functions which need to be performed on an ongoing basis, plus all onetime tasks, should be compiled.
- 3) Responsibility for each function and task should be assigned.
- 4) There must be a process for continual evaluation, review, and adaptation. For example, if a board of education meets once a month, the chairman should first review the minutes of the previous meeting and see that all agreed-upon tasks were satisfactorily completed. If not, the cause for failure should be identified and corrected. Only then, should the board move on to new business.

A functioning school will have an organization similar to one of the examples in figure 2-2 on page 21. An organizational chart shows the various positions that are needed to run the school, and their relationships.

When planning school organization, keep in mind that it is a generally accepted management principle that no one directly supervise more than nine people. The ideal situation is for each person to supervise no more than five or six others. Also, supervision is generally vertical, not horizontal. In other words, teachers don't generally have jurisdiction over other teachers.

For every staff member, there should be a clear list of specific responsibilities. Every staff member should be aware of each person's responsibilities throughout the entire school, so he knows what to expect from his associates. Here are some typical examples:

Administrator:

General oversight of the school.

Liaison between school and community. Choose staff (with approval of board of education).

Inspire and evaluate staff. Plan school calendar. Admit new students.

Assign staff responsibilities.
Supervise administration of diagnostic and achievement tests. Evaluate instructional program. Be available for counseling with students, staff and parents.

Academic teacher:

Assist with testing and orientation. Plan daily schedule within classroom. Inspire the students. Plan extracurricular activities. Maintain discipline. Follow the academic guidelines set by the school. Conduct parent-teacher conferences. Maintain accurate student records.

Cook:

Do the shopping.

Tend the garden in season. Keep purchases within budget. Maintain strict cleanliness of kitchen. Submit menus that conform to the school's standards.

Follow school guidelines for cooking (no hot spices, all tomatoes peeled).

Have prasadam hot, on time, and in adequate amounts.

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Vaikuntha Children
School Organization

Example #1

Independent School

Example #2

Temple Related School

' ' international board of education
establishes general policies ..
GBC body,>; !' I
international board of education
' establishes general policies

local board of education
locally applies standards

local GBC representative >:
local liason, appoints bowd, evaluates

', principal
puts policies into action
principal
puts policies into action
temple council
helps provide
manpower, sets
minimum standards for jointly used facilities,
:
doesn't conflict with> educational policies

local board of education'
locally applies standards, employs; ' ' finances, enters into contracts'

staff
plans details

staff
plans details ''
Example #3a Example #3b
Temple Controlled School Temple Controlled School

1
international board of education
establishes general policies

GBC body
 1
 international board
 of education
 local GBC representative
 ', appoints board, evaluates '
 local GBC' representative
 '
 :
 local temple board
 with school committee
 locally applies standards
 local temple board
 temple: president
 appoints principal and staff, evaluates
 local board of ' education '
 temple president ,

 principal ',
 puts policies into action

principal security guard/
 treasurer
 maintenance
 man
 teachers Figure 2-3
 Chapter 2 - Getting Started

I I
 1-23

It is very important, when writing an organizational chart and descriptions of responsibility, to establish lines of authority not only within the school itself, but from the school to the local temple, local GBC representative, and international board of education. If you teach even one student outside your family, everyone must understand who sets the standards and make decisions in spiritual, academic, and general (use of rooms, hours of instruction) matters. We can group ISKCON schools several ways, according to the type of relationship they have with local and international authorities. This is illustrated in figure 2-3 on page 23 and explained as follows:

1. One type is completely independent of the local authority. Its building and land are privately owned by ISKCON members. Funding and personnel come completely from the community of devotees and friends. In such a case, which is very rare, the local temple would only have concern if and when the children attend programs there.
2. Another arrangement is for the school to be a separate department either under the local GBC representative or local temple president (or temple council). The school may be independently financed and run but is on ISKCON property and uses as staff members devotees who also work under the temple president. This can lead to misunderstandings unless the lines of authority in various areas are clearly drawn and agreed to. This arrangement is fairly common and growing.
3. The relationship which was, when gurukula was first established in ISKCON, the only one, is where the school is completely under the direction of the local temple president (or temple council). It is in the same category as the deity department, or kitchen department. Although this arrangement is fairly straightforward, relationships of authority still need to be delineated. Devotees who are involved need to know who they can approach with a suggestion or problem about the school. These different relationships apply also to home schools and parent-cooperatives, depending on whether or not classes are held on ISKCON

property, and whether or not the parents are directly working under a temple president.

Please don't think the above process only applies to a large, complex institution. In a small school, one person often "wears more than one hat." In such cases, it is even more important to define areas of responsibilities. A teaching principal, for example, should not also have to shop and pick from the garden! If an individual finds himself with more responsibilities than he can possibly handle, he needs to set personal priorities. First, set overall priorities. The most important duty is your own sadhana. You cannot be a good teacher/principal if you don't attend the morning program, chant sixteen rounds, and study. Your next priority, if you spend any time directly in the classroom, is your students. Administrative duties are next. However, various items take first priority at different times. It is wise for the overworked teacher/principal to set aside a regular time each day/week for administrative duties. In this connection, we quote from Srunad-Bhagavatam, 10.9.5 purport:

Everything in the household affairs of mother Yasoda was meant for Krsna....Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yasoda was not unjust when she left her son to take care of the overflowing milk. On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Krsna in Bhagavad-gita, 10.10. In Krsna consciousness, everything is dynamic. Krsna guides the devotee in what to do first and what to do next on the platform of absolute truth.

New and very small schools may wonder whether or not they need a local board of education in the beginning. If there is no board, the principal will have to make all the local

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policy decisions. This is a very bad idea, because he is the one who is carrying out the policies, and will sometimes meet student, parent, or temple resistance to these policies. The principal desperately needs a buffer. There needs to be school policies, not his own policies! A parent cooperative should have all the parents as the "board" rather than putting the burden of decisions on the teacher. A home school usually means that the mother is doing the bulk of the teaching. However, the father should at least be involved to the extent that he and his wife are the school "board." Do not ever have the same person make and execute all the administrative and curriculum decisions!

In summary, getting started or reorganizing involves deciding the immediate and longrange goals, specifics and priorities, what people are needed, their responsibilities, and how they will structure their relationships. It is essential that the school administration go through the above process, regularly, once a year or once every two years.

See related article in appendix D titled, "What a Local Board of Education Can Be."

Money

Once we know what we need, how are we going to pay for it? Obviously, a home school or parent cooperative would have to be financed by the parents involved, so we will only consider day schools and community or publicly accessible asrama gurukulas.

The initial expense of starting a school can be overwhelming. Buildings, textbooks, and supplies are costly. In the beginning, many schools use already existing buildings. Make sure these conform to the local fire codes.

It is often hard to raise initial building money for a school that doesn't yet exist! Even with existing buildings, the cost of operating materials is high. The devotees who are organizing the school may need to have a fund-raising campaign for this purpose. Also, it is not necessary to get everything at once. Start out with

Chapter 2 - Getting Started

the basic essentials, and add as you are able. One note-many people would rather give a specific gift, rather than money. You can approach people with catalogs and order forms, asking them to buy items-a globe, math books for the third grade, etc. This works well with friends of the temple, and the children's grandparents.

Everyone will accept that parents have the primary responsibility for providing for their children's education. But putting together a school system for ISKCON also requires the involvement of the Society on both an international and local level. Therefore, the ISKCON GBC board of education has mandated that the responsibilities must be shared between the parents and ISKCON.

Local ISKCON leadership should provide reasonable assistance in the form of space for classrooms, access to manpower, support facilities, and even financial help during the initial period. This is necessary because the scope of the required facilities is simply beyond the means of the small number of parents in most current ISKCON communities-no matter how responsible or well-intentioned they may be. We would also hope that farsighted temple leaders understand that their communities will never develop beyond a certain point unless there is facility for education.

On the other hand, the board of education expects the parents to be responsible for all the ongoing expenses of the school, which should be covered wholly or primarily by tuition. Parents are also expected to give part-time assistance in practical school work, and should be prepared to engage in extra fund-raising projects if tuitions are not sufficient to cover expenses.

In most cases, schools will start out small, and a plan will be needed to keep expenses low. Such a plan could include:

- Teachers with low overhead (for example, a woman whose husband supports her and is willing to let her teach for free or for a minimal salary, or a brahmachari

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whose temple authorities are willing to allow him to do some teaching).
Multilevel classes.

Reusable materials.

Used furniture and supplies. (Try schools that are closing.)

The tuition needs to cover ongoing expenses, but be reasonable for your community. It is probably wise to see what various boarding/private schools in your area are charging.

However, in the attempt to keep expenses low, common sense must be used. It may be important to find teachers who are volunteers or are willing and able to live very simply. However, once finding such teachers, they should be given enough money or facility so they are not in anxiety. It is a sad fact that many excellent teachers are engaged in other service because they could not peacefully maintain themselves or their families. We show our appreciation partly by the willingness to compensate good people fairly, without debating over every penny.

We state this elsewhere, but it bears repeating-watch for "hidden" expenses. Teachers who are fully maintained (housing, vehicle, children's education, medical) are a big expense. Any children attending for free (because their parents are teachers or VIP's) can put a serious strain on the school treasury. Be careful and honest when evaluating the actual cost of engaging a person.

Even with tuition and careful budgeting, most schools' ongoing expenses need extra help until the school reaches a level of efficiency. By "efficiency" we mean that the size of the student body is large enough that the tuitions cover all the basic operating expenses. Even efficient schools may need monetary help with extras, such as a computer or video machine.

When extra money is needed, there are two basic approaches to filling the gap: 1) stipends, and 2) fund-raising.

In many countries government and private grants are available for this purpose. These

generally require a devotee to spend many hours in research, writing letters, and meeting with organization officials. Some devotee businessmen, or temple members, may also be willing to give a regular contribution. Sometimes a principal or local school board member may start a business with the express purpose of supporting the school. There are also several existing schools which are receiving temporary stipends from the temples they service.

When done properly, fund-raising is also a good source of extra money. Usually, people are more willing to give for specific projects or school improvements than they are for general school operating expenses. But be careful, as some ideas take more time, energy, and money than they generate. Auctions, benefit dinners, and student performances are all time-tested. See what private schools in your area do to earn money.

Legalities

First, find out the legal requirements for a school in your area. In America, requirements vary widely from state to state. Laws change, and sometimes rapidly. The home school movement, which is gaining momentum around the world, often generates enough political pressure to change the laws. Therefore, we will make no attempt to define specific legal requirements.

The best place for learning your local laws is probably a local home school or private school organization. These often produce free legal newsletters dealing with home and private schools. In America, most of the organizations who are concerned with the law are Christian. Their schools are numerous and often large. When dealing with them, do not generally make it obvious that you are Krsna's devotee, so as not to disturb their sectarian feelings. There are "alternate" school organizations that can also be a good source of information and advice. These people are usually more favorable to Krsna consciousness.

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You may wonder if you need a legal school and how you will comply with the laws. It is generally possible to start a very small school in a temple or a devotee's home without initially concerning oneself with legal requirements. Eventually, however, the school will become known and will have to become accountable. Also, it has been our experience that parents feel more confident with a legal school. Depending upon your location, your school may need to be legal in order for your students to get "credit" for their education. This is not presently true anywhere in America.

By "legal" we do not mean "accredited," at least not in the United States. In the U.S. accreditation is done by private organizations which in turn may be recognized by the government. Legal requirements cover the type of building materials, space per child, handicapped access, required number of hours of operation per year, and sometimes curriculum requirements and teacher qualifications.

If we can be legal without jeopardizing our spiritual purity, now or in the future, it is certainly less anxiety, in the long run, to cooperate completely. Government approval, however, often means creeping infringement on the essence of your spiritual program. Suppose, for example, that your local government mandates a certain curriculum. Even if you presently can institute it without compromise, by agreeing to this government control you set the stage for them to later impose on you a curriculum that you cannot accept. And suppose they start to mandate how many minutes or hours of each subject you must teach? And from what book? Such rules are not improbable. Government money is also a tricky area. In some countries, the government offers financial aid to private schools. However, our experience is that it almost always comes with gross and subtle strings attached. Therefore, we

strongly recommend that you avoid accepting money from your local school district. The best arrangement with the local school

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authorities is an informal understanding that, "We won't take any of your money, and you leave us alone." In some countries, Australia for example, this is not possible. There, you are either government approved, or you are closed. So if you are approved to be open, the government is required by law to give you money. Just remember, "You never get anything for free." Another sticky problem is teacher requirements. Often, these are very reasonable. Sometimes, however, all teachers need a certificate that can only be obtained completing a government-approved teaching course and practice-teaching in government-run schools. If such teachers already exist within the community, well and good, but this is rarely the case. However, we wish to cooperate with the government without sacrificing our principles and there are often ways to get around strict requirements. Perhaps one or two teachers with certificates can supervise others who are their assistants. If we cannot avoid having our teachers receive degrees or certification, we can try for these in ways that are not at variance with our Krsna consciousness. This is explained under "Training Teachers" in chapter 3.

If you absolutely cannot comply with government regulations at present, make a plan to gradually do so. Most officials will cooperate, if they see that you have sincere intentions.

Legal Resources -United States

Christian Law Association, P.O. Box 30290, Cleveland, Ohio, 44130,216-696-3900

National Association for the Legal Support of Alternative Schools, P.O. Box 2823, Santa Fe, New Mexico, 87501, 505-471-6928

Home schools only-Home School Legal Defense Association, P.O. Box 950, Great Falls, VA, 22066,703-759-7577 (Excellent)

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Chapter 3

Resources

Drops of Nectar

Sri Caitanya Mahaprabhu has said that in order to preach, one must live a practical life and show people how to do things. Apani acari' bhakti sikhaimu sabare. One cannot teach others unless he behaves the same way himself. (~rimad-Bhagavatam, 5.4.8, Purport)

I am especially stressing the importance of our Dallas gurukula for training up the next generation of Krsna consciousness preachers. This is the most important talk ahead. I am seeing practically how wonderful the children are coming out. Therefore, we shall be very, very vigilant and careful to maintain the highest standard of temple atmosphere and conduct in Dallas. You may install Radha-Krsna deities and worship Them very, very gorgeously. Simply by associating with the elderly members, the children will learn everything. So, the quality of the elderly members must be also very much to the standard of excellent Vaisnavas; otherwise, the children learn by example and they will very easily be misguided if their senior god-brothers and god-sisters are themselves neglectful. I shall certainly come there to Dallas to see how things are going on as soon as there is opportunity. We must develop our Krsna consciousness school at Dallas to be the model for education in all the world, and let anyone see our Krsna consciousness children and they will immediately understand the importance and necessity for such education amongst the citizens at large. Otherwise, the children of your country and other countries, they are simply growing up to be sophisticated animals, so what good will their education do? But if they will agree to try to understand our Kr~na consciousness education or way of life and allow their children to be educated by us, they will see them come out as the topmost citizens with all good qualities such as

honesty, cleanliness, truthfulness, loyalty, etc. So that is a very important work and you are especially responsible to make it successful. All other GBC men should give you all assistance

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for building up the standard there. (Letter to Satsvarupa, July 1, 1972)

That school is very, very important business, and the best man must be found out for taking charge there and developing it nicely, and if he sticks and works hard to build it up, that will please me very much. (Letter to Satsvarupa, November 5, 1972)

It is not necessary to say that women only can instruct the girls and men only can instruct the boys, not when they are so young. (Letter to Chaya Dasi, February 16, 1972)

One thing, if a devotee is shaky in his Krsna consciousness, how he can teach the children? Unless one is firmly convinced about Krsna consciousness, I don't think the children will learn properly from such a person. Other experienced teachers may be called from other centers. (Letter to Satsvarupa, February 16, 1972)

In teaching the children, you should refer very carefully to my books. The qualities of a brahmana as mentioned in GTta chapter 18, text 42: Samo damas tapah ~ocam. You must teach these qualities. These qualities will naturally come out, if you just give the process purely. The information is there in my books so if you strictly adhere to them then your program of teaching will be successful. First of all you must teach by your personal example. This is the principle of Lord Caitanya Mahaprabhu (apani acari' bhakti pracaram). So you yourself must chant 16 rounds and follow the regulative principles and automatically they will do as you are doing. Then they will become strong Vaisnavas. (Letter to Hiranyagarbha Dasa, August 19, 1974)

Satsvarupa: They had another question, whether these sannyas7s' widows, that they would like to engage them, those who want to do it, as teachers. They think that would be a good... Prabhupada: That's nice. (Room Conversation, Bhubaneswar, January 31, 1977)

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Teachers-the Main Resource

Definition of Teaching

As Krsna conscious teachers, we need to begin with an assessment of our purpose. Each school may have a broad, overall goal achieved in daily increments by individual teachers. All schools under the direction of Srila Prabhupada will probably state their goal like this: We want to train our children to develop saintly character as described in the Bhagavadg&ta (cleanliness, detachment, simplicity), inspire firm faith in Krsna and guru, and provide academic training to prepare them for a life of service to Krsna. It is important that these general goals then focus on specifics. All teachers must be in harmony with this overall vision before they can think of how to achieve it.

What is teaching? The following is from Teaching for Learning by Louis Rath.

1. One very important aspect of the total teaching performance is associated with informing and explaining.
2. The tasks of a teacher involve showing how. New skills and techniques are often taught in this manner.
3. The existing curriculum and supplies are never completely adequate for every child. Teaching involves supplementing the existing curriculum.
4. In our society another requirement of teaching is to provide opportunities for children to think and share their thinking with each other.
5. The teacher is expected to guide the development of values.

6. The teacher is expected to relate the life of the community to the work of the school, and that of the school to the community, with the direct object of enriching both.

7. It is expected that every teacher will do those things which contribute to a classroom climate in which every student may earn status and respect from his peers.

8. Teachers are expected to create a relatively secure emotional climate to facilitate learning. This involves attention to the emotional needs of the individuals who make up the group.

9. Teachers are expected to have the skill to diagnose behavior and academic difficulties and remedy them.

10. All teachers are expected to have competence in evaluating, recording, and reporting on educational matters of concern, not only to the students in the classroom but to the institution as a whole.

The following is from The Seven Laws of Teaching by Milton Gregory.

1. The teacher must know that which he would teach.

2. The learner must attend with interest to the material to be learned.

3. The language must be common to teacher and learner.

4. The truth to be taught must be learned through truth already known.

5. Excite and direct the self activities of the pupil and as a rule tell him nothing that he can learn by himself.

6. The pupil must reproduce in his own mind the truth to be learned.

7. The completion, test and confirmation of the work of teaching must be made by review and application.

The Procedures Manual of Christian Light Education restates the above as the following principles of learning.

1. The student must be placed on a level of material where he can function effectively.

2. The student must be controlled so he can absorb and experience the material.

3. The student must be motivated to the point of wanting to learn.

4. The student must set goals.

5. The student's learning must be measurable.

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The Perfect Teacher

6. The student must assume responsibility for learning.

7. The student's work must be rewarded. Definition of a Teacher*

Having excellent devotional qualifications is not enough to be a good teacher. Even though one cannot be a good teacher unless he is a good devotee, one can be a very good devotee and a very bad teacher. Everyone has different qualifications according to his situation in various varnas, and one may have a propensity for being a first class pujari or farmer, rather than a teacher.

Teaching is more than simply knowing the subject matter one is supposed to teach. Above everything it means knowing how to deal with children on the various levels of their daily life: their happiness, distress, anxiety, fear, frustration, emotional disturbances, physical conditions, exaltation, frivolity, playful nature, anger, challenges, fights, efforts,

*Adapted from Jyotirmayi Devi Dasi.

simplicity, naivete, affectionate and confident nature, lying tendency, and need for love and security. Gurukula is meant to form the character, not just to give knowledge. This involves training everything in the child-his physical emotional, mental and spiritual requirements in addition to the intellectual. The teacher must therefore be sensitive, emotionally and mentally strong, self-controlled, equipoised, determined, with willpower and experience. One cannot become a good teacher without experience.

One must be sincere and determined before deciding to become a teacher. It is not a service that one takes for a few months and then leaves. It takes about five years to become really successful in this service.

Teaching is very mentally exhausting work. The teacher must always be a good example and self-controlled at least as long as he is seen or heard by the children. As far as possible he must always remind the children of Krsna at all

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times of the day and throughout all kinds of activities. At every moment a teacher has to subdue his own material tendencies, desire, and problems for the sake of the children. Although a devotee may not make this sacrifice for his own spiritual life, he must do it for the children. This sense of responsibility is essential. Without it, no one has the right to become a teacher. He cannot sacrifice the children's material and spiritual needs for his own. A teacher's influence on a child, through his words and actions, is formidable. He can perfect or destroy a child's material and spiritual life.

There are great spiritual and material rewards from being a good teacher. A teacher's spiritual strength and stability will increase. A serious teacher will make very rapid advancement. This service, like many others that are directly preaching, perfectly illustrates the Bhagavad-gita's 68th verse of the 18th chapter: "For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me." The teacher also feels emotional, mental, and intellectual satisfaction. He has the happiness of being greatly loved by so many children. There is joy in contributing to the happiness and spiritual progress of these devotees. At most times of the day, the teacher has the thrill of stimulating and interesting discussions about Krsna conscious topics, reminding us of Bhagavadgita 10.9.

Teachers must be a good example, materially and spiritually, at all times when with children. We teach by example as well as instruction. The teacher is as carefully watched by the children as an actor on a stage. Whatever he does the children judge, praise, or criticize-and imitate. When they are young, they just accept the teacher's behavior as being standard Krsna conscious practice and imitate naively. When they are older they often imitate the wrongs as an excuse to display their own material desires. Know that a child is always more keen to imitate a materially pleasing defect or error than a spiritually

advantageous but materially unpleasant quality or a good action. Older children, who can discriminate between Krsna conscious and materialistic words and actions, judge the whole movement from the teachers and devotees around them. Even before endeavoring to correct a child's bad qualities and errors, therefore, one should correct one's own.

The teacher must be self-controlled. When a teacher has personal problems in Krsna consciousness, he must never tell the children about them. They are not his confidants. He should also not let his activities as teacher be influenced by his mental state. On his own he can cry and be disturbed, but in front of the students he must always show happiness, equilibrium, and conviction. This does not mean that he should never show any personal feelings. He can display feelings of displeasure and pain as long as they are related to the children and used to train them beneficially. The teacher must also be aware of a common pitfall. Sometimes adults think that children are so unconscious that we can do and say things in front of them of which we'd be ashamed in front of adults. Children may not say anything at the time, but they register and remember it.

Finding Teachers

So, now we know what we wish to accomplish-right now and in the future. We broke up our goals into steps and decided what positions need to be filled to have devotees who will take responsibility to put those steps into action. How do we find such people?

Look first of all at yourself. What position(s) are you ready to fill immediately? What can you do with more knowledge and training? Next, look at your immediate community. Talk to everyone about the possibility of helping start/run the gurukula. Krsna sometimes surprises us by revealing eager, qualified people in unlikely places. Finally, consider devotees you know in other communities. Would any of

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them be able to relocate? You may decide to advertise for staff members, as well.

After you have a general idea of possible teachers/staff, make sure you know the people well before they actually deal with the children. A formal process for this is described in chapter 4, under "Staff-Hiring." Some ISKCON schools have had difficulty with unscrupulous people who wish to interact with children for a sinister purpose. Be cautious.

The commitment to teach involves thoughtful review. Before teaching, it is important to know that Krsna and guru are directing us to this service. Such conviction will keep us strong in times of difficulty. We need to individually review our reasons for teaching. Do we have firm commitment to the authority of guru and sastra? Do we enjoy working with devotee children? Although all teachers may not have had classroom experience before teaching in a particular school, it is important to have experience in some teaching/preaching capacity. Every temple has programs where devotees teach friends, new members, and children about philosophy. You may have experience teaching cooking or deity worship, accounting or farming. It is unwise to begin classroom instruction without some experience with teaching in general. Not all of us have a knack for teaching, no matter how much we may be needed.

Training Beginning Teachers and Staff

You may be blessed with local devotees who are strong in their sadhana, willing to help, and filled with experience for the needed position. Most of us are not so fortunate all the time. Therefore, training is a necessity for all teachers. We may tolerate an adequate cook who needs further instruction and experience, but we need superior teachers.

We will assume here that all prospective teachers are fixed-up, initiated devotees. Such teachers need two types of training-theory and practice. By reading this book and taking

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advantage of the suggested resources, administrators and teachers will have a working knowledge of theory. It is of course expected that such knowledge, being dynamic, will grow through in-service programs. But this is enough to begin. Unfortunately, practice can only be achieved by practice. Every teacher must start somewhere.

Practice and experience should, if possible, be gained in a classroom where the same educational approach and teaching materials that the teacher will use are employed. If that is impossible, prospective teachers and administrators should observe other schools with similar approaches and materials. A feel for and confidence about teaching doesn't necessarily have to be gained in a formal classroom. Work with children in the nursery school, or at the Sunday feast. Get experience teaching by teaching others how to cook, or how to practice Krsna consciousness at home. It is an actual fact that, if you sincerely desire to teach in order to please Krsna, He will carry what you lack. That doesn't necessarily mean that you will be enlightened from within like Lord Brahma, but that Krsna will give you opportunities to gain teaching experience.

Most teachers outside of ISKCON receive their training through university courses and certification. Srila Prabhupada did allow devotee teachers to get university training for legal reasons. If this is legally required, you

may be able to have some teachers with legal credentials supervise other assistants without these.

Prabhupada's approval of college training doesn't imply encouragement. He felt that the qualifications for teaching are gained through primarily a spiritual process. Most devotee teachers feel that the problems of university training are serious.

The main danger is materialistic association, about which we should be very careful. In fact, since about 1913 the entire goal and method of education has undergone a drastic change in the West. The teachers' colleges have become

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a stronghold of the most sinful and atheistic philosophies. The results of modern teacher training are often students who have no sense control, no respect for authority, no religious principles, and not an inkling of love for God. Modern students often have very little useful academic skills, either. They are suited, at best, to be a sudra in a company or factory. These results have come about from the intentional, strategic ploys of those who teach teachers. Their methods, ideas, and very foundation are the antithesis of Krsna consciousness. It is not a fact that students are full of bad qualities in spite of expert teachers who desire their real wellbeing. Unfortunately, many non-devotee teachers are more or less innocent. They don't understand the implications and effects of the techniques they so diligently learned in the university. The rare teacher who is dedicated to superior academic learning, and the even more rare instructor who also cares about the students' character and values, soon gets "burnt out" by the system and often takes up another profession or surrenders to the status quo. This is the result of purposeful demons who are directing teacher education.

We should also understand that the very nature of the teaching profession has drastically changed in the last hundred years or so. Teachers used to be brahminical. They lived simply, sometimes supported by various families in the local community at different times in the school year. They understood that their profession worked for the welfare of humanity. Even these standards are far below the guru or his assistant in a gurukula! But now teachers are common laborers. They form unions and regularly strike for more pay and benefits. They have brief, impersonal relationships with the students. Many teachers see teaching as a temporary means of attaining a higher paid job as an administrator.

Having said this, some devotees may find a suitable program that they feel overcomes these problems and which would best serve their needs. As a general rule, however, training programs should be with other devotees as far as possible. When we need help from materialists, the relationship should be formal and brief. Education is one of the main weapons of the illusory energy. We can never assume that a materialist's motives and methods are benign and easily dovetailed with Krsna consciousness. When in doubt, we do well to humbly consult other Vaisnavas. When we decide that we must take help from outside ISKCON, look for teachers and organizations that stress personal "religion" and morality. There are materialistic individuals and organizations who, more or less, desire genuine spiritual and high quality academic education for children. When we use their help in Krsna's service, these people get the benefit they actually desire. Secular, impersonal, and immoral philosophies can pollute the mind of an advanced, serious teacher if he's not vigilant.

Sometimes it is best for our service to get a college degree/teacher certification. In that case, it is possible, anywhere in the world, to get such a degree through independent study, particularly if the devotee had some formal college education and has done much practical work within ISKCON and/or the gurukula. It is feasible to maintain a full program of sadhana and teaching and at the same time finish one's degree. In most cases this can be accomplished with little or no time in a classroom. For

example, suppose the teacher is planning to institute a concept learning program for his third to sixth graders in geography. This service, which he was going to do anyway, can be presented to the appropriate department and be counted as college credit toward his degree. Courses within ISKCON, such as daily Bhagavatam classes, or the adult education programs of the Vrndavana Institute, can be used toward college credit by preparing a portfolio.

Most primary and elementary teachers can gain the knowledge and experience they need to become excellent teachers without university courses or degrees. Even on a high school level, a devotee who is intelligent and a fast learner can teach with a good curriculum, whether or not he has a college degree. The

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best program for a new teacher is to observe and assist an experienced teacher, and participate in the school's ongoing training program.

Even the most confident and experienced teachers feel encouraged if they get ongoing opportunities to associate with other teachers and share skills and ideas. The school staff will become very loyal if they feel that the institution cares about their individual spiritual and "professional" growth. Each devotee should want to see himself and his associates improving their service. It is a source of great personal satisfaction to serve Krsna with expertise, and a staff member who feels such happiness will function with ever-greater enthusiasm.

There are many types of in-service training and they should all be used whenever possible. First, all teachers should have access to books about teaching in general and their subject matter. The principal must keep himself informed about the most rewarding and up-to-date books. The school should subscribe to education and teaching magazines which are made easily available to the staff. Some teacher training programs have audio and video tapes for sale. Have such tapes and the equipment to play them accessible. Some schools have a formal "seminar" based around such tapes.

Use your expert teachers to teach others. A large school can have yearly workshops where each teacher gives a presentation in his area of expertise. Even in a very small school, the principal should make sure that any teacher's good ideas and techniques are passed on to others, even if informally. Arrangements should be made for teachers to observe each other's classrooms.

All teachers should, if at all possible, attend at least one conference a year when they are exposed to many workshops and exhibit booths. It is best if teachers can attend ISKCON conferences, as devotees have a unique perspective. The association of other devotee teachers is most enlivening. Private and home

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school conferences are valuable if there is no alternative.

Sometimes a particular teacher desires training in a specific area, such as teaching foreignspeaking students. The principal should have a file of various community resources for adult instruction. The school should give the teacher the necessary time and money for such training. This will be paid back many times in the loyalty and competence of the teacher.

Some teachers will find it helpful to visit local schools periodically to see a different curriculum or teaching approach. For example, a nearby private school advertises an individualized program. You can usually arrange a brief visit to see it in action and learn if it is something you can apply in your classroom. Watching expert teachers at work can give inspiration and specific help.

Sometimes devotees who've been teaching for many years without a college degree may decide to earn one as part of their ongoing training. Or they may see the need for specific training offered in a college or university.

Please refer to the section on training beginning teachers for ideas and resources in this regard.

Resources

ISKCON would like to have regular conferences and workshops to help teachers and administrators in many areas. In addition, you may want to take advantage of local conventions sponsored by outside organizations, such as private and home school groups. At conferences you can usually review and purchase curriculum materials that will help achieve your academic and spiritual goals.

Bhurijana dasa offers a workshop in assertive discipline, and Sri Rama dasa teaches a workshop in interpersonal relationships. A six-month teacher training program is now offered by the VIHE.

It is extremely helpful to subscribe to magazines for educators. "ISKCON Education" is essential. Magazines designed for govern

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ment schools are practically useless. You will however, find many ideas in private and home school publications, although we recommend them with reservations. Two of the best are The Teaching Home and Home Education. There you'll find much guidance for the nonprofessionally trained teacher and multilevel classrooms.

Recommended books:

Teaching for Learning, Louis Raths, Merrill Publishing Company. This is a general overview of what makes a good teacher and school.

Classroom Question-What Kinds?, Norris Sanders, Harper and Row. This is an analysis of different levels of thinking in students and how to evaluate them.

Schoolproof, Mary Pride, Crossway Books. Light and easy reading that covers all aspects of education. It contains many excellent points.

Recommended with reservations:

Marva Collins' Way, Collins and Tamarkin, St. Martin's Press. This is the story of a woman's fight to improve education for disadvantaged children. Many of her successful methods are explained.

Procedures Manual, Christian Light Education. Detailed instructions for a mastery learning/individualized program.

Conferences, recommended with reservation:

ACSI (Association for Christian Schools International)-The places and dates are regularly listed in The Teaching Home. These are comprehensive and professional, for the administrator, teacher, secretary, or librarian in a private religious school. From the workshop descriptions, choose ones that focus on facts and techniques rather than philosophy. At these conferences, hundreds of publishers have booths where you can purchase or review material and ask questions. These booths alone are worth attendance, especially for schools that are making curriculum decisions. Don't go in devotee clothing.

Occasionally Bob Jones University has regional workshops. Although their textbooks are extremely Christian and sectarian, their academic conference is all business. These workshops are probably the most valuable available. Don't go in devotee clothing. (Please note that they only display their own materials.)

Various home schooling or alternate schooling organizations hold regional and/or national conferences-Most English speaking countries have such organizations. You can often attend these openly as a devotee. Educational approaches can differ widely, and you need to do some advance research to see if the conference is suitable. Most of these conferences have exhibit booths from educational publishers and suppliers. These are often listed in Home Education Magazine. In addition, the Teaching Home lists all the home school organizations worldwide. Contact your local organization to inquire about their conferences. Also, local "alternate" schools can often connect you with conventions.

Audio and Video tapes of workshops for teachers and school staff are available at an ACSI conference. You can purchase excellent tapes by mail from Bob Jones University, although they tend to be overly Christian. Choose carefully.

For information on independent college degree programs (international): Bear's Guide to Nontraditional College Degrees, also, College Degrees by Mail, Ten Speed Press, P.O. Box 7070, Berkeley, CA 94707.

For a historical understanding of Western education, teachers, and teacher training:

The Graves of Academe by Richard Mitchell. This scholarly book, with advanced vocabulary, is a very funny history of the demise of the educational establishment. It is useful for understanding what types of materials and courses to avoid.

Is Public Education Necessary? and NEA, Trojan Horse, by Samuel Blumenfeld. Al

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though this is very biased toward Calvinistic Christianity, it is an informative history of public education in America, and to a lesser extent, in the West in general.

Change Agents in the Schools, Barbara Morris. Evidence of how modern schools want to change our children's character and ideals, rather than educate them in skills and facts.

Facilities

How do we know what we need?

Generally, we don't wait to open a school until we have a building built from scratch to our specifications. The children are usually there and needing a school soon or now. In such situations we may make some temporary facility while planning a permanent situation.

Each school has to examine its own goals and community when choosing how much to plan for the future. Financial considerations are often the deciding factor. How many school-aged children are attending your school now? Approximately how many can be expected in one year? Two years? Would more students come if you had better facility?

We need to remember that parents and people in general often judge a school primarily by externals. We discuss this at length in "relations with parents and community." Therefore a clean, neat, spacious classroom without unnecessary distractions can change the atmosphere for the community, teachers and students. At the same time, Krsna conscious education is an emergency-students shouldn't have to attend materialistic schools while they wait for "ideal" conditions.

When deciding on how much and how many rooms are needed, look at the number of classes (grades or multilevel groups) rather than the number of students. There probably is some local requirement about square footage per student. This should be adhered to.

For most schools, the ideal grouping would be as follows-one classroom for the begin

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ning, primary, students. This level one could be kindergarten through second grade (ages five through seven or eight). Level two's classroom has the elementary students, grades three through five (ages eight through ten). Level three classroom has upper elementary or junior high students, grades six through eight (ages eleven through thirteen). Another classroom is needed for high school, grades nine through twelve (ages fourteen through eighteen). If you have both boys and girls, it is highly desirable that there be separate classes in levels three and four. Therefore, the ideal facility for a multilevel school with both boys and girls, grades

kindergarten through twelve, would have six classrooms. (one each for levels one and two, and two each [one for boys, the other for girls] for levels three and four)

If there are not enough students, teachers, or classrooms to have six classrooms, levels two and three can be combined. Levels three and four can also be combined. With a very small number of students, you can combine levels two, three, and four. This arrangement, however, will not work with the inexperienced teacher or with a large group. (The number of children that can be taught in a classroom of levels two through four depends on the educational approach, materials, and expertise of the teacher.) Level one should be taught separately because these beginners need a tremendous amount of the teacher's attention. Level one students can be taught with other levels for brief periods, such as a few days, if there is an emergency. In a home school with both beginners and older students, the parent is wise to schedule at least some time with the beginner when the other children are engaged in independent work or nonacademic activity. In addition, she can have an older child tutor the younger while she works with a third.

A large school that could have three separate classrooms for level one, divided by grade with ten students in each class, might still wish to have a multilevel structure. The advantages are that the school needs less classrooms, and the students have more academic flexibility.

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Different Ideas for Semester. Breaks ''

by tri Rama Dasa ''

Teachers and parents often gage those older and very

,
greet the periodic ' semester active' boys. , So for the last
• breaks/vacations' with a mix-::: few years Murlivadaka Dasa,
ture'of relief and horror. Most of the`Alachua, FL gurukula, everyone
enjoys the breaks ' has been taking a group of And the change of pace they
those older' boys on a trip < provide, but : some , problems around
America, :, attending keep surfacing, break after festivals, preaching and
break,, year after year. taking 'a lot of Vai~nava'asso
It is not easy for parents ciation. The Vrndavana who are engaged in full
time gurukula has been running a : service to take two weeks off
'similar: program for the boys from their work two or three who remain in
India, and both ' times a year; and devote that > programs have been highly

time completely to their successful
children' Unfortunately, the ' The Swedish gurukula is alternative is often
insuffi- planning something' similar, cient supervision of the child- ' but
with adaptations for a'' ren, who then irritate their different break
schedule of parents with bad behavior
because they got too little sleep' or didn t chant any , japa,' etc.
Usually,' some kind of balance can be worked out, but often by the end of
the first week, signs of strain are clearly showing, and by the time
students come back to school, `they've lost any semblance of ' regulation,
- much to the exasperation of
• their teachers.

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"We instituted this after the headmaster's meeting in Lake ' Huntington <
where everyone ' complained about the'migya : during breaks and the
problems reorienting the ' children when they returned.
"This system requires some flexibility, but has proven'itself successful,
In that > the children never have those awful weeks of running wild while

their parents' are too busy, with their normal full service. They go with the parents when the parents can arrange free time from regular duties to spend with their children. Also, the children feel more centered in the gurukula than in their homes since school is always going on.

"Initially this program was difficult and confusing.

Everyone was conditioned to wanting their breaks afraid they wouldn't actually get them. But now teachers, students, and parents are all very satisfied and it is de

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finitely better for the child
tute when they take time off.. Children must keep up with school work while they are away. If they are working in a group [non-tutorially], they must keep up their lessons and be at the right level when they return. weeks, three times

In the future, those parents who want to spend the entire two weeks with their children will have that facility. But the school will also organize a special trip for the second week of vacation, which the children may optionally take part in. The parents, of course, provide the funding.

Paramananda Dasa, the former president of the Gitanigari farm wrote as follows:

"Here, we do not have regular school breaks! The students and teachers take time off as they need it, or as parents are free to spend time with the children. Teachers are replaced by a substitute two year.

a few ideas for improvement which may be worthy of consideration:

Here are

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The Vrndavana gurukula and

has the longest break of any

- ISKCON school (about two months in the summer) and it is especially difficult for parents to satisfactorily enhance their children's consciousness." [a

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These thirty level one students could be divided into two groups of fifteen, with each group having students aged five to seven or eight.

Dividing all students into age/grade groups with each grade having its own classroom and teacher can only be done in a large building with many qualified teachers. If you wish to structure your school this way, the building plans must be considered accordingly.

School Calendar

Possibilities

Each school has to consider their unique situation when deciding the calendar. Children who travel a great distance at much expense to attend school benefit by few and long vacations. Children who attend a local day

school are better served by shorter, more frequent vacations. Any time students are absent from

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school longer than four weeks necessitates review of academic work when school resumes.

Some schools may want to follow the calendar of the local non-devotee schools. However, we generally have to have more days per year to cover the same academic material. Asrama gurukulas or day schools that begin at marigala-arati cannot have as many classes a day as a materialistic school. Even a day school with no morning program requirements has classes, such as Bhagavad-gita, that are not included in a standard curriculum. Some schools solve this problem by having school six days a week, with vacations at the same time as the local schools. Other schools have fewer vacations. If it is not necessary to have a long summer vacation, as explained above, the administration should consider what the students will do during ten weeks or so with no school.

Some sample calendars are included in appendix E. Please establish a calendar yearly which is distributed to parents.

Chapter 4

Managing: The Specifics

Drops of Nectar

Jyotirmayi: Okay. You also allowed... You said that some parents can keep their children with them and teach themselves.

Prabhupada: You follow that, brahmacari gurukula, that I've already explained. That should be done. Don't bring any new thing, imported ideas. That will not be helpful. It will be encumbrance. Truth is truth. "Experiment" means you do not know what is truth. It is a way of life, everything is stated there, try to train them. Simple thing. We are not going to teach biology or chemistry. They are not going to... Our students are not going to... Our students should be fit for teaching Krsna consciousness. By their character, by their behavior, by their knowledge, that is wanted. Biology, chemists, physicists, and mathematician there are hundreds and thousands. We are not going to waste our time that gurukula should produce a great grammarian, a great geologist, biologist, don't want that. There are many other educational institutions. If you can get a good driver of your car, so what is the use of wasting your time to learn driving? Is it not? If you have got important business, you can do that. Why should you waste your time to learn driving? Better employ one driver, pay him some fare... That is our position. We should not waste a single moment for so-called material things, happiness. Best save time and utilize it for advancing in Krsna consciousness.... That's all?

Jyotirmayi: Yes, and just one more.

Prabhupada: Huh?

Jyotirmayi: Because you were saying that the parents can keep their children and teach them themselves, like Arundhati is teaching Aniruddha. So does it mean that the parents can... Prabhupada: He complained that "My boy is not being properly..." So I said that "You teach your son."

Jyotirmayi: She can keep him and teach him all the time? Until he's older and so on?

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Prabhupada: Yes. Yes. Yes. That is the duty of the father and mother. Along with that, he can teach others also. These things are to be organized. But some way or other, our students should be given education and spiritual life, Krsna consciousness. Individually, collectively, somehow or other. The principle is laid down there, brahmacariguru-kule vasan danto guror-hitam. That's the beginning. Everything is there, we have to simply follow it. We haven't got to manufacture anything. That is a waste of time. Whatever is there, you follow. Is that all right? (Room Conversation, Paris, July 31, 1976)

Get children and raise them very nicely, make them Vaisnavas, take the responsibility. So we are organizing this society, we welcome. Some way or other we shall arrange for shelter. But to take care of the children, to educate them, that will depend on their parents. Now our Pradyumna was complaining that in the gurukula, his child was not educated to count one, two, three, four. So I have told him that "You educate your child. Let the mother educate in English, and you educate him in Sanskrit." Who can take care? So similarly every father, mother should take care that in future they may not be a batch of unwanted children. We can welcome hundreds and thousands of children. There is no question of economic problem. We know that. But the father, mother must take care at least. Properly trained up, they should be always engaged. That is brahmacari gurukula. Brahmacari guru-kule vasan danto guror hitam. From the very beginning they should be trained up. From the body, they should be trained up how to take bath, how to chant Hare Krsna or some Vedic mantra, go to the temple, offer obeisances, prayer, then take their lunch... In this way, they should be always engaged. Then they'll be trained up. Simple thing. We don't want to train them as big grammarians. No. That is not wanted. That anyone, if he has got some inclination, he can do it personally. There is no harm.

General training is that he must be a devotee, a pure devotee of Krsna. That should be intro

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duced. Otherwise, the gurukula will be... Otherwise Jyotirmayi was suggesting the biology. What they'll do with biology? Don't introduce unnecessary nonsense things. Simple life. Simply to understand Krsna. Simply let them be convinced that Krsna is the Supreme Personality of Godhead, it is our duty to serve Him, that's all. Huh? What is that? mayar bose, jaccho bhese' khaccho habu, dubu bhai jiv kr-na-das e bigwigs korle to ar dukkho nai. So organize. If you have got sufficient place, sufficient scope, let them be trained up very nicely. If some four, five centers like this there are in Europe, the whole face will be changed. Important places like Germany, France, England. (Room Conversation, Paris, August 3, 1976)

Guru-grha means teacher's house. Formerly, for being trained, there was no such big scale school and colleges. Every village... Still, fifty years before in India, in every village there was a small school conducted by the brahmana, and the village children would be trained up there. So he was sent for training. And there was no school fee. The boys will go there, and on behalf of the teacher or spiritual master, they will go, brahmacarT, door to door, and beg and bring forth alms, rice, dahl, grains, and everything. That was the system. There was no school fee. There was no problem how to send a boy to the school. Samskara. Now he's trained up. The teacher sees the psychology of the boy, in which way he should be trained. Either he should be trained as a vaisya or he should be trained as a ksatriya. (Prabhupada's Lectures, General - 1969)

Adopt whatever means are necessary for raising funds for the loan repayment and permanent maintenance of the gurukula. (Letter to Jagadiša, April 6, 1977)

You have suggested that some men are best engaged in doing business. I agree. All grhasthas who are interested in doing business should do so in full swing. Yat karosi yad asnasi, yaj juhosi dadasi yat/ yat tapasyasi kaunteya tat kurusva mad-arpanam. Let this be the guiding principle. So let all the grhasthas who wish to, execute business full-fledgedly in the USA and in this way support gurukula. Business must be done by the grhasthas, not by the sannyasTs or brahmacaris. Neither the sannyasis or brahmacaris can be expected to support gurukula. The parents must take responsibility for their children, otherwise they should not have children. It is the duty of the individual parents. I am not in favor of taxing the temples. The parents must pay for the maintenance of their children. Neither can the BBT be expected to give any loans. Now the BBT 50% for construction is pledged to the projects in IndiaBombay, Kuruksetra, Mayapura. The profits from the businesses should first go to support gurukula and balance may be given for the local temple's maintenance. Grhasthas can do business. It is best if the temple presidents are either sannyasTs or brahmacarTs. If the grhasihas want to do book distribution, they should be given a commission of 5 to 10% of which part must go to gurukula. For any others who are engaged in important society projects, they must get something for maintaining their children at gurukula. (Letter to Jayatirtha, January 22, 1976)

Gopala Krsna: I was thinking, Srila Prabhupada, we should get this gurukula accepted by the government also...

Prabhupada: No, no, no. Never do that.

Gopala Krsna: No, when our gurukula children apply for entry visas, they should give them visas right away, because these kids from abroad will come to India for gurukula...

Prabhupada: Our program is open. BrahmacarT guru-kule vasan dantah. We are training like this, covered in the Bhagavata. Never mind government.

Tamala Krsna: If you get accepted by the government, you may have to change you curriculum so much.

Gopala Krsna: No, I mean, just this is a Vaisnava institute, so when our students apply abroad for an entry visa, they'll get it right away, and they can get a student visa for four, five years. I don't think the gurukula kids come from abroad and then train them six, you know...

Prabhupada: No, no, the parents are prepared to pick up the expense. That's all. Government curriculum is useless. They'll enforce kids to take eggs, three eggs in daytime, and four pounds flesh. Otherwise there will be vitamin, less vitamin. Or "Give them vitamins pills, this..." These... "Don't go to Yamuna. It is polluted."

Yasodanandana: Even want us to follow their textbook, follow their mundane textbook. Prabhupada: Keep this institution pure, not that we have to make it impure. Fighting, we want

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fighting. If we don't get, it will remain vacant, but we don't want to introduce impure. That should be a principle. (Room Conversation, Vrindavana, June 24, 1977)

Simply follow the program of the elders, let the children associate as much as possible with the routine Krsna conscious program, and when the others go out for working and business matters, the children can be given classes as you describe. They can learn our method of Krsna consciousness by rising early, cleansing, plus knowledge of Sanskrit, English, a little mathematics, history, geography, that's all. We haven't got to take any help from the government by getting so-called accreditation. If outsiders want to send their children to us, it will not be for their accreditation, but because they will get the best education for relieving them of all anxieties of material life and for this education the government has no idea. Where is such thing as transmigration of the soul being taught in classroom? If they simply learn to rise early, cleanse, all hygienic principles, their study will be greater than any government program. Whatever the elder members are doing, the children should do if possible. But for teaching the teachers themselves should be fixed up initiated devotees, otherwise how the children can get the right information and example? (Letter to Aniruddha, March 7, 1972)

From your report it appears that the transfer of the older gurukula boys above ten years old has proven successful. I am glad to hear they are housed in a clean building with electricity and hot and cold water and that their teacher from Dallas is with them instructing them just as before. I am always eager to hear that gurukula is going well so be very vigilant that this program with the older boys in New Vrindaban as well as all levels of teaching at Dallas are just to the standard as I introduced it. There is no more important school in the world, so it requires careful guidance. (Letter to Jagadita, June 18, 1974)

I have read that you are "screening very carefully" the children who want to come there. That is not a very good proposal. All children of devotees should be welcome. Even they have developed some unfavorable qualities, they are only young children, how do you expect them to behave in the best way? You have to make them very nice behavior by training them and simply giving dis

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cipline. So let everyone come to our school. That is our policy, not to discriminate. (Letter to Aniruddha, January 10, 1972)

Complete separation from the boys is not necessary for girls at such young age, so I don't require that they must be educated separately, only that they should live separately. What do they know of boy or girl at such young age? There was one question by a little girl like Sarasvati to her father:

"Father, when you were young were you a boy or a girl?" So when they are grown up, at about 10 to 12 years old, then you can make separate departments for teaching also. But while they are so young, although they must live in separate boys and girls quarters, they may be educated sometimes together, there is no such restriction that little girls should not have association with little boys, not until they are grown up. (Letter to Chaya Dasi, February 16, 1972)

When the boys and girls become ten or twelve years and above, then should be separated. At that time special care should be taken, because once they become a victim of sex their whole life becomes spoiled. (Letter to Satsvarupa, October 4, 1973)

Our next program is to start children's schools in all our centers. (Letter to Yogeśvara, June 12, 1971)

There should not be more than twelve students for one teacher. This is tutorial system. I am also glad to see that you have 9 devotees doing fulltime book distribution. That is nice and also it is sufficient. Book-selling is our most important engagement. (Letter to Jagadita Dasa, November 20, 1975)

Basic Structure Related
to Administrative Needs

The ISKCON board of education recognizes that, due to time and circumstance, there are varieties of administrative structures and needs within the broad scope of Kṛṣṇa conscious education. A home school may have the mother as principal, teacher, secretary, cook, and janitor. A gurukula of 500 students may have a

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headmaster who oversees elementary and secondary principals, an āśrama director, and custodial department.

We are giving suggestions here that can apply to a large institutional school. If you are homeschooling, starting out with four five-year-olds, or acting as teacher/principal for ten students of various ages, many of the specifics of management related here will not be relevant. However, the basic principals of management apply to all situations. You may not need a teacher application form and interview when asking a godbrother you have known for ten years to teach, but you do need to make sure that you know your staff members! You have to answer for their character and behavior. This applies to the janitors and cooks, as well.

Similarly, unless you only teach your own children, you need an admittance policy and procedure. You need in-service training, even if you only train yourself! If two or more devotees are involved in the school, we need to understand staff relationships. Records and testing are important even if you homeschool only one child, although in such cases you will decide what's important for your own family to record and test.

It is sometimes difficult for those of us who serve by teaching children to accept that most people will judge our school by its "professional" dealings and appearance. We would like only to be judged by the learning and enthusiasm of our students. However, you will find that, the more "school-like" you operate, the more the students, parents, and community will cooperate. Take up, then, as many of the following management suggestions as relate to your present situation. If you expand, use this information to do so expertly.

Admitting Students
Policies

At the present, it seems that no Kṛṣṇa conscious school can educate every child. Schools should keep as open an admissions policy as possible, while maintaining honesty about their program. We need to consider several factors.

The first is academic. Can your school teach students of any intellectual ability? What extent of serious retardation can the teachers accommodate without detracting from the regular students? Can you provide facility for a genius? Look honestly at your staff, building facility, and materials for your answer. If you take children who are barely educable, you will probably need a specially trained teacher, a special room, and special materials. On the other hand, maybe such children could attend the devotional program with your students, but get whatever academics is possible from an outside professional. A different kind of problem arises with learning disabilities. If you take such students, who can fit into regular classrooms, your teachers need some special training. Please see "Teaching Methods" in chapter 5 for suggestions for such students.

Next, consider physical factors. Can you teach students who are deaf .. blind ... crippled? What about children who are diabetic or epileptic? Maybe special arrangements can be made for students with serious health problems.

A difficult situation arises when considering emotional problems. Unfortunately, there are many such children. Children with serious emotional disturbances can become violent, injuring themselves, other students, staff members and property. More often, they can be an unremitting discipline problem, stealing the teacher's energy from the other students. We don't want to wrap ourselves up in problems that we cannot solve. An individual teacher, principal, or school cannot be expected to help every emotionally disturbed child. Sometimes

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we may fall into a fruitive mentality, feeling we can control the situation to achieve a desired result. Or, out of love and concern, we may persist with ineffective "help." It is better to humbly admit our limitations and pray that Krsna will make an arrangement for the child's spiritual life.

Emotional problems are hard to spot before a child enters school. It is probably wise to use care when admitting students with known records of such activity in other schools. Make sure your school can handle the situation. Sometimes a child who could not overcome a problem in one environment can do so in another. If a student is an obvious problem after you admit him, you have every right and obligation to insist that the parents get help for their child before he can continue his education with you. You should be aware, however, that many times emotional instability is simpler than it appears. A child may not be getting enough rest regularly. He may be improperly placed in his asrama or academic class. He may have some physical problem that isn't so obvious. (For example, one child thought to be retarded was deaf. Another child who kept falling asleep had a birth injury.) He may have had bad experiences in other schools and needs time to feel secure. There may be a temporary problem at home. Make sure you eliminate these types of possibilities before you label the child as having a serious emotional problem.

A school needs to have a clear picture of its financial situation. If you need to support the school with tuition, it should be applied fairly to all students. Admitting nonpaying students out of sentiment causes anger among the paying families, restricts the amount and kind of facility you can provide for all your students, and may end up closing the school. If you feel moved to teach poor but otherwise deserving students, you need a scholarship fund or a sponsor. However, an efficient school (one with enough paying students to slightly more than cover expenses) may be able to accept a limited number of students who pay reduced or

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no tuition. Such a decision should be agreed upon by the parents and school board.

Each school needs a clear policy for dress, behavior, food brought to school, and extra activities. Don't admit students who have no interest in

complying with the school's standards. Usually the discussion with parents and older students before admission, as well as a written policy statement which the parents sign, is a good indication of a cooperative attitude. Rarely, parents enroll their children with the intent of drastically changing the school. Such parents should be told, usually by the school board, to adopt a more cooperative attitude or find another school. We look at spiritual considerations last because Prabhupada wanted everyone to be given a chance for Krsna consciousness. We don't usually require that one or both parents be devotees. Nor do we require the same standards in the home that are followed at school. Yet it is in this area that teachers have the most complaints about students and parents. Each school needs an admission policy, not of control, but mutual trust. The parents trust the school with the spiritual, mental, intellectual, physical, and emotional wellbeing of their children. They expect good teachers and textbooks, a loving atmosphere, fresh and heal thyprasadam, and faith in Krsna. They expect safe buildings, playground equipment, and vehicles. They expect the school to report their child's progress honestly. The school also trusts the parents. The school must make it clear what support they need from the family to do their service. They need financial support, the child at school regularly and on time, proper care of health that comes under the parents' jurisdiction, and spiritual support. We should not admit a student if the parents have serious disagreements with our basic spiritual policy. If the previously agreed-upon policy is that it's an all asrama school, and a parent feels this is psychologically harmful, suggest they try another school or consider home education. Of course, there will never be complete agreement between all parents

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and the school, but all parents and students (particularly older students) must agree with and support the basic school philosophy. It is also entirely justified to insist on certain minimal standards when the children are home. It is certainly the school's business if the child's actions at home affect his learning and the school! Keep such standards simple. For example, most ISKCON schools won't admit a student if there is meat, fish, eggs, intoxication, gambling, or illicit sex in the home. This should be clear to the families when you accept a child. If the home gives the child free access to a television or radio, all four sinful activities are in the home in a subtle form which will affect the child's mind. It is therefore reasonable and justifiable to ask parents not to expose their children to such influences. (There are Christian schools that will expel any student who listens to rock music.) Parents who resent such a standard will simply cause trouble in your school. It is better to have a few students who are sincere than many who will compromise your program and sap your enthusiasm. (A final note on spiritual standards: Even if students and parents comply with the above, many ISKCON schools want children to have at least one or two months exposure to Krsna consciousness before entering the school.) Considerations of age and maturity are discussed under "When to Start School" later in this chapter. It is better for some children to wait six months or a year than to start too early. We don't suggest that any child start a disciplined academic program until three months before their fifth birthday.

Some schools, especially in their beginning stages, can only accept students of certain grade levels. The school may only have space for one or two classrooms. Or, the teacher may not be experienced enough to teach more than one group of at least very closely related grade levels. A common practice is to start a school for grades K-2, adding a grade each year. Older children in the community can be encouraged to learn at home. The school may have to address the greatest need of the community, rather than trying to teach everyone. It is possible for a teacher with some years of experience with multilevel to teach ten children scattered over grades 3

through 12, but many excellent, hardworking teachers cannot teach well in such a situation.

Apply your admission policies fairly and without discrimination. Don't give special consideration to the children of your staff members, GBC, etc. Such actions make other parents extremely angry. If your exceptions are financial, many staff children attending without pay can bankrupt your school.

After you establish your standards, put them in writing! Give a copy, maybe in a nice booklet form, to all parents that are considering your school. As your school changes and grows, adjust your policies accordingly.

Procedure

All prospective students should receive the above mentioned written policy explanation. They should also be informed of tuition requirements. Parents fill out an enrollment form, permission for the school to deal with health problems, release form for previous school records,* and a consent to discipline

*It is important to send for students' records from the previous school. First, it gives you a picture of the child's progress. Second, it allows you to have a complete record of the student's education. Third, the other school may report the student to the government as truant if you don't request their files. One American school was operating for years without any concern of the local government. When students came from a local government school and records were not requested, local government officials came to investigate the gurukula. The mother was also temporarily harassed for having truant children.

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form. Samples of these are in appendix E. If everything is in order, the school then schedules an interview with both parents. Don't meet with only one parent unless the other lives in a distant city with no influence over the child! It is difficult to know who has the most say over the child's behavior and attitude. The parent with whom you have not met may not understand a basic point of school policy, and can create friction between home and school.

The interview's purpose is twofold: to decide whether or not to accept the student and to avoid future misunderstandings. You need to spend about one hour with the parents. First, go over each aspect of your educational program. Cover your asrama and spiritual program, academic placement procedure, curriculum, educational approach, types of materials used, classroom organization, rules and standards, schedule and calendar, tuition and prasadam. If you have rules or procedures that are sources of misunderstanding and conflict, make sure you have a clear understanding with the parents at this time. Give the parents ample opportunity to ask about and discuss issues related to your school. If there is something questionable on the application or from the previous school's records, bring it up to the parents at this time.

If the child is older, it is wise to interview him also before admitting him to the school. Find out if he really wants to be there, and how committed he is to Krsna consciousness. If the child has been in another school, obtain his academic records from that institution. It is best to do this before admitting the student, if at all possible. If the child has been expelled from an ISKCON school, be sure the source of the expulsion has been rectified before admitting him. Beware of accepting a student who has unpaid debts at another school. Some families have a history of traveling to different schools and then leaving with unpaid bills. Perhaps as a courtesy you should insist that their bills are paid to the other school.

After these proceedings, accept a student only after an initial payment is made. Some

schools require a registration fee in addition to tuition to discourage uncommitted parents. Such registration will cover your loss if you purchase additional books for a student who then leaves after one or two weeks.

Gurukulas with asramas who accept students from outside their locality may want to take further financial precautions. Some schools in this situation require a "deposit" of an extra month's tuition and return air fare to the student's home.

Brahmanas have wealth in austerity and detachment. Although we desire every child in the world to receive a Krsna conscious education, we understand that everyone will not be interested. Both the guru and the disciple have to be bona fide in order for an exchange of transcendental knowledge to take place. If parents and/or student are firmly opposed to the school's basic premises, it is unwise to pressure or coerce them into sending their child to your school. They will simply be dissatisfied, cause discord, and eventually leave. Parents and children who have their own established faith in Krsna conscious education and are satisfied with your physical and academic programs will be a constant source of joy and inspiration to the entire staff. On the other hand, even if a student stays for only a brief time, he gets eternal benefit. It is better, therefore, to give a chance to "borderline" families. Even if the teachers and principal suffer materially from accepting the student(s), that austerity undertaken for Prabhupada's pleasure brings spiritual happiness.

When to Start School

Although local law and custom specify varying ages for the start of school, Srila Prabhupada indicated that five years was the appropriate age to enter the gurukula program and our experience has born that out. Most five year olds are mentally and emotionally ready to begin a light academic program consisting primarily of reading, writing, arithmetic and Bhagavad-gita study.

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Generally, we do not recommend children starting school before five years. Srila Prabhupada mentioned that during the first five years children should more or less be allowed to do as they please. That doesn't mean that they shouldn't be disciplined-only that it isn't necessary for them to have any specific work or duties. They will have plenty of opportunity for service in the form of school work after they turn five.

Preparing for School

If parents of preschool children want to know how to prepare their children for school, teachers and administrators should be familiar with the lifestyle, diet, atmosphere, and other factors which stimulate a child's intelligence, personality, creativity and Krsna consciousness. Srila Prabhupada gave instructions on these topics, and additional information can be had from experienced educators. Among the most important elements of school preparedness are:

Regular exposure from birth to a sensory stimulating environment. No television viewing. TV is dulling to the active mind, rather than stimulating. Krsna conscious video is alright as long as viewing hours are limited to two or three a week.

Plenty of outdoor play.

Diet of milk, rice, wheat, beans, and fresh fruit and vegetables.

Regular exposure to and involvement in conversation.

Age-appropriate pictures and books readily available.

Parents who regularly read in the children's presence and read to their children.

Regular exposure to music and singing.

Access to pens, pencil, crayons, etc. Simple toys that encourage imagination. Freedom to explore within safe limits.

A peaceful, loving, and supportive "intact" family.

- Regular attendance of the morning program in a temple.

There he is impressed with the importance of regulated spiritual activity and gets to widen his circle, feeling himself part of a spiritual community.

Additionally, children entering school should know how to dress themselves, go to the toilet properly, take prasadam nicely, and have respect for parents, teachers and other people's property.

Readiness

Children enter school in kindergarten or first grade with widely different backgrounds, skills, and knowledge. It is important for the teachers, administrators and parents to have a clear, objective idea of what the child knows before he receives any instruction.

Perhaps the most important reason for a teacher to understand the extent of a student's readiness is the resultant ability to correctly place the child in an appropriate reading and mathematics group. The more a classroom is tailored to the actual learning needs of individual children, the more the children will be full of enthusiasm and free from boredom. Ideally, each student should work at his own pace. However, the teacher in a large class will probably find her energies better allocated, without a significant disadvantage to her students, by dividing the students into several (usually three) groups for reading and mathematics. This will allow the teacher to assign enrichment work to those students who learn the subject quickly and give extra instruction to those who have trouble catching on. While this initial grouping is helpful, the teacher must be prepared to change a child's group whenever it would be to the benefit of the student. Knowledge of a child's readiness upon entering school is also important to parents and school administrators. While some children who are below average in skills and knowledge before entering school may quickly climb to the top of the class, it is more likely that the

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extent of each student's progress measured at the end of the first year will depend in large part upon where they started. Therefore, although an experienced teacher may be able to group children by subjective observation, a written, objective assessment prevents many parent-school misunderstandings.

What exactly are we measuring? We discover how much knowledge the child has about numbers and letters, how well he comprehends verbal language, and how mature his visual perceptions are, among others. We are not interested in evaluating intelligence or learning potential, but we would like to know if a child is prepared for the kinds of academic challenges that will be put before him and how much he might already know about the things he will be expected to learn in his first year.

As soon as a child first enters school (third or fourth day), and definitely before starting to teach the alphabet, it is wise to administer a "readiness test." We recommend the Metropolitan Reading Readiness Test. It is simple to administer, and takes a total of 2-3 hours. Carefully follow the directions. If for some reason you cannot formally test your students, see if each knows the names and sounds of the alphabet letters. Does the student recognize written numbers? Can he understand and follow simple directions? Show an alphabet chart. Working with each student individually, ask him to point to the letters which you randomly ask for. (Show me where "s" is. Where's the "e"?) Do the same with a chart of numbers from 0-10. Then find pictures of people engaged in various activities. Showing three pictures at a time, ask the child to point to the picture you describe. (There's a devotee picking flowers. The flowers are red and yellow. The temple is far away. Which picture is that?) Show pictures containing many items and ask the child to point to specific things. (Point to the bird. Point to the lake.) Next, show the student pictures and ask them to indicate the number of objects, up to ten. (See the row of apples. Which is biggest? Which is the seventh bird from the nest? Which clock

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shows three o'clock? Which of these numbers tells how many pennies there are in a dime? Mark the house that has seven windows.)

The student should then try to copy a series of shapes involving simple closed, open, and intersecting figures. Finally, tell the student to "draw a man", allocating ten minutes. Consider the drawing superior if it has nontransparent clothing, firm lines meeting at the proper points, and details like a neck, hands, shoulders, correct number of fingers, and a waistline. Consider the drawing above average if it has arms and legs in two dimension, the length of the trunk greater than its breadth, and clothing clearly indicated. Consider it average if there are any number of fingers, ears, and nostrils, and parts in a somewhat realistic proportion. The drawing is below average if it has most of the following features: arms and legs (may be one-dimensional), trunk, head, mouth, nose, and hair. An immature drawing is not recognizable as a human being and, the parts of the body such as arms and head, when given, are not connected.

If the student does below average on these tests, he probably needs more time with manipulatives (see arithmetic section in chapter 10, "Overview of Academics by Subject Area") and the basic alphabet than most children. If he is able to answer 55-75% of your questions, put him in the middle group. Children who easily answer more than 75% of the questions are put in a group that's on an accelerated program. Whether you use a commercial test or one of your own making, make sure a written record of the test and results is kept in each student's file.

Staff

Filling Positions

Personnel make a school. No matter how nice the building, how glossy the textbooks, how much money is spent on enrichment, and how perfect the philosophy and methods, expert teachers and staff have to use everything

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GBC Policy on Child Abuse

ISKCON Governing Body Commission, Mayapura; India, 1990,

)' The local governing away from 'children; banish- educational projects and authority of! each ISKCON >ment' from> the project (and temples the names of all acschool or community is 're- `possibly from other ISKCON 'cused,<!`admitted, confirmed ` sponsible to' appoint two or projects with children); or in or convicted child abusers: > three devotees to investigate severe cases, banishment 6) Abused' children must and foll

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child 'child abuse. •' will be determined by the na- ous ' ill-effects of the abuse`

2) Suspected or confirmed ture and severity of, the of- can be minimized. <

cases of child abuse must be fense; the attitude of the per

reported to local government 'petrator; the feasibility , of 7j All iSKCON educational authorities for investigation protecting the children from projects must have prevenfaandlor prosecution: = further abuse or intimidation; tive: programs which train

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3) All : suspected or confirmed incidents of child

''

abuse must be reported immediately to the local GBC secretary, and ; within > thirty , days, to the ISKCON Board ' of Education. The ISKCON ' Board' of Education shall re

view the investigation

give a finding as to the status ' of the alleged perpetrator as

confirmed suspect, or inno

"cent/not-suspected, ;

4) The perpetrator or leged , perpetrator , must immediately ' segregated so that he has no possible contact with the victim or other children. This segregation may take the form of relocat- :

the perpetrator > to another part of>s the project,

and the sentiments children how to avoid and re

local '' devotees, especially port child abuse incidents.'

the parents. In ' no case ' 8) The local GBC man (or

should a confirmed or sus- men) are directly responsible

pected perpetrator remain in to ! Implement the measures:

the local community unless outlined above.'> Should the

the local ISKCON authorities GBC Bo dyfind a GBC man or

obtain the written`

authoriza- other ISKCON manager re

tion of no less than 3/4 of the sponsible for suppressing or

parents of children at the pro-' covering-up complaints of>

Ject or in the community. The child abuse, or supporting In

local government authorities timidation of those who

and/or the ISKCON Board of might complain; the GBC

Education will make the final '' man shall be open to censure determination

of the appro- or probation, and the lSK

priate degree of segregation. CON manager shall be open

5) Any confirmed child , to, appropriate disciplinary abuser ' may never ,

-again action.]a serve ' in associationwith

children in any ISKCON pro

ject. The Board will also NOTE: For more details

make available to all ISKCON see appendix G.

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appropriately and well. Poor staff selection has been the bane of many an otherwise sound institution.

The hiring policies will depend greatly upon the size of the school and its relationship to a devotee community. In a very small school, the principal may approach devotees and ask them

to take up positions. The administrator has, in such cases, probably known and observed the person for some time. Where the applicant is not very well known to the administrator, hiring may be even more cautious. The guidelines presented here apply completely in a large school where prospective staff members are

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virtually unknown. Each school will have to look at its situation to discover how to apply these principles.

First, all applicants can fill out an application form. (A sample of a teacher quetionnaire is included in appendix E.) Generally, we want teachers who are initiated, preferably brahminical initiation. Sometimes we may engage an uninitiated person for a very specialized position where he has limited, supervised contact with the children. For example, many schools

will have to have an uninitiated Indian friend of the temple for a Sanskrit teacher. Such decisions may be made carefully. All teachers must agree with the philosophy of Krsna consciousness and follow Srila Prabhupada. After receiving and reviewing the application, if you are interested, arrange an interview. If you have no interest in selecting him, inform the person that you don't have a suitable position for him at this time.

During the interview, first note your general impressions. Is the individual neat and clean? What about the hair and fingernails? Is their appearance to the standard of a Vaisnava? Do their clothes match? How do they walk and sit? Do they appear confident and enthusiastic? All interviewers need a list of standard questions. We want to know why the person feels drawn to the position, and whether they are planning to serve with your school permanently or just for some time. Ask them what the most important event in their life was. The second most important. What do they really want to do with their life? What is their greatest accomplishment? Do they have many things left undone? These questions can tell a lot about the spiritual and material qualities of the person. For example, someone who wants to become materially well-situated as a primary goal will probably not make a good brahminical teacher. What was their biggest mistake? Be careful if they have none! How do they feel about their previous service? Be wary of complainers. How many days did they miss their service in the last five years due to illness or other reasons? The interviewer needs to dis

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cover the applicant's lifestyle. How much does he spend on personal expenses? Will the school be able to support him? Is he simple or extravagant? It is a very good idea to meet the applicant's spouse and children. Will the family be a help or hindrance? If the applicant lives in the community, notice the condition of his living arrangements.

After the interview, it is essential to contact previous references. Don't do this after you engage him. Never engage anyone, for any position in the school (including janitor), who has any past history of abusive treatment of children. Please see the article entitled "GBC Policy on Child Abuse" on page 50 for more information. It is important to research the legal responsibilities and liabilities that concern schools in your particular area.

It is also important to do a thorough background check, covering the last ten years of the potential staff member. You can consult with your local government social services department for advice on how to conduct this check. The North American regional board of education is developing an application form that includes instructions for such a character check.

You need to consider the results of the application, interview, and references in light of the specific position. For example, an administrator needs drive, vision, and leadership qualities above those of a teacher. Have the courtesy to inform the person of your decision. The applicant, if he has any access to the children, must sign an affidavit regarding child abuse. Please see the sample in appendix E. You need to work out specifics regarding living arrangements, pay, and expected responsibilities. It is helpful, especially in all but the smallest schools, to have each person's responsibility and "chain of command" spelled out for them in writing before they begin their service.

Dropping Devotees from the Staff

Sometimes, although we take all reasonable precautions, a staff member must be dismissed. Often Krsna will arrange for a poor teacher to

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leave, but there are times when the principal must do the unpleasant task. Firing is always difficult, because often the staff member will be a close friend. He is simply not a good teacher. In such cases the principal has to act in a loving way toward the teacher, as well as the children. He should

be concerned for the teacher's proper situation in devotional service, as well as the children's education and happiness.

There are other cases where the teacher is not just poor, but dangerous or neglectful. When a staff member has to be separated from the staff for serious violations of behavior, the struggle is different. Here the principal may contend not with his sentimental attachment to the person, but with anger. In such cases, the staff member should be separated from our staff when the principal is able to deal with the matter in a professional way.

Whatever the reason for asking a teacher to change his service, the principal should meet with the staff member to be dismissed and two witnesses. He should first give honest thanks for service rendered. He should then, clearly and kindly and without anger, explain the reasons for dismissal. It is very good if the principal can get the staff member to agree with these reasons in front of the witnesses. The janitor might say, "Yes, I've really forgotten about my basement duties. I know you've reminded me, but I just keep forgetting." Do not, except in extreme cases, dismiss someone for reasons that he had no opportunity to rectify. This meeting should never be the first time the individual heard of the administration's dissatisfaction. If the principal does his job of supervision, there should be ample opportunities to point out problems and suggest solutions. If a teacher has failed to fulfill his responsibilities, the principal should make sure that the duties were clear when the teacher was hired.

The reasons for the above procedure are not only founded on proper Vaisnava dealings. Many countries have laws regarding hiring and firing of personnel. If a staff member feels he was dismissed unfairly, he could sue for damages. The legal fees alone could close the school. It is essential for the administration to know the local laws in this regard. (For example, some countries, such as the United States, forbid firing for reasons of pregnancy, considering it sex discrimination.)

We should note here that if the teacher is being dismissed for something illegal, he should be reported to the local governmental authorities, as well as the ISKCON board of education. Otherwise we can be sued for slander if we only "report" alleged illegal activity within our own society. Violations of ISKCON laws that are not government laws should be reported to the local GBC and the board of education. This is very important! Parents and students, as well as people in general, will have much more faith in our school when we deal with problem people than when we cover something up to save our reputation. It will always be revealed eventually. If your school is asked for a recommendation about a former staff member, the ethical action is honesty-about good and bad. We do no favors by encouraging devotees to do service for which they are unsuited. Nor do we help the reputation of our school, or ISKCON schools in general, when we gloss over the difficulties of a poor teacher. If we really are working in education because of love and concern for the children, we won't give them less than the best teachers possible. Additionally, some countries have laws concerning employee recommendations. Local research is needed before giving an oral or written recommendation of any kind.

Evaluation

The purpose of regular supervision and evaluation of school personnel is to assess how the overall stated goals of the school are being met. It is foolish and lazy to assume that everything is progressing nicely because of casual, external appearances. It is also unwise to put absolute trust in the spiritual, academic, or practical behavior of any staff member based

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on their past record, general respect among devotees, or material qualifications. Actually, teachers like to be regularly evaluated. If such supervision is lacking, the teachers (and students and parents) gradually

feel that "no one cares." It is then difficult for them to be enthusiastic about their service. Small problems and dissatisfaction become large and unwieldy.

It is actually amazing to learn the amount of non-supervision that goes on in various schools. It's fairly typical for an American public school principal to put a new teacher in a classroom, point out the supplies, and tell him, "If you need me, just holler." Most teachers, in such a situation, would be loathe to "holler" as it would seem to them an admission of failure or lack of expertise. The result is that the teacher loses the opportunity to gain help and guidance. The principal loses firsthand knowledge of his school. Obviously, this is a problem in proportion to the size of the school. Yet even a small school teacher-principal has to supervise the other teachers. Sometimes the head of a small school takes his knowledge of the school for granted, but doesn't spend time in the classrooms.

In a very large school, the principal should visit each class at least once a year. That may seem much too little, but some principals don't do even that. The ideal would be four or five visits per classroom per year. If necessary, the assistant principal or other administrator can share this responsibility. Whoever supervises teachers must have teaching experience. This classroom visit should last for about one hour. During this time, the administrator should walk around the class, look at the students' work, desks, and classroom.

First, the administrator gauges the atmosphere. Is the teacher in control? Are the students eager and enthusiastic? He notices how the lesson is presented. The teacher should be supplementing the textbook and teachers' edition. There should be creativity and innovation in some of the instruction. The students' work should be appropriate for their grade level. Students should be hard at work without

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unnecessary tension, and no one should be bored and idle. The teacher should handle disturbances promptly and courteously. There should be an atmosphere of mutual respect. The classroom should be neat and wellordered so that students and teachers can quickly find their materials. The teacher should be walking around the room rather than sitting at her desk. She should be involved in every student's work. A seasoned teacher and administrator can, by noticing this and more, get a reasonably good picture of the class in about an hour.

After each classroom visit, the administrator should share his impressions with the teacher. Whatever negative comments he must make should be "sandwiched" between specific, positive observations. If the teacher is excelling in any area, the administration should make him an example and urge others to learn from him. It is also the administrator's duty to quickly correct any serious discrepancies. It is important for the evaluator to focus on one or two areas which he feels should be changed, rather than try to correct everything at once. Otherwise, the teacher might feel overwhelmed.

In addition to these formal visits, the principal should be alert to the relationships between students and teachers throughout each school day. Every contact with the students and staff should be one of observation.

An evaluation procedure can be more formal than the above description. About one month after the start of the school year, each teacher and administrator writes down his goals for the next semester and year. The teachers' goals are reviewed individually by each teacher and the principal (or another administrator in a very large school). The administrator may temper goals that cannot be realistically met with the school's present budget or facility. He may also suggest improvements in areas of weakness. Administrators review their goals with each other, the local board of education, the temple president, local GBC, or member of the international

board of education, according to the local situation.

Once a month, each staff member evaluates his service according to his stated goals. Once a semester, these goals are also evaluated by the above-mentioned authorities. At the end of each semester, the school administration decides on a course of action based on these written evaluations.

One final note: It is extremely important that the person ultimately responsible for placement and dismissal of personnel either regularly evaluate the staff or receive the reports of the devotee(s) responsible for such evaluations.

Relationships

It is important to have an up-to-date organizational chart and, for each staff member, clearly defined areas of responsibility. This procedure is described in chapter 2, "Getting Started." Administrators need to work daily on maintaining proper Yaisnava dealings between staff members so that the plan on paper can lovingly be put into action.

Make sure instructions are clear. Often we think we are communicating one thing, but the other person understands something different. The person receiving the instruction can repeat it or otherwise indicate his understanding. We can follow up verbal instructions with written notes to confirm the original understanding.

Have regular meeting times between teachers and administrators. Every teacher and administrator should have a regular time when he is available to students, parents, teachers, or other concerned individuals. We don't want to isolate ourselves from the devotees we serve, nor make ourselves so available that our time is wasted and energy sapped.

Administrators need to frequently encourage the staff. Bring the teacher a maha garland once a week. Let the cook know she made great rice on Tuesday, and give the teacher a maha plate for her birthday. When you pay staff, (if you have paid staff) tell them that they are worth more. (They are!)

Relationships with

Parents and Community

Teachers and Administrators should always remember that Krsna has entrusted children primarily to parents. Until the student accepts a guru, the father is guru. The school operates, then, as the servant of the father. Does that mean that the school must follow the parents' whim? Of course not. The parents and school need to have harmony of purpose, with the parents delegating responsibility to the school. In another sense, both parents and teachers are servants of the parampara, and ultimately of Krsna. Krsna is the real father of everyone, and we are caring for children on His behalf with energy, intelligence and resources given by Him.

Still, the primary responsibility and concern for each child lies with parents. This is the arrangement of Krsna and cannot be artificially changed. If you've been teaching for some time, think of a student with whom you've worked for many years. You have a close relationship. Does that mean that you take final responsibility for that child's discipleship, vocation, and marriage? If the family moves, where is your concern, involvement and attachment? When we think soberly like this, we understand our great responsibility to the parents. Parents deserve to receive frequent reports of their child's academic and spiritual progress. They have the right to have their wishes for their child honored, if they don't conflict with school policy. Their observations and comments regarding their child's academic, spiritual, physical, and emotional needs should be carefully heeded by the school personnel.

When a school respects and honors the parents' needs and concerns, the parents will respond with faith and devotion to the school. The children, seeing unity between home and

school, will be more obedient and eager to learn. It is true that some parents will try to manipulate school staff. Some can be obnoxious in their demands and criticisms. If parents are repeatedly harassing teachers and administrators without good cause, the principal should refer the matter to the local board of education. If necessary, a representative of the international board, or the local GBC member, can also help to resolve the difficulty. Often, such parents will decide to have a more harmonious relationship. If they continue to berate the staff, the principal should ask them either to cooperate or find a school where they feel satisfied. Having said that, we should remember that such parents are the exception. If your school

is actually well-run with carefully selected teachers, good materials, proper placement, adequate facilities, and agreement between all parties about school policies, you naturally eliminate most school-home conflict. Assuming that, how can we fulfill our responsibilities to parents with genuine support and concern?

All parents should get frequent evaluations of their child's academic and spiritual progress. Once a month is not unreasonable. Some schools send a brief report once a week. When you issue formal report cards will depend on your academic calendar. These should contain evaluations in each academic subject area. Most schools use "grades" for simple evaluation, while some prefer to write out, "Jiva is doing excellent work in English." There really

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Parent-teacher conferences help give children unified guidance.

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isn't any difference between the two, but since grades are more easily compared, some parents feel they are "too competitive". Srila Prabhupada wrote, "Competition gives life." So there is certainly no harm in standard grades. The form isn't so important, however, especially in the lower grades, and the administration can use whatever method is easy for them. Parents are usually interested in seeing the child's school work. Report card time is a good opportunity to include all completed assignments in a packet to take home. Make sure parents receive their packet! In a small school, you can hand the papers to the parents personally. Larger schools may have the parent sign and return the report card.

Immediately after a child is enrolled, he is given a diagnostic test for proper academic placement.* These results should be given to the parents before the child is placed in a class. If the parents object to your placement, you need to work out a satisfactory agreement, carefully explaining your evaluation. Parents should also receive a copy of the achievement test results. Make sure you explain these, either orally or in writing, as they can be bewildering.

It is very encouraging to the student and parents to send home occasional notices when the child has done something particularly good. Try to send such notices about once every two weeks per child. You can send these home when a student gets a good grade in a subject that is difficult for him, when he chants japa nicely for three days in a row, when he asks an intelligent question in Bhagavatam class, or solves a problem without becoming angry.

Schedule one or two individual parentteacher conferences a year as a matter of routine. In a large school, it is important to have a conference at the beginning of the year. The teacher will be greatly assisted by the impression and information received from the parents. And the parents will be better able to assist the school if they understand the requirements and standards of the particular teacher. It is also good to have a conference near the end of the year, perhaps after the

achievement tests. Discuss with the parents their child's progress and give them time to bring up points of concern. These conferences should last no more than 1/2 hour. Schedule two to four conferences per day, after school. Keep these conferences somewhat formal and always pleasant. Negative comments should be stated pleasantly and kept to a minimum. Stress solutions rather than problems. Make sure the conference ends on a positive note. The school should allow teachers and parents to call for a special conference if the need arises.

It is nice to invite parents and community to the school once a year. This can be during school hours or after school. Usually it is scheduled for the evening on the day before a vacation, to facilitate attendance by working parents. If space allows, invite not only parents, but the local temple community. Send and post invitations at least three weeks in advance. This program can be as formal or casual as you like. You can start with an assembly with a lecture by the principal, followed by student presentations. Guests can then be free to visit the classrooms, where the students display projects and schoolwork. Each teacher should be available in his classroom. You can also limit the event to such classroom visits. Have prasadam available! You can ask the parents to each bring one preparation. As the parents leave, the principal stands by the door and thanks them for their support.

The behavior and education of your students, especially those that have been in your school for some time, is your best advertisement. Most people, including parents, feel helpless to judge an educational institution. They will therefore form opinions more or less by externals. Be happy for the rare parent who

*This is explained under "Placement and Testing" later in this chapter.

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asks detailed questions about your classroom structure or curriculum materials! Even if you don't agree on every point, such parents will support you if your reasons are soundly based on scripture and practicality. For most people, it is very important to have a good appearance. (Of course, if the actual school isn't sound, appearances will only deceive for some time. We are not advocating covering up a bad situation, but selling a good one.)

People will judge the excellence of your school by the mannerisms by which they see staff interacting with students. Are the relationships respectful and loving? Your staff and students should always present a neat appropriate Yaisnava appearance. Students' behavior in public should be controlled. Students should not be unsupervised. (This can have serious legal consequences if an unsupervised child has an accident.) The grounds and building should be clean and well-kept. Classrooms should be bright and cheerful. Classroom walls should have pictures and posters that relate to the students' spiritual and academic studies. These should be changed when appropriate. The prasadam room should be spotless with clean serving containers and utensils. Having first-class prasadam is very important! Hardly anyone will feel satisfied if the students are ill-fed. Make sure the play area and equipment is clean and safe.

Although academics aren't external in the same sense as painted rooms, it's a sad fact that most parents, devotees in the community, and visitors are more interested in academics than the spiritual program. At the same time, if you have an excellent academic program but your students reject Krsna consciousness as they mature, everyone will consider your program a failure. The solution here, regarding relations with the parents, is balance. Decide how much stress you are going to put on academics. It doesn't take much endeavor to have excellence in this area if: the educational approach is clear, the materials support that approach, the teachers understand it, the teachers have initial and ongoing training, and the academics

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are regularly evaluated. Communicate your academic programs and goals to the parents from the very beginning. Keep them involved in their children's academic progress.

But surely, we aren't going to take the extreme austerity of teaching and administration just to have a school with excellent material learning. Nor are we going to sacrifice our lives for such a school with good "moral" teaching and influence. Every staff member should be working because the gurukula gives the students an opportunity to relish the nectar of devotional service. At least the same amount of energy that goes into the academic program should be put into the spiritual program. This can only be accomplished by "practical attendance." The children must experience Krsna consciousness, not just have a philosophy class. Srila Prabhupada repeatedly stresses regular attendance at marigala-aratz, the entire morning program, and meaningful service in association with adult devotees. When parents and community see the "fresh enthusiasm", of such students, they will easily be satisfied with our "teaching method."

We've now examined how to establish relations with average and belligerent parents. Some parents present a different problem. They are apathetic. They may never come for conferences or encourage their children in their work. If the child is unaffected, the situation can be tolerated. Often, however, such students are unmotivated and insecure. If you cannot bring the parents to the school, arrange for a home visit. Try to impress the parents with their responsibility and admit your inability to help their child without their support. Pray to Krsna that He enlighten them. This situation can become very trying when parents are apathetic not about school in general, but specific problems. Some parents refuse to take care of an obvious sight or hearing loss! You can keep putting pressure on the family while tolerating the situation, get care for the child at school expense, or refuse to teach the child until the parents take action.

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Many experienced gurukula teachers and headmasters have concluded that students won't be permanently satisfied with a Krsna conscious education unless the parents are strictly following the principles of bhakti yoga in their own lives. This is not necessarily true, however. It is important for the school staff to realize that parents change-the parent who is lax today may be determined tomorrow and vice versa. Therefore, students and parents should never be "written off" as a sure spiritual failure. If parents desire a gurukula education for their children, they deserve the utmost respect from the staff, no matter what they are personally doing with their lives. It is extremely rare for someone to want transcendental education for their children. The teachers should show their gratitude in words and action whenever possible. It may be strongly emphasized to parents who are weak, however, that they must at least believe in and support Srila Prabhupada's program (see Bhagavadg%ta 3.31 purport). It is also very important that students not be exposed to sinful activity at home. Prohibitions on television and radio in the home are not only reasonable, but intelligent protection for the entire school. In North Carolina, the head of the government's nonpublic school department stated that it is reasonable and legal for a school to suspend or expel a student for behavior out of the school. He gave the example of drinking and watching pornographic video. It is certainly within the school's rights, therefore, to insist on such restrictions. If children are ever home, an ashram school can have as much (or more) problems with maya in the home as a day school! Be sure to decide on reasonable, tangible rules for parent cooperation, and then strictly enforce them. We give some suggestions for establishing such standards in Chapter 8, "Influence Outside the Classroom."

Keeping Accurate and Helpful Records

Once a student is admitted, you need a file folder. In it place the admission form and previous school records. Put his name and birthdate on a

permanent record form. The address and phone number should be written there in pencil. After administering diagnostic tests, place the results in the folder, with an indication of academic placement. This folder stays as long as the student is in your school. If he transfers, the folder follows him. If a graduate desires higher education, a copy of the permanent record (keep the original of all graduates) should be sent to the institution. As you send report cards to the parents, keep a copy on file. At the end of each year, average the grades and record the average on the permanent record. Record the attendance record for each year. The permanent record should also show achievement test scores. If you take school pictures, one should be put in the folder. If a student is suspended or expelled, a record should be in the file. You also need any comments regarding pertinent health problems, such as a hearing loss.

Placement and Testing

There is a standard placement of children according to age that is followed in all public and private schools. Such information can be very helpful in insuring that all students are learning academics according to their capacity. The placement is as follows:

If a child's fifth birthday is before December of that year: kindergarten
If a child's sixth birthday is before December of that year: 1st grade
If a child's seventh birthday is before December of that year: 2nd grade
If a child's eighth birthday is before December of that year: 3rd grade

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If a child's ninth birthday is before December of that year: 4th grade
If a child's tenth birthday is before December of that year: 5th grade

- And soon.

In addition to placing a child roughly by age, some standard diagnostic test can be given. Basic Education in Texas supplies tests for mathematics and English, although you will also have to order their scope and sequence in order to correlate the results with your program. Similar tests can be obtained from Christian Light (or Alpha Omega). In addition, some textbook companies have placement tests for particular subjects and texts. One that comes to mind is the diagnostic test for English 2200, 2600, and 3200. Using this approach, you will test your incoming students with a variety of tests from different publishers.

A comprehensive test that can be applied to any program is available from Harcourt, Brace and Jovanivich's psychological division. It is called "Basis." You have a onetime investment in the "Manual" and "Content Booklet," which are reasonably priced. Each child needs a "Record Form." Those with little standard testing experience may feel intimidated by the language of the teacher's manual. However, it is very easy to use and understand (although it doesn't seem so!) Read the "General Testing Considerations" and then follow the procedure for each section of the test. It is wise to follow their advice to have two "trial runs" (maybe on your own children) before administering the test for actual placement. To score, you need to refer to the "Norm-Referenced" and "Grade-Referenced" interpretation for each subject. Scoring basically involves referencing a group of charts and graphs. Don't concern yourself with the "Test Development" and "Technical Data" sections.

The "Basis" test is given individually and takes one hour. (Schools that regularly enroll large numbers of new students at a time may therefore prefer the other diagnostic tests. The advantages of "Basis" are: covers reading, basic mathematics, spelling, and composition;

is very accurate; and applies to any instructional program.) You can easily use the results of this test to enroll a child in either a classroom, multilevel, or individualized approach as explained in the "Manual." Students who are starting school with no previous academic training need more comprehensive testing at the beginning level than is available in "Basis." Doubtful cases, where you have no clear idea of the student's level, and all students with any previous formal schooling should be administered "Basis." Harcourt, Brace, Jovanovich's psychological corporation also has the Metropolitan Reading Readiness Test for students just starting school for the first time. This simple test determines whether the student can immediately start your reading program, requires basic alphabet preparation, or extended preparation. This test is described earlier in this chapter under "Readiness."

For example, all students who come at ages five and six with little or no previous education are given a reading readiness test such as Metropolitan. Students above age six, or any student who has been in school long enough to develop some reading and mathematics skills, should be given a diagnostic test such as "Basis" which covers grades K-8. Some students come at age eight or older with a background of unstructured learning at home or in a "free" school. You may use a K-8 test, starting at the lowest level of testing.

Hypothetically, suppose a student has his twelfth birthday in October. He would then, by age, start seventh grade work in September of that year. Upon giving him a diagnostic test, he places in the middle of fifth grade in English, with a gap in his understanding of fourth grade dictionary skills. In mathematics he tests at the middle of eighth grade. Such a student can be placed in an eighth grade mathematics textbook, or connected with the closest class, with instructions to the teacher to either do enrichment or remedial work. In English such a child can be placed on an accelerated program, concentrating on the most essential skills

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in the last half of fifth and all of the sixth grade. He should have some individual work with a dictionary. If at all possible, he can try to catch up to his proper level within three to nine months. In some cases, the child may strongly resist an increased workload and may have to be instructed on the level of his past achievements. In such a case, instruct the teacher to be sensitive to any opportunity to advance the student more quickly so that he can do the work which is actually suited for his age. In other subject areas, such as history, Gita philosophy, and geography, such a child would be placed with the seventh grade class.

If such a program is followed, then the teachers and students can easily have realistic aspirations and expectations. When a teacher has a properly placed new student doing fourth grade work, she can safely assume that he knows third grade material. Parents whose child tested at a second grade level at admission time can expect that after one year at your school he'll be in third grade. This is particularly important when the child tests higher or lower than he would be placed by age alone, or when he is in widely different levels in different subjects.

An illustration may be helpful. One boy came to a gurukula at age ten. By age he should have been in fifth grade. After testing, it was found that he was at grade level except in mathematics, where he was functioning at third grade. The situation was discussed with the parents, and, after trying him on an accelerated program, he simply worked individually at his own pace. The student and parents knew that he was behind, and accepted the situation without blaming the school.

Once the student is placed properly according to age and testing, he should be given periodic tests in his various subject areas. These are usually supplied by the publisher along with the text. Teachers should also develop their own methods of evaluation. (See "Teaching Methods" in chapter 5). It

is also important to give students achievement tests. These tests compare each student to the average

American student in his grade level. Other countries have various types of periodic exams. Here we'll look at the American system.

While placement or diagnostic tests are only given once to a child, achievement tests are given once or twice yearly. These tests are fairly straightforward to administer, and can be mailed away to be graded by machine. You can save money by grading them by hand, but this requires study and about 11/2 hours per test. Achievement tests will tell you whether your students have learned the same academic facts and skills that are expected of their peers in the mundane schools. If they haven't, go back to your placement techniques, teacher expertise, quality of instructional material, or other factors. Achievement tests include W.R.A.T. (Wide Range Achievement Test), Stanford Achievement Test, LA-T. (Iowa Achievement Test), M.A.T. (Metropolitan Achievement Tests), and C.A.T. (California Achievement Test). The M.A.T. has an optional section to test writing ability. Each test measures somewhat different areas of skills and knowledge. You can order samples and then choose the test that best evaluates what you are actually teaching in the classroom. After making such a decision, it is usually wise to stick with the same test each year for an accurate assessment of progress. In addition, all these tests have periodic new "editions" which you must purchase to have scores which accurately compare your students to the present population. Therefore, purchase each year only the number of tests you will actually need.

Some unusual situations require other types of tests. In this regard, we can give some actual examples from ISKCON gurukulas. In one case, some students were consistently achieving below average on all achievement tests. They were progressing very slowly in all their school work. The parents became very concerned, criticizing teachers and school. In this case the gurukula called in a local government agency to administer an intelligence test. These students had extremely low I.Q.'s. One girl was borderline retarded. The government

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official informed the parents that their children were learning more than most students with their abilities and gave guidance to the gurukula regarding the educational program for such students. In another similar situation with different consequences, one girl hadn't learned to read or write properly by age eleven. She was professionally tested and found to have dyslexia, a brain disorder. Her teacher took a course on methods for the dyslexic, and the student is progressing with reasonable expectations from parents and teachers. Another gurukula found themselves with a restless, hyperactive child, often a discipline problem. He always complained of boredom and learned quickly. An intelligence test revealed that he possessed the I.Q. of a genius, and his educational program was tailored to his individual needs.

One of the most dramatic cases involved a boy who appeared at age five to be unusually "slow." The parents were not particularly well educated, nor apparently very intelligent. So the staff concluded that the child was simply below average in intelligence. However, this could not explain his almost complete lack of academic advancement after spending some weeks in the classroom. He also did not appear, in general, to be mentally retarded. One day a visitor called him from behind. He did not answer. The visitor suggested that the school have the child's hearing checked. The hearing test revealed that the boy was almost completely deaf. Yet, his deafness was due to impacted earwax and the situation was totally corrected in one simple visit to the doctor, with his hearing fully restored.

Is it wise to administer tests for vision, hearing, and intelligence as a matter of routine? Surely we then avoid the above problems. It is certainly advisable to test all students' vision and hearing. Some schools do this once a year. Many governments make such testing available for free. If the

cost to the school is too great, parents can be required to arrange for such testing at regular intervals. There is a risk involved when testing routinely for intelligence.

Chapter 4 - Managing: The Specifics

Children can be unnecessarily "labeled." Very bright students may feel that they need not make any effort, and others will become discouraged. Scores can be used as a competition between students. Even if scores are known only to teachers, they may induce the teachers to relate to students in a preconceived fashion. I.Q. tests are limited in what they can measure, and imperfect in that measurement. We advise that they be used only when administrators and teachers find no explanation for a child's learning/behavior using other methods.

In Life with the Perfect Master Srila Prabhu

pada stresses to the Hawaiian devotees that our spiritual society must be very organized. Placing a child correctly will have a tremendous effect on his ability to learn, as well as his motivation. It will also satisfy the parents if they know that their child is learning the proper subject matter. Achievement tests can reassure the insecure student, encourage the fast learner, please the parents tremendously, and provide a valuable preaching tool.

Resources

The California Achievement Test is available from Basic Education.

The Stanford Achievement Test, Metropolitan Achievement Test, Metropolitan Readiness Test, and the Basis Diagnostic and Placement Test are available from the Psychological Corporation of Harcourt, Brace, Jovanowich.

Referral for optometrists who can provide vision therapy and training are obtainable from: Optometric Extension Program, 2912 S. Daimler, Santa Ana CA 92705. They also have a free pamphlet, "Educational Guide to Classroom Vision Problems."

A free pamphlet, "Your School-Aged Child's Eyes," is available from: Communications Ctrl, American Optometric Assoc., 243 N. Lindbergh Blvd., St. Louis, MO, 63141. Send a self-addressed, stamped, #10 envelope.

A free pamphlet, "How Does Your Child Hear and Talk?" is available from The Ameri

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can Speech-Language-Hearing Association, you to certified speech-language pathologists 10801 Rockville Pike, Rockville, Maryland or audiologists for children with hearing and 20852, 1-800-638-8255. They can also refer speech problems.

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Drops of Nectar

All the children should learn to read and write very nicely, and a little mathematics, so that they will be able to read our books. Cooking, sewing, things like that do not require schooling, they are learned simply by association. There is no question of academic education for either boys or girls—simply a little mathematics and being able to read and write well, that's all, no universities. Their higher education they will get from our books, and other things they will get from experience, like preaching, sarakirtana, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like arati, kirtana, preaching, saṅkirtana, like that.

You ask about marriage, yes, actually I want that every woman in the society should be married. But what is this training to become wives and mothers? No school is required for that, simply association. (Letter to Chaya Dasi, February 16, 1972)

Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the deity by practicing performing arati very seriously, plus always be engaged in different various activities centered around Kṛṣṇa, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood and teaching them to play Kṛṣṇa games like become cowherd boys, cows, peacocks, demons and in this way if they always think of Kṛṣṇa by playing just like they are actually present in association with Kṛṣṇa then they will become Kṛṣṇa conscious very quickly. In addition, there should be a little ABC, then prasadam, then worshipping the deity, then more playing Kṛṣṇa games, some kirtana, a little more ABC, like

that. In this way, always keep their minds and bodies engaged in different activities because children are restless by nature so they will want to change often. (Letter to Stoka Kṛṣṇa, June 13, 1972)

Elderly student... That is the way of Indian teaching, that there is one teacher, and how he's managing hundreds? That means there are groups. One who is elderly student, he's taking some beginners: "Write a or A like this." That he can teach. What he has learned, he can teach. Similarly, next group, next group. So in this way, one teacher can manage hundreds of students of different categories. This is organization. Not that everything I have to do. I cannot teach anybody to do it. That is not intelligence. Intelligence is that employ others to help you. That is intelligence. Not that "Oh, I was busy, I could not do it." Why? What about your assistant? Train assistant so that in your absence things can be done. So the elderly students, they could be... Just Caitanya Mahāprabhu used to do that. When He was sixteen years old he could argue with Ketava Kāṣṁirī, because He was practiced. In this way, stage after stage, everyone should be expert. Everyone should be teacher and student. (Room Conversation, Paris, July 31, 1976)

Prabhupada: They're teaching imperfect. Just like they are advertising so much about moon. Do you think the knowledge is perfect. Bob: No.

Prabhupada: Then?

Bob: What do you think is the proper duty of the teacher?

Prabhupada: No more. Huh?

Bob: What is the proper duty of the teacher in society? Let's say a science teacher. What should he be doing in the classroom?

Prabhupada: Classroom, you should simply teach about Kṛṣṇa.

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Bob: He should not teach about...

Prabhupada: No, that will include everything. But his aim should be how to know Krsna. Bob: Can a scientist teach the science of combining acid and alkaline and this kind of science with Krsna as its object?

Prabhupada: How it can be?

Bob: If you... When one studies science, one finds general tendencies of nature, and these general tendencies of nature point to a controlling force. Prabhupada: That I was explaining the other day. Where? In Madras, or where? "Who has supplied these chemicals?"

Syamasundara: Ah, in Madras.

Prabhupada: I asked one chemist that according to chemical formula, hydrogen and oxygen mixed, it becomes water. Is it not? Bob: That's true.

Prabhupada: Now, this vast water in the Atlantic Ocean and Pacific Ocean, how much chemicals were required?

Bob: How much?

Prabhupada: Yes.

Bob: Oh, I don't know.

Prabhupada: How many tons?

Bob: Many.

Prabhupada: So who supplied it?

Bob: This was supplied by God.

Prabhupada: Somebody must have supplied. Bob: Yes.

Prabhupada: So that is... You can teach like that. Bob: And should one bother teaching that if you combine acid and alkaline...

Prabhupada: The same thing, the same thing, that now we have to..., that... There are so many effervescence. So, who is performing it? Who is supplying the acid and alkaline? (pause)

Bob: So this comes from the same source as the water.

Prabhupada: Um hmm. Yes. Water you cannot manufacture unless you have got hydrogen and oxygen. So here is a vast... Not only this Atlantic or Pacific, there are millions of planets, and there are millions of Atlantic and Pacific oceans. So who created this water with hydrogen and oxygen, and how it was supplied? That is our

question. Somebody must have supplied; otherwise how it came to existence?

Bob: But should it also be taught how you make water from hydrogen and oxygen? The procedure of burning them together, should this also be taught? That if you burn hydrogen and oxygen together...

Prabhupada: That is secondary.

Bob: Excuse me?

Prabhupada: That is secondary. That is not very difficult. Just like this Malati made purl. So there is flour and there is ghee, and she made purl, but unless there is ghee and flour, where is the

chance of making purl? (pause) In the BhagavadgTici there is this, "Water, earth, air, fire, they are made of My energy." (Talk, Mayapura, February 27, 1972)

We would all agree that the prime purpose of education is to awaken the soul to his original position as servant of Krsna. Every Krsna conscious school, of any size and in any place, of any type and configuration, has, by definition, common goals. For example, we want the student to be obedient to the spiritual master and follow the Vedic sastra.*

This is the main distinguishing feature of Krsna conscious education-it aims at the soul. All other educational processes, more or less and in different ways are targeted at the body and mind.

Every educational system has an overall purpose for existence. Many would call this overall view an "educational philosophy." We should be keenly aware that other systems of education do not share our goals. Some come close, considering cultural and sectarian bias, and some are very far away.

However, no matter what the goal of education, there are many ways of organizing academic instruction. There are then many ways of actually presenting knowledge and evaluating the instruction.

*The process for clearly defining goals for our particular situation is discussed under "Setting Goals and Priorities" in chapter 2, "Getting Started"

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tion. For clarity we will define our terms as we use them in this handbook:

Educational philosophy, purpose or view:

the overall reason for education; the definition of the child's basic needs and identity, relationship with the teachers, and purpose of life. This is the "bias" we

refer to when evaluating textbooks and supplies.

Educational approach: the underlying system for presenting academic subject matter.

Teaching methods: the manner, on a

minute to minute or day to day basis, that the educational approach is put into practice; how knowledge and skills are learned by the student.

Purpose, View

It is possible, as Prabhupada explains, to divide people into divine and demoniac. Many people at the present time are not really demoniac by nature, but simply innocent. Unfortunately, the innocents are generally misled by demoniac leaders. When examining educational views, therefore, we can form two general categories: theistic and secular.

First, we examine the theistic. There are educators who know that the purpose of schooling is to teach a child how to dedicate his life to God. Unfortunately, such people often are satisfied with ordinary morality and sectarian "faith." These children are trained to create a godly society. Often that means, however, establishing their dogmatic idea and crushing everyone else. It is also common for these theists to have primarily secular goals of fitting in with society in general, having a "good life."

It is important to understand that most Western theistic philosophies cannot distinguish between body and soul. Jews, Christians, and Muslims all believe that a person can attain salvation only when the body is resurrected. These three faiths are basically impersonal—Judaism and Islam teach that

God has no form; Christianity teaches that when God accepts a form, it is material. The fact that these theists differ from Krsna devotees on these two essential points indicates that their educational purpose cannot aim toward "linking the soul with God" according to the Vedic viewpoint. Some of the language of Western theism and Vaisnava philosophy may sound the same, but the meaning as understood by the respective adherents is very different.

Muslims and Jews believe that man and the material world are essentially good. They feel that God wants us to enjoy this world in a religiously legal way, grateful to Him for our sense gratification. Both religions have as educational goals the transmission of their culture and history along with the rather secular aim of a "good life." In addition, they often teach their scripture, the Koran and Old Testament, respectively, sometimes in the original language.

It should be noted that both Orthodox Jews and some strict Muslims (particularly in Indonesia) have a system of education where the boys live with a teacher whom they consider almost as guru. Such schools spend a large amount of time in memorization and discussion of their scripture, and in trying to absorb their students in a more deeply religious way of life. Christians believe that human beings are inherently sinful and need education to repress their sinful nature so they can be saved by God. This has been the prevailing purpose of Western education until the last one hundred to one hundred and fifty years. It is based, naturally, on the conception that all human beings are tainted from birth by "Adam's fall."

Education is seen as a system whereby the student learns to fear the result of sin (hell) and desire the result of morality (heaven). The social system, within and without the school, put great pressure on the child to conform. In this way, educators and philosophers hope to create a peaceful society. Most modern educators don't hold this view, but it is still evident in the

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schools of Christians (not so much the Catholics, however) and some other religious groups.

The second view of education, the secular, is basically a reaction to the first. Many intelligent people couldn't accept that man was basically evil, nor that God's main business was reward and punishment of human beings. Such people said that man was naturally full of good qualities and became bad because of religious assertions that he was sinful and/or a corrupt society that artificially created inequalities, envious competition, and strife. Some of these educators and philosophers believe in God but many do not. The result is the same either way. This view holds that children are completely innocent at birth, and are therefore entirely subject to their environment. Control the environment, and you will direct the child's good qualities.

Those who hold the second view of education, the inherent goodness of man, seek to artificially create a moral and fair society without the restrictions of religions. They feel that these restrictions are born from a misunderstanding of man's being, and are hindrances to man's potential. If children are purely good, then we simply need to separate them from the corrupt society and family, and give them full freedom.

The dominant purpose of most alternate and new age schools is an extreme version of these goals. (We may wonder how some philosophers who believe in reincarnation, such as Steiner, can think that a child is innocent. Their view of reincarnation, however, is that we are god enjoying our pastimes. Everyone progresses upward, with problems seen as learning experiences rather than the result of sinful desire.) These children are often urged to create a new society where "everyone will love everyone else" (What does that mean?) or where "no one will punish anyone else."

The most common educational view in the modern world is secular humanism. This view holds that children are soulless machines, cosmic accidents. Yet, as pinnacles of evolu

tion, humans are good not because God made them that way but simply because everything in nature gets better and better. The purpose of education is for the child to satisfy his body and make a world where bodily satisfaction is increased.

Some systems are combinations of these views. Steiner, for example, bases his view of child development entirely on Darwinian evolution. Yet he also propounds the self as god, developing through many incarnations.

The Vedic perspective, practiced in the International Society for Krsna Consciousness, provides a unique view of education and the child. We know that man's basic spiritual nature is indeed all good. However, his conditioned covering, which is presently exhibited, is all bad, in various degrees. Therefore, children (and adults) need external restrictions until they fully realize their spiritual nature. This is discussed more fully in the section on "discipline." At the same time the restrictions are operating, the child is being awakened to his real nature of pure goodness. When he arrives at such a destination, the rules of human society are unnecessary.

Srila Prabhupada says, "Children are like soft dough. You can mold them any way that you like." He says that children naturally take on the qualities of their association. This should not, however, be misunderstood. Children are born with certain inclinations and qualities from their previous births. They are certainly filled with lust, greed, and envy, not needing to acquire these qualities from outside. Sometimes a parent, when his

toddler first says, "Mine!" or "No!", or hits another child, grabbing his toy, thinks, "Oh, my dear innocent child has learned this bad behavior from the other children whose parents don't train them nicely." This is illusory. We cannot develop good qualities in our children by giving them "freedom." We need to constantly expose them to Krishna consciousness where they can actually become purified. This is the perfect understanding of the mystery of "heredity

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(or qualifications of the person at birth from his previous life) versus environment."

Educational Approaches

The overall approach we use in each subject or school is largely determined by the viewpoint and experience of the staff, classroom organization, number of students, type of curriculum material, and availability of enrichment materials. However, all teachers should be familiar with various ways to teach to allow for flexibility.

Any of these would be acceptable for teaching academics to devotee children, and all can be academically effective if used wholeheartedly. However, generally we want to emphasize an educational approach that is based on sense control, discipline of the mind, and respect for authority. It is wise for each school to decide on an overall approach. Then, other philosophical approaches can determine the program for a particular section of the school, e.g. older varnasrama students. Another approach is to use a different educational approach for different subjects. For example, a school could teach reading, penmanship, arithmetic, and grammar with standard textbooks. History, geography, composition, and science could be taught using the unit approach. Bhagavad-gita could then be taught using the classical approach. It is most important to know and understand the approach behind what goes on in the classroom, to study it, and get the most value from its advantages. It is also important to know what each cannot do. We don't want to simply put teachers in classrooms with material and not have a clear picture of how we view education.

Different educators have analyzed approaches to education differently. For example, Mary Pride, in the Big Book of Home Learning, divides education into classical, unschooling, waldorf, project or integrated, and apprenticeship. The editors of The Teaching Home, divide education into classical, traditional, early academics, principle, worktexts/mastery, delayed academic, unit, delight directed, Charlotte Mason's, and John Holt's. In her Big Book of Home Learning, volume 1, Mary Pride divides the academic orientation of home school suppliers into back to basics, classic/traditional, computer-assisted, free or invited, principle, public school, textbook/ workbook, unit, video, and Waldorf. Eric Johnson, in Teaching School, discusses a textbook-based approach, unit study (with yearlong themes), and an eclectic program that combines Charlotte Mason's and John Holt's ideas. In Baby and Child Care Dr. Benjamin Spock advocates the unit approach, comparing it to the spiral of most textbooks.

The following summaries are based on a thorough study of educational publishers such as Konos and Saxon as well as the many courses and materials mentioned in the bibliography.

1. Classical

The classical approach to education has children spend the first years primarily in memorization and organization of details. When the child matures and starts to argue and contradict, he is taught the rules of logic and how to reason. As the student becomes more independent, he is taught how to present his ideas and realizations in an elegant and persuasive manner. It should be clear that the higher stages of this system are meant for brahmanas and maybe ksatriyas. This system was used in ancient Greece when higher learning was generally for intellectually inclined students.

2. Standard/Spiral

The standard method used in most Western schools presently relies primarily on textbooks. Students read the material silently or out loud, or have the selection read to them by the teacher. The teacher adds insight during and after such reading. Such additions are often based on suggestions in the teacher's edition. The class then practices the lesson as a group, perhaps with examples on the chalkboard.

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The student then demonstrates his knowledge by answering questions, demonstrating (as in science) or performing some activities. The teacher plans the lesson, presents it, gives guidance, and evaluates the student's progress.

Most standard textbooks employ a spiral approach. For approximately three to four weeks, one topic area of the subject is covered. The student then takes a unit test on that area. Then, for the next month, another area is studied with another unit test. Each year the series returns to the same topic areas again, covering more quickly what was studied last year, and presenting a more complex understanding of that area. Each year one or two new areas are also introduced. Within each month's topic area study, one or two days may (or may not) be used to review old material from that year.

This standard method has the major advantage of ease for the teacher, particularly if he is inexperienced or pressed for time. All the research, diagnosis, remedial work, and evaluation is built into the textbook and related materials.

If you learned with such an approach in school, you probably know the major drawbacks. By the time the student comes to the topic again the next year, he has forgotten it. Because a topic is "dropped" for a considerable time after each unit test, students don't see the relevance of their learning. They are not using it. So, why is it important? It is also very boring to work on the same concept, every day, for three or four weeks. This is compounded by the students' lack of understanding, which makes the material difficult. In fact, it is very difficult for long-term understanding to occur with a spiral. Work is then boring and hard. The teacher cannot understand why most of the students do not "get it" after studying the same thing one month a year for five years.

The spiral approach works under three conditions: first, if the student is individually interested in the subject and uses the knowledge frequently in independent work outside the classroom; second, if the teacher supplements and modifies the textbook to overcome the problems; and third, if the subject matter (spelling comes to mind) is of such a nature that the student is practically forced to keep using the knowledge daily. In the third case, however, understanding may not occur in many students unless the teacher reminds them of the principle taught in the book when doing a related assignment.

3. Principle

The principle approach uses Srila Prabhupada's books as the basis and guideline. The teacher researches the scriptures to identify Krsna's purpose and principles for a subject; reasons from these truths through the subject with the student; relates the principles of the subject to the student's character and talents; and has the student use notebooks to record the individual application of spiritual principles to his life.

Although scripturally based, the principle approach relates subjects to scripture, rather than scripture to subjects, as is done in the concept or unit approach. The teacher starts with the subject-geography, for example and then finds passages of scripture to explain or highlight various points. The students are involved in such research, keeping detailed notes for further study.

4. Mastery Learning

The mastery learning method uses texts, often "worktexts" in which the students write, which can easily be used to establish an individual program of learning. The texts are self-instructional, requiring minimal guidance

and control by the teacher. These enable a teacher to easily handle a large and diverse group of children, while allowing each child to work at his own pace in each subject. Students progress only when they demonstrate thorough knowledge of the material. This is accomplished by having the student himself, another student, or the teacher, check his work

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frequently (every two weeks is the maximum). The student must then correct all mistakes, or otherwise work on problem areas. Students who don't score very well on periodic tests must repeat the section until it is mastered. The purpose is to have work "overlearned", so that "automaticity" can be achieved. At this stage the mechanics become automatic, letting the student concentrate on higher levels of thinking. For example, we want a student's ability to decode reading, or to understand the relationship between symbol and sound, to become automatic. Then he can progress to comprehension and analysis.

4a. Programmed

Programmed learning is mastery taken to the limit. It takes the student through the material in very small steps, testing constantly. In this way, a student rarely makes a mistake. Any misconceptions are immediately rectified. This type of learning is stable and rarely forgotten. Students also learn more quickly than by standard methods. It is used in some textbooks and by expert tutors. This type of learning is easily adaptable to computers.

4b. Incremental

Incremental learning also teaches a subject in very small portions. However, unlike programmed learning, which may work within the framework of a "spiral", incremental learning never drops one topic to go on to a new one. Everything learned is practiced and used constantly. Suppose we aim to teach ten different grammatical conceptions within one year. First we teach part of concept one, then we practice concept one for a week while each day introducing the first parts of concepts two, three and four. We continue practicing all concepts introduced and then teach the second part of concept one. This method is extremely effective because it makes learning natural and easy. Skills and materials are rarely forgotten, although learning appears, at first, to take longer than with standard textbooks. The stu

dents really "master" the information, using it "automatically."

5. Unit

The unit study approach combines the study of several subjects around a particular theme. The theme can be mundane or based on a study of Prabhupada's books. This approach is particularly useful for multilevel teaching since all ages study a topic together, but have different individual assignments and projects. For example, the teacher may select a verse and purport from Bhagavad-gita as the day's theme. In English class, students in the younger grades identify the nouns in a section, while older students write sentences with those nouns. For history and geography, students have a project or discussion based on topics mentioned in the verse and purport. For spelling and composition, students at all levels write about the verse and then study the spelling of difficult words. Principles of logic are studied with reference to Srila Prabhupada's arguments. Units can be determined on a weekly or monthly basis, as well. In such a case, the multilevel class studies, for example, fish. All subject areas are then tied into this theme. Students research and write about fish, draw fish, center their mathematics around fish, study how fish influenced history or about different fish in different geographic regions, and so on. Again, each student or group of students do individually assigned work within the general area.

This approach clearly places a large burden on the teacher, although once lesson plans are prepared, they can be used again the following years. Programs using the unit approach are commercially available, needing

modification. Please note that the initial reading instruction (phonics or linguistics), and basic mathematics computation need to be taught separately from the unit studies.

5a. Concept

There's a modified unit approach sometimes called the concept approach. It has the ease of

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not intensely interested in academic pursuits. A home with many nonacademic distractions, such as television, will more likely produce an illiterate than a child who is excited about learning. In a school, it is common for a completely informal approach to lead to chaos, disrespect for teachers, and poor academic understanding. This is probably due to the social distraction, and the fact that most schools are too isolated from the types of experience and opportunity that allow some parents to have success with this approach.

It should be obvious to the reader that detailed instruction for the Krsna conscious teacher in all of the above approaches does not now exist. However, even if the school uses primarily a standard textbook approach, mastery learning materials can be used for certain courses at certain levels. If we see a student with a great interest in a particular subject, we may help him develop an individual program of learning and take him out of the standard textbooks for a while. Some students need primarily hands on activities as they mature, while others thrive on intellectual rigor. In addition, some approaches are geared more for homogeneous classrooms, some for multilevel, and some for tutorial teaching.

Before leaving the realm of educational approach, we should mention some that have little, if any, place in a Krsna conscious school. Ironically, these sometimes attract devotees because the practitioners are often favorable to Krsna consciousness. (This often comes from a "Whatever you want to do is okay" attitude.)

1. The Montessori approach is to put children in a highly structured, "rigged" environment and then let them learn on their own. It combines the worst of the unschooling approach (let them on their own) with the worst of the textbook approach (everything is predetermined and "canned" with no room for individuality). Prabhupada called it "artificial," which it certainly is.

2. The Steiner, or Waldorf method, was developed by an eccentric philosopher after his success teaching a boy who had serious physical and mental handicaps. Although many Steiner schools don't teach evolution as the exclusive truth, their entire approach is based upon it. Steiner felt that an individual evolves intellectually parallel to the evolution of mankind. "The development of each child (is) a microcosm of the progress of civilization itself." Of course, this was pure speculation, in addition to the fact that mankind didn't evolve! (This was probably based on the idea, now rejected by science, that the human embryo repeated the evolutionary process.) For example, "Reading as such is deferred, often even into the second grade. Reading follows acquisition of writing just as man himself had first to develop systems of notation in order to have something to read." It should be obvious that this is extremely contrary to the view of mankind and children as taught by Srila Prabhupada. In addition, Waldorf education emphasizes that each child should be his own guide and find his own truth. Although Rudolf Steiner is the "guru", he is teaching that you don't need a guru! Their materials and outlook are very dangerous for those of us who want to come as close to Prabhupada's gurukula as possible.

Most Waldorf educators use a "block" approach to learning. This is not unit or concept study, but a spiral taken to the extreme. Students study English for one month, mathematics for one month, and history for one month, returning to the same subjects for one month each year. Waldorf educators

aren't so interested in having the students retain skills and facts, which they are very unlikely to do with this system. Rather they want the students to concentrate on an area fully to avoid the frustration of stopping just as they are gaining understanding. It is doubtful whether or not such an idea works for children who are learning new and difficult concepts for the first time. It is plausible for adults who have a good background in the basics of a subject and who are

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self-motivated to pursue a particular area intensely for some time. The knowledge thus gained is retained if the adult also has the selfmotivation to put it to use regularly and often.

The one advantage of Waldorf education, for some teachers and students, is their emphasis on art and creativity. Much of the school day is spent playing musical instruments, dancing, drawing and painting. Of course, our children who attend the entire morning program have sometimes 1/3 of their day filled with singing and dancing. Drawing and music are important enrichments for any school, and the afternoon ashram program often includes creative work. Parents and teachers of children with physical learning problems, for whom this program was designed, can gain many of the advantages by going to other sources. There are several other organizations that have information on "kinesthetic" learning without all the strange overtones of Steiner's views.

Methods of Teaching

and Evaluating

Although the general approach to learning will to some degree determine the particular method, most teaching methods can be used to some extent in all the above-mentioned systems.

We may think of teaching as telling the students information, either verbally or in writing. But, even a good lecturer or textbook makes use of a variety of ways to communicate. Mary Pride, in *Schoolproof*, lists methods of teaching as follows: read to students, lecture, demonstration, visuals (teacher-made, canned, unfolding), imaginative pictures, videos, experience, experiment, simulation, walk the student through it, have the student research, challenge the student, put on a play or puppet show, field trip, repetition, songs, chants and poems, games, and asking the student to learn on his own.

After a while, students probably will speak louder, and they might begin to listen to each other more closely.

'

:. ~. .: ~...: : , :.... :.

Just to teach reading, Jean Gillet and Charles Temple, in *Understanding Reading Problems*, itemize methods as dictating stories, repetition and echo, labels and signs, projects, readers' theater, predicting, summarizing and restating, movement, drama, art, music, and reading to students.

Actually there are unlimited varieties of many of the basic methods. Mary Pride and Gillet and Temple often list different parts of the same method as separate. Even the ten categories which we analyze below are often combined, as when we both read and discuss.

Speaking Up

by Sri Rama Dasa

Help students develop speaking and listening

skills by trying some of these techniques in your classroom:..

- During a class discussion, don't repeat or rephrase students' answers: When you do this students learn to listen to you, instead of to the speakers. '

- Make sure everyone speaks loudly.

•

enough to be heard by the rest of the class. Try; standing across the room from the student who's speaking. If you :j~ can't hear him, others can't either, ask him to speak up.,

If 'you're' standing near :a' student who mumbles an answer, ask a student :

across the room to respond to it. If he couldn't hear it, the first student should ' repeat it's not you:

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Chapter 6

Organizing Instruction:

General Principles

Drops of Nectar

The children should be trained in early rising, attending mangala-arati, some elementary education: arithmetic, alphabet, some of our books, like that. They should go to bed by 8 p.m. and rise by 4 a.m. for mangala-arati, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during arati. When they get up they should wash with a little warm water, at least three times wash face. They may sleep one hour in the afternoon and there is no harm. Encourage them to chant as much japa as possible, but there is no question of force or punishment. If there is need you may shake your finger at them but never physical punishment is allowed. Try as far as possible to discipline them with love and affection, so that they develop a taste for austerity of life and think it great fun to serve Krsna in many ways. Rising early and mangala-arati, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasadam as they like, and do not mind if they have playful nature-let them also play and run, that is natural. It is nice if they eat often-if children overeat it doesn't matter, that is no mistake. (Letter to Aniruddha, January 10, 1972)

Keep them always happy in Krsna consciousness, and do not try to force or punish or they will get the wrong idea. By and by, if they are satisfied in this way, they will all grow up to be first-class preachers and devotees. (Letter to Satsvarupa, February 16, 1972)

Don't say "no." But give a taste for the good, then it will be automatically "no." And if you say "no" then he'll, they will rebel. The four "no's," that is very difficult. Still they are breaking. No illicit sex, they are breaking. But if they develop Krsna consciousness, this will be automatically "no." So don't bring many "no's," but give them positive life. Then it will be automatically "no." And if you say "no," that will be a struggle. This is the psychology. Positive engagement is devotional service. So if they are attracted by devotional service, other things will be automatically "no." Param drstva nivartate. Just like EkAdati day. Ek5dag day, we observe fasting. And there are many patients in the hospital, they are also fasting. But they'll "No, no." They'll, within heart, "If I get, I shall eat, I shall eat." But those who are devotee, they voluntarily "no." The same fasting is going on for the devotees and the hospital patient. And that "no" and this "no," there is difference. (Room Conversation, Paris, July 31, 1976)

Now the thing is, children should not be beaten at all, that I have told. They should simply be shown the stick strongly. So if one cannot manage in that way then he is not fit as teacher. If a child is trained properly in Krsna consciousness, he will never go away. That means he must have two things, love and education. So if there is beating of child, that will be difficult for him to accept in loving spirit, and when he is old enough he may want to go away-that is the danger. So why these things are going on marching and chanting japa, insufficient milk, too strict enforcement of time schedules, hitting the small children? Why these things are being imposed? Why they are inventing these such new things like marching and japa? What can I do from such a distant place? They should run and play when they are small children, not forced to chant japa, that is not the way. (Letter to Bhanutanya Dasi, November 18, 1972)

Mr. Koshi: Don't you think that the children should be given freedom to choose voluntarily? Prabhupada: Do you want to give freedom to your children?

Mr. Koshi: I am asking you.

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Prabhupada: No, no. What is the use of giving freedom to a child with a razor? He will cut his throat, that's all.

Mr. Koshi: But at a later age, perhaps when he is better...

Prabhupada: Later age, yes. That is enjoined. When child is sixteen years old he can do as he

likes, not before that. This is the moral instruction of Canakya Pandita. Up to five years, don't chastise, don't take any action. Let him be free. Whatever he likes, he can do. Then after fifth year, for ten years you must be very strict. Then five years and ten years, fifteen. And when he is sixteen years, treat him like a friend. Prapte tu so,dase vare putram mitravad acaret. At that time, no stricture that he will break. "My dear boy, if you do this..." This is necessary. And from fifth year to fifteenth year you should chastise the sons and disciples just like tiger. After five years. Mr. Koshi: Using the stick.

Prabhupada: Yes.

Tamala Krsna: That's how you trained us, Srila Prabhupada.

Mr. Koshi: Did you get?

Tamala Krsna: Yes, by Prabhupada. Even though we were not five years old, he treats us just like as if we were five. Because spiritually we are still like that. So he is very strict with us.

Prabhupada: All these boys I chastise vehemently. Even a little mistake.

Mr. Koshi: You...?

Prabhupada: They tolerate. They know.

Tamala Krsna: We are afraid. (Interview, Bombay, April 5, 1977)

Classroom Organization Choices

1. Whole Classroom

When we organize our school into "whole classes" we group students together roughly by age, with about ten to thirty students per classroom. Sometimes an exceptionally slow or bright student may be placed outside his age group, but this is discouraged in this organizational plan as often such students have social

and emotional problems with such placement. Such organization is primarily found in large schools. The advantage of such organization appears to favor the teacher. The teacher only needs one lesson plan per class period and teaches the same material to all students at the same time. Sometimes "enrichment" activities are provided for advanced students, but this is by no means the rule. Although this system seems easy for the teacher, in reality he has a very mixed group. Such organization meets the needs of a small minority of the students, while others are bored and frustrated, or lost and confused.

Suppose the "group" lesson plan calls for five days to learn a topic. Some students, however, will need five or ten more minutes of instruction. It is not unusual for any student, even one who is generally above average, to sometimes need an extra day (or even several days) to master a new or difficult subject. Without the flexibility to give these students the time they need without holding up the rest of the class, some students end up getting more bewildered day by day. After a few years their lack of basic understanding makes remedial instruction very difficult. On the other hand, the "advanced" students sometimes become so frustrated with having to learn what they already know, that they decide not to bother anymore. This approach often leads to severe discipline problems and rarely provides students with excitement in learning.

On the positive side, a whole classroom approach is very useful when learning subjects that are aided by group discussion and group projects. In such cases (history and geography, for example), it doesn't matter if the

students have different intellectual and creative abilities. In fact, this just lends a greater perspective to the subject. The whole classroom organization is sometimes the only way certain individuals can teach a class.

2. Multilevel

Multilevel organization means that several grade levels, usually grouped by age, are in the

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same classroom. All students may study the same subject during a class period (mastery, unit or concept approach). For example, during mathematics class, one student is doing remedial work at a second grade level with manipulatives, another is using manipulatives to understand a new and difficult concept at the sixth grade level, another is working in an incremental fifth grade book, a group of students are using a tape recorded multiplication song to learn their tables, another group is practicing subtraction with borrowing, and yet two others are using an incremental sixth grade book.

A multilevel class can also be planned with different students working on different subjects at different levels (mastery learning). This is generally more difficult for the teacher, but is sometimes needed when a student or group of students needs individual attention. Subjects that require such attention are: reading, bhakti-'sastri, high school logic, and some social studies. For example, one group may be reading out loud with the teacher while another group works in handwriting or spelling books. Another group may be studying foreign language using a tape recorder. We should note that this system also has to be used by the whole classroom teacher for reading, at least in the early, primary, grade levels.

The teacher has to plan many different programs for each class period. Multilevel can have exactly the same problems as a "whole classroom" if all students in each grade grouping have to do exactly the same thing at the same time in all subjects. It is easier, however, to individualize a multilevel classroom than an age-grouped classroom. The main advantages of multilevel are realized in a small school with limited space and staff. However, it also benefits the children socially and emotionally to interact with other students of all ages. This helps eliminate the peer pressure and generation gap so prevalent in our society of agegrouped classes and schools.

3. Individualized

Individual organization means that each student in all (or most) subjects is working at his own pace. A school can individualize a classroom where all students are the same age, or one where students of many ages share the same physical location. The multilevel classroom is more suited to individualization because students can easily be grouped according to ability. In the same-age classroom, some students at the extreme ends of the scale may still have to do work which is unsuitable for them. A good compromise is to have a classroom with five- to seven-year-olds, another with eight- to ten-year-olds, another with eleven- to thirteen-year-olds, and another with fourteen- to eighteen-year-olds. Bob Jones University suggests that five- and six-year-olds work well together, as do seven- and eightyear-olds, and any grouping of nine- to twelveyear-olds.

Selection

Choosing the classroom structure is often a matter of practicality. A small building with few teachers may not be able to serve the educational needs of a separate class for each grade if the students range in age from five to thirteen years. But the same facility and staff will be able to teach those students if they are in two or three multilevel classrooms. Additionally, schools with the capacity for a whole classroom structure for each grade may find a multilevel/individualized structure more economical, allowing them to provide other services. Finally, even a school with

adequate space, many teachers, and sufficient funds may want a multilevel structure because it offers many educational benefits for the students. A program that combines multilevel and individualized instructions can be organized around various subjects. These subjects, for example, can be taught individually: reading, penmanship, arithmetic, grammar, composition, and spelling. Other subjects can be studied in large or small groups, formed according to age, reading level, or some other

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criteria. Such subjects can include science, history, geography, and bhakti-sastri (philosophy classes). Logic and Bhagavad-gita may be more suitable to either of the above organizational plans depending on how it's taught.

We decide organization based on facility, subject matter, and available teaching materials. Most standard textbooks are geared only for a whole classroom approach. It is important to remember that often much of the course is contained in the teacher's edition and other supplementary materials. A student who is working on his own in the text may not be able to get the amount of help he needs for his understanding. Standard textbooks can be used, however, in multilevel if they are reasonably self-explanatory and the teacher uses imaginative scheduling. To schedule many levels, place students in groups of at least three. In each class period, or half a period depending on the number of students, schedule only one group and subject that need intensive interaction from the teacher, e.g. reading and discussion. The other groups should work on subjects that need little intervention, e.g. spelling, mathematics, or various workbooks. Please see the sample schedules for some examples. Another method is to have each group work with the teacher for five or ten minutes of the class. A simpler way of adapting standard textbooks for a multilevel class is to devise your own concept approach. Study all the levels of a particular subject from a particular publisher. The teacher arranges for all students to study the same general area, such as fractions, at the same time. He demonstrates the fundamental principles and then has each child do the specific assignments in his own book.

The other easy ways to teach multilevel, however, are to take advantage of materials that best support it. Mastery learning materials have each child working at their own pace in individual "worktexts." The teacher only has to give his attention to students with problems. Some classes should be scheduled, however, that involve the whole diverse group, if possible. There are also books that cover just some grades and subjects that are geared for independent, individual work. If you don't like the mastery learning texts that are available, you can design your own eclectic curriculum. (Please see the curriculum section for specific suggestions.) A more difficult technique is to use the unit approach. This requires planning and organization, and a less structured classroom. It is also more fun and creative. Several companies sell such a curriculum, although most would require extensive modification to be used by devotees.

No matter what basic educational approach you use for multilevel, take advantage of enrichment materials that will make the teacher's job easier and the student's more fun. Included among enrichment materials that can sometimes "teach" a group for you are: computers with good quality educational programs, films, audio tapes, good books (other than textbooks), reference materials (such as encyclopedias), and other students. While none of these resources should be over-used, judicious employment of them can be better than the teacher himself.

A good way to know if you are using the appropriate materials, whatever the classroom structure, is if the students are getting enough help, keeping to the task at hand, and being able to apply their learning appropriately. Our duty is not to teach "English," but to teach students. We cannot say that

we have taught the "content" of the course if all our students don't know at least the minimal amount of course objectives.

Planning

The essential feature of classroom, multilevel, or individual teaching is planning. Every teacher should have a book of lesson plans for each class and each day. Many standard textbooks provide these detailed lesson plans in the teacher's editions. Still, the teacher has to decide how much time he will spend with each lesson, and what he will emphasize. Teacher edition lesson plans always contain far more

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than is possible to do in one class period, to provide each teacher with a wide choice of activities. The teacher has to decide if he wants to supplement the curriculum with films, books, demonstrations, experiences (such as a nature walk) and come to class prepared. Teachers should also find what sections of Prabhupada's books relate to the day's area of study.

Multilevel planning is equally, if not more, important than classroom planning. Here the priority is scheduling and time. If you only have five minutes to make a presentation to a group before having them work on their own, you must be organized! Multilevel is easy, fun, and exciting for the organized teacher. He notes in a planning book what he will be doing with each group or each class each day. The notes can be brief, referring him to certain pages of a teacher's edition of a textbook. Teachers who use a unit approach or who are designing their own unit-type or principle-type study based on Prabhupada's books need to do extensive research and planning before coming to the classroom. (People who do not have teaching experience and a thorough knowledge of curriculum should not attempt this system.)

When teaching a completely individual program (no grouping) it is not feasible to make a plan for each student. You must use materials that are self-teaching or employ an approach that has each student working on his own project. If the projects are based around a central theme (unit), the teacher plans the class period theme and general areas of work for different ability levels. Materials are commercially available that provide extensive lesson plans for unit teaching and/or concept learning. It is also possible to have a totally individual organization by using an informal approach. This does not mean that the class is undisciplined! The students work out their own plan under the teacher's guidance. The teacher then checks how the student is progressing toward his own goals, and makes adjustments if he sees

that a pupil is straying too far from standard academic objectives.

Conclusion

We recommend that all teachers thoroughly study the approaches of education and methods for teaching and evaluating that are briefly outlined above. We need to always remember, however, that teaching is more than application of these ideas. Teachers must not only know how to do brahminical work, but develop brahminical qualities. When teaching young children, tolerance and patience are especially important. Remember that each child learns in his own way and his own time. If one method doesn't help the child to understand, try another. Some children may have difficulty with the overall educational program and need a different approach. We may always realize with humility that we don't know what is best for each child. Depending on Krsna, we should constantly pray for His guidance and inspiration. We should also ask Krsna to please help our students advance in love for Him and in understanding which will help them serve Him.

Choosing Textbooks and Educational Materials

As of this writing, there are no comprehensive Krsna conscious textbooks with teacher's editions in any spiritual or academic subject. There are some Krsna conscious reading books with comprehension questions, but no teacher's guide. We also have some grammar and composition textbooks for some elementary grades. They don't cover all of the necessary instruction, and have no teacher's guides. We have Prabhupada's books themselves, as well as a rapidly increasing library of Krsna conscious books translated and or written by various reputable devotees. However, there is no guide explaining how and when to use these in a system of education.

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Chapter 6 - Organizing Instruction: General Principles

Before you become depressed about this situation, we should point out that, in part four of this book, we suggest textbooks that are suitable for devotees. We also suggest how to use the existing "Krsna conscious material, and how to teach directly from Srila Prabhupada's books. However, we realize that our suggestions may not be relevant in all countries and under all circumstances. Therefore, we urge you to study how to select your own educational supplies.

The first step when deciding on materials is to determine your educational approach and classroom structure for the particular subject. Some wonderful textbooks are only suited for whole classroom instruction with a standard textbook approach. Some are designed for individual study with a mastery learning approach. If materials are really outstanding, they can be adapted to other approaches and structures than those for which they were intended. However, we try to choose materials that already conform to our overall plan, if possible.

Next, we need to consider the teachers themselves. If you are home schooling and have less than five children, or if your school has trouble with teacher turnover, you need materials that are easy to use without experience. You or your teachers don't really want to become expert in using the material because you know that each devotee will use it only two or three times. However, some excellent textbooks really need a committed teacher to adapt them to the classroom structure and/or Krsna consciousness. It is worth it for such a teacher to spend two or three months planning how to use a text when he will continue to work with it for many years.

Finally, decide if you really need a "textbook" at all. Most subjects can be taught through other means. Look at the list of teaching methods in chapter 5, "Educational Views, Approaches and Methods." We can lecture based on our study of adult books from the library; give practical demonstrations; use practical experiences such as stargazing, nature walks, and sitting down to write a story. We can teach the student how to research and spend time in libraries. If you decide not to use a textbook in a particular area, then you must plan the year of instruction before the first day of teaching.

Most of us, for most subjects, will want some prepackaged help. How much is determined, again, on your goals and needs. Here we will give a brief overview of the type of material needed for various circumstances. In chapter 10, "Overview of Academics by Subject Area", we recommend specific materials and publishers for various arrangements.

1. If you use a standard textbook/whole classroom system, you need student books (and possibly workbooks) for each child, plus a teacher's edition. You may also want supplementary materials, such as films, that are supplied by the publisher in conjunction with the series.

2. If you use a mastery learning/individualized system, you need student books that are self-teaching, materials available for individual projects, and a teacher's guide.

- 2a. Programmed and incremental learning are ideal for individualized or multilevel, although they are also highly effective in a whole classroom. You need textbooks and/or computer programs that adhere to this approach,

and an understanding of the system. This is usually explained in the teacher's guides or through tapes available from the publisher.

3. If you use a unit/multilevel (group or individual) system, you can: take standard textbooks and adapt them from the teacher's edition, in which case you need the same supplies as the standard/whole class system but will use them differently; devise your own program referring to a scope and sequence for a guide; or purchase unit approach materials and adapt them to Krsna consciousness.

4. If you use the classical/whole class, multilevel, or individual system, you can devise your own program (ideal for Bhagavad gitd), or purchase textbooks that follow this approach.

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5. To use the principle/whole classroom approach, we must design our own program, probably using some that have been developed for the Bible as a guide. We also need books that thoroughly explain the system.

6. The concept/multilevel or individual system can easily be used by adapting standard or mastery learning textbooks. Much of the instruction can also be done without textbooks, using the teacher's edition or scope and sequence as a guide.

7. To use the real book (Charlotte Mason)/ whole class or individual system, we need the books that detail her program.

8. Informal education/individualized, by definition, doesn't depend on textbooks. However, we do need an overall plan developed by the teacher and student. Once this individual plan is outlined, appropriate books, including textbooks, can be purchased.

It is difficult to say what kind of materials are best suited for teachers who aren't interested in a long-term commitment. Materials for each approach/organization vary in degree of teacher planning and expertise required. In general, however, all mastery learning (programmed, incremental) materials require the least preparation and understanding. Of course, some mothers who only plan to home school one child may want to spend time planning in a unit curriculum, although not needing to become totally familiar with all the possibilities of the program.

Now, we know what kind of books and materials we need. But, which ones? This is very difficult for those of us who want only K4-spa consciousness as the basis for all instruction. And if we don't, the motivation to stick with our resolve to teach will be difficult to maintain. Having books and supplies that can easily be "Krsna-ized" is very enlivening for the teachers, students, and parents.

The task is made almost impossible by the number of possibilities. We start by narrowing down the prospects into general categories. There are materials from secular publishers for

government-run schools. There are materials from secular publishers for privately run schools. These are often more academically challenging. There are materials from publishers that cater to "alternate", privately run schools. These sometimes are made specifically for multilevel or individual learning. Others are designed to incorporate a particular educational approach, such as Steiner's or Holt's. Then there are materials published for religious schools, generally Catholic or "Christian."

Each of these publishers has a unique purpose and viewpoint. Learn it before you spend Krsna's money on their products! For example, some Christian publishers are so sectarian that their materials are completely unsuitable. They may, however, have excellent teacher's guides. Other Christian publishers have books that are generally theistic without pushing their doctrine. These are usually ideal for devotees, if they meet other criteria which we will discuss. Secular publishers for government schools need to follow the prevailing trends in modern education. In America, they are usually academically inferior and filled with subtle and gross propaganda. Some secular publishers for privately run institutions overcome both these problems, and are excellent for our use. Many publishers of

"alternate" materials have items of value, particularly in a grade or subject where we aren't using the standard textbook/whole classroom system. When considering together the needs of our program and the bias of the publisher, we may have to compromise on one or both areas. Suppose that the only publishers of mastery learning/individualized for elementary English are Christian? We need to decide what's more important-the system or the bias. We then can either adapt the publisher's bias to our own and use his system, or choose one whose bias is more compatible and adapt the system. Adapting the bias requires strong Krsna consciousness; adapting the system requires teaching expertise. It is best not to have to do too

much adjusting of both for the same series of books!
See figures 6-1 and 6-2.

You can learn what options are available from various publishers by calling the principals of various types of schools in your area. If you are looking for a manipulative-based early mathematics program, you can make telephone calls until you find several schools that use such a program. Then talk to the classroom teacher to find the name of the publisher and her opinion of the material.

Educational conferences are another source of information about what materials are available. So are educational magazines, especially those for private and home schools. These often have a section where new material is reviewed, as well as advertisements from many publishers. Books, such as The Big Book of Home Learning, review many textbooks and related materials. Finally, you can request free catalogs from hundreds of companies, many of which are listed in appendix A. Many companies, such as Bob Jones, have a toll-free number you can call to ask questions of the textbook authors.

It is important to personally review material before making a major purchase. We don't want to feel obliged to use something simply because we've spent Krsna's money. Then you find better materials, storage rooms will fill with old textbooks in excellent condition which you can't sell. Review the material by asking for an examination copy. Sometimes large companies will send a free sample; by contrast, examination copies must be returned in excellent condition by a certain time if you don't want to use them. You can also contact a sales representative and ask him to bring sample texts to your school. By attending a conference where the publisher has an exhibit, you can review the material and ask questions of the representatives. If you find a local school that uses materials in which you are interested, you can often arrange to visit the classroom.

The following adaptation from Mel Gabler's "Textbook Reviews" should help to support and clarify the above points.

1. The materials should teach the academic skills.
2. The materials should not be involved in the changing of values through questioning the beliefs, attitudes, feeling and emotions of students.
3. Materials should teach absolutes when applicable, rather than using open-ended questions which force students to make premature value judgments under peer pressure, or to accept situation ethics.
4. Content should fairly represent differing views and positions and avoid biased editorial judgments. Varied expressions of the same root philosophies should not be presented as opposing views.
5. There should be no attacks upon basic values such as parental authority or respect for law and order.

In order to save money with consumable - texts, I have purchased thick (but soft so as not to rip easily) transparent folders. I slip these folders over the page to be done and hold them in place with a sturdy elastic band.

The child does the work with an oil based : pencil {used for writing on glass). [also ' called a ; "grease pencil" or "china marker"] It is erased with alchohoi. Then the child makes mistakes, he can redo the exercise, or it can be reassigned for ' review. Plus the books can be used year , after year. U

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6. Materials should not condone immorality while ignoring morality.

7. A personal God, religion, and the Vedas should not be attacked or treated as myth.

8. Materials should not teach about occult topics without warning of its dangers.

9. Materials should teach evolution as theory rather than fact.

10. Materials should not subtly or grossly present a false view of society, such as intentional or artificial role reversal.

11. Content of materials should be encouraging and positive and should motivate students to excellence. Reading material should not stress realism from the negative aspects of depression, frustration, confusion, morbidity, crime, and violence.

The last point may need clarification if you've not had much exposure to modern educational materials. It is common for stories and examples in social studies, English, and some "critical thinking" textbooks to be very disturbing: graphic accounts of suicide, prostitution, street gangs, vandalism, and psychotic individuals. Sometimes this world view is apparent in word problems in a mathematics book, or sample sentences in a spelling text. Even a teacher who has been fixed in Krsna consciousness for many years may find himself disturbed by the modes of passion and ignorance when reviewing such material.

The above are very real problems of most educational materials! While we light the fire of Krsna consciousness with good teachers, spiritual motivation, and proper atmosphere, we can pour water with our educational materials. Be careful!

In summary, first determine your classroom structure and educational approach for each subject. Next, consider the experience of your teachers, and how much time they have for training or classroom preparation. Next, decide what type of materials will primarily assist the teacher: textbooks, manipulatives, audio or video tapes, or source books for the teacher's own notes. Find publishers/suppliers who sell the material that is best suited for your structure/approach/teachers. Finally, personally review the material for bias, and its adherence to the eleven principles mentioned above.

Resources

Highly recommended for devotees in any part of the world:

What are They Teaching Our Children and/or Textbooks on Trial from the Mel Gablers. These give many examples of problems in textbooks, as well as guidance for those who choose educational material.

ChildAbuse in the Classroom, edited by Phillis Shaffley (although this deals with specific situations in American classrooms, it will greatly enhance your ability to detect nonsense in educational materials.)

Various pamphlets and brochures from the Gablers. Some of particular interest are: "Humanism", "Illicit Sex Education", "Drug Education", and "Phonics".

Highly recommended for devotees in America and Canada:

Handbook number six: "Acceptable Textbooks for Private Schools", Mel Gablers

The Gablers have detailed reviews of many textbooks and other educational materials (such as films). You may write to see if they've already reviewed the series you are considering. If not, you may request a special review. Be frank about your particular concerns. Their prices are very reasonable.

America's Future publishes reviews and comparisons of history/geography materials from a conservative viewpoint. Their findings are helpful and reasonably priced.

See figures 6-3, 6-4 and 6-5.

Methods of Discipline

Discipline can be defined as encouraging good behavior, discouraging bad behavior, and

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keeping order. Discipline and punishment are by no means synonymous; punishment may be employed sometimes to achieve discipline.

The goal of discipline is to train a child, with love, to come to a standard of proper behavior according to *sdstra* and guru. From a purely practical viewpoint, neither spiritual or material learning can occur in a school where students are uncontrolled. Beyond this, one of the primary goals of Krsna conscious education is to teach the child to control his senses by the mind, mind by intelligence, and intelligence by Supersoul.

We want the child to become a responsible adult who is internally motivated to be clean, honest, austere, simple, and respectful. We want him to develop a taste for transcendental knowledge. This is called internal motivation. However, the less spiritual maturity the child has, the more he will need external motivation. This consists of rewards, recognition, and punishment. The teacher makes a reward more attractive than the misbehavior and the punishment unattractive enough to outweigh any benefits the child gets from his misdeeds.

Internal Discipline

What is internal discipline? Can teachers and parents effect the internal discipline of their children? The ultimate internal motivation is for the soul to do what is right because it pleases Krsna. Pradyumna used to consider that all things displeasing to Krsna were like poison even if they were nectar, and all things pleasing to Krsna were nectar even if they were poison. The guru develops the same kind of relationship with his disciple in order to train him in cultivating this natural mentality. Every teacher, of any subject, must also try to have this rapport with his students. The students should feel such love and concern from the teacher that they desire to please him. This relationship develops over time, as the students see the teacher's love for him. In addition,

the teacher is constantly alert to every opportunity for engaging the students in devotional service. In this way the children become sufficiently purified to taste the happiness of Krsna's pleasure.

It should be clear that teachers in a Krsna conscious school are representatives of Krsna. The students experience some of Krsna's unlimited, spiritual love and mercy through the dealings of the teachers. Some practical ways to show love include:

Speak to the child with respect, as an individual. Take his feelings and ideas seriously.

Take an interest in people, things, and ideas that interest him. Compliment each child daily. Be specific and sincere.

Never belittle, scorn, or ridicule him.

A teacher should be such a good example of a devotee that a student looks on him as his hero, the type of devotee he wants to be when he grows up. Such respect and love on the child's part is the best means of discipline. This is the weapon Srila Prabhupada used to get us to accept giving up so many things we liked to do, and to accept so many things that we did not like. It works in the same way with children. The more they love, respect and trust a teacher, the more they obey. But love cannot be forced. It is the natural result of a good example as well as knowing the art of dealing with people. The teacher must be enthusiastic, lively and joyful about his japa, kirtana, and temple class. He may talk about Krsna at all opportune moments, relating all activities to Krsna. But, being a perfect example at

all times is not possible one hundred percent for a neophyte devotee. So, if we sometimes fail in front of children, and they notice it, the teacher must humbly recognize his error and not try to make the children believe he was actually Krsna conscious. If the teacher tries to keep up some false image of a perfect

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Chapter 6 - Organizing Instruction: General Principles

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Drops of Nectar

Please also take care of the children. They are our future hopes, and the adolescent age is the most dangerous age. It is the turning point of one's life. In this age, if you take care of the children, surely they will come out first class Krsna conscious devotees. (Letter to Hayagriva, November 7, 1969)

Prabhupada: Make him a Vaisnava, very nice boy. Very good-looking boy. Don't let him deviate. This is the age to be careful so that he may not deviate. What is the age? Twelve years? Devotee: Eleven.

Prabhupada: Eleven. That's all. This is the age. Twelve to fifteen years, the boys become, by bad association, they become rotten. This hellish world is like that. They go to school and become demons.

Paramahansa: Yesterday, in your lecture, you mentioned how in this age it's very difficult to remain chaste or free of...

Prabhupada: Yes, but one who is Krsna conscious, he's all right. Teach him Sanskrit and English and let him read our books. (Morning Walk, Paris, June 11, 1974)

Therefore people are after money. Who is going to be brahmana? If you become a perfect brahmana, who will care for you? Nobody is interested to become a brahmana. "Why we shall become brahmana? Starve? For starvation?" Nowadays the colleges, they're not interested in art, philosophy, English literature. No, they... Nobody... They go for technological, how they will get more money. They do not want. Some of the doctor, professor, they came to request us to give our student. They are not getting student. And after few years they'll be all dismissed. Who will pay them? Hayagriva told me. He's not getting any job. There is another, Mr., Dr. Henderson. He's also not getting any job. He's selling insurance. And Bon Maharaja, his institute is suffering from the very beginning till now, simply begging, beg

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ging and paying, paying the professor. No student. First of all he started Vaisnava philosophy, so doctorate, Ph.D. So especially in India, who is going to take Ph.D. in Vaisnava philosophy and starve? So this is failure. (Room Conversation, London, July 27, 1976)

Then you are to be considered the most learned. That is the recommendation of Prahlada Maharaja. "in my mind, in my decision, persons who are engaged in Krsna consciousness fully, they are to be understood as the first-class advanced in education." And this material education... Of course, we are going to open the gurukula. Our aim is not how to make the students a big grammarian. No. That is not our purpose. How to make him fully Krsna conscious. That is the aim of this gurukula. In the gurukula description there is nothing, such thing as how to make the student a big grammarian or... Generally they take Sanskrit education, first grammar, and it is recommended that one should read at least for twelve years grammar. Actually this is the fact. Sanskrit grammar is very difficult and unless one reads regularly for twelve years... But that is another thing. If one is well-versed in grammar he can read all the Sanskrit literatures. That is another thing. But our aim is not that, to read Sanskrit literature. No. Our aim is how to mold the life to become fully Krsna conscious. Those who are contemplating to organize our, this gurukula, they should stress on this point as Prahlada Maharaja says, tan manye adhitam uttamam: "He is first-class educated." Who? travanam krtanam visnoh smaranam padasevanam. We want to teach that. There is no question of economic problem, that one has to become learned to get some service in some big school or college and get some big salary. This is not our aim. Our only aim is how to mold the life of the children to become Krsna conscious. So this is the summary given by Caitanya., Prahlada Maharaja. We should follow this instruction. Thank you very much. (Prabhupada's Lectures, S'rimad-Bhagavafam, March 31, 1976)

No universities. Their higher education they will get from our books, and other things they will get from experience, like preaching, sankirtana, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like aratT, kirtana, preaching, sarikTrtana, like that. (Letter to Chaya Dasi, February 16, 1972)

Prabhupada: And female children should be taught how to become faithful to the husband, and to learn the arts of cooking, arts of painting - that should be their subject matter. Jyotirmayi: Painting?

Prabhupada: Yes. Sixty-four arts, Radharant did. Then She could control Krsna.

Jyotirmayi: So after they have learned all the academics, reading, writing, all these. Prabhupada: Academic is ordinary, ABCD, that's all. Not very much. But these arts. They should learn how to cook nicely.

Jyotirmayl: And what should the boys be taught from ten to sixteen?

Prabhupada: The principle is same, that when they grow up they learn the 9astra. The more they read, the more they learn. Then they become preacher, teacher....

Bhagavan: The boys, they should learn how also to cook?

Prabhupada: Huh? I never said that. Why you are bringing that question? I said the girls should be. Cooking is not boy's business. But cooking is not a very difficult art. If they want, the boys can... (coughs) There are so many, in the Bhaktirasamrta sindhu it is stated, how Radharani was qualified. So these things should be taught to the girls. If the girls are taught to give service to the husband to the greatest satisfaction, there will be no disagreement.

Yogetvara: Can the older boys be trained in a particular kind of devotional service? For example, press work?

Prabhupada: Oh, yes, everything is devotional.

~ravanam kirtanam visnoh smaranam pada

sevanam, there are varieties. We are not Mayavadi, impersonalists, finished, all business. It is not like that. So whatever business is going on in our movement, everything should be taught according to the capacity, boys or girls, it doesn't matter. Some department is suitable for the boys, some department are suitable for the girls. In this way, they should be trained up. But everyone

should be trained up to give service. That is gurukula. And brahmaccirT, this sex impulse

should be controlled. That ruins the whole char-acter. Our big, big sannycisis are becoming victimized. So that is the danger. Woman is good, man is good; when they combine together, bad. This Is (Room Conversation, Paris, July 31, 1976)

An "older" student can be defined as one who has finished his elementary gurukula training. The "end" of elementary education can be grades 6 through 12, ages 11 through 18. Or we can define the older student as high school aged, 14 through 18, grades 9 through 12. We will use each definition for different purposes.

Generally, students in sixth, seventh, and eighth grade, ages 11 through 14, can follow a program of education not dissimilar from that of the lower grades. Yet, these students have special emotional, social, and vocational needs. We certainly include them in this chapter.

However, the high school program may be quite different from the lower grades. In this section we suggest various academic programs for these young adults.

Because we have relatively few teenaged gurukula students, and our programs for them are experimental, many of the suggestions in this chapter come from the experience of people outside ISKCON. We have tried to use communities and schools who share some of our goals and lifestyle as models. We are studying the education, marriage, and vocational training of

teenagers in communities that emphasize simple living, freedom from sense gratification, and religious commitment.

As our study and experience increase, we will be able to offer more concrete and definite programs for these most valuable members of our society. For those of us who are faced with this responsibility now, we need to constantly depend on Krsna for guidance and inspiration. Prayer and surrender to Krsna's direction must

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be constant for those entrusted with such a responsibility.

Psychology of the Adolescent

Adolescence can be divided into two distinct categories: early and late. The average age for girls to begin puberty is between 10 and 12. But some girls start as young as 8 or as old as 14. The average boy starts two years later.

From the start of puberty until the individual develops his own "self-concept" or identity, is considered early adolescence. It is in this period that we move from the standards, concepts and lifestyle of our parents to our own. In late adolescence, an individual's idea of his personality and values become steady.

In fact, adolescence could be defined as a time for identity building. Teenagers need, not free or leisure time per se, but the chance to discover their own strengths and weaknesses, likes and dislikes, before taking on the full responsibilities of adult life.

Children usually see themselves according to the view of the significant adults in their lives. Their roles are certainly defined by others. Children also adopt the values and beliefs of their parents or adult guardian. They usually accept the character traits (shy, lazy, smart) ascribed to them. Generally children even accept the likes and dislikes of their significant adult guardians as their own.

As adults, however, we have a sense of our duty and relationship to others. We accept values and morals because we are convinced of their truth. We develop our own conception of our traits, likes and dislikes.

The getting from there to here is the struggle of adolescence. This is basically a mental and emotional process, made difficult by the changing of the physical body with its attendant sex desire. However, it isn't sex desire in and of itself that makes adolescence a precarious time. It is the ability to think like an adult, with

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logic and reason, but without the guidance of experience.

At this point you may feel that such a discussion is rather mundane. After all, what do these bodily and mental self-designations have to do with spiritual life? The key is this: we want our sense of self, of who we are, to be spiritual. We want to identify ourselves, "I'm a devotee of Krsna. I have a duty to serve my spiritual master and cooperate with other devotees. I value and practice a life in the mode of goodness, and I accept and enjoy what is valuable to Krsna." But such a conception is usually not present in a child, no matter how well he can speak philosophy! (Unless he is transcendental to the body and mind by very strong spiritual advancement. That is very rare.) The child is simply accepting the statements and actions of his parents/teachers/guru. He has not made these concepts his own; he needs realization and personal acceptance.

A teenager can be compared to a toddler. The comparison is apt because a toddler is in transition from babyhood to childhood. A baby goes and does pretty much where and what the parent wants. He wears the clothes his mother puts on him, plays with the toys she gives him, and eats the food before him. When a baby learns to walk, however, he quickly discovers that he has his own desires. However, Krsna gives children the ability to walk long before they can handle that freedom with any degree of responsibility. They learn by having their freedom guided and curtailed by their mother.

A teenager similarly gets an adult body from material nature before he is ready to use it. It is like putting a nondriver behind the wheel. The teacher sits beside the student driver, with his own set of controls, and teaches the student how to use the car before allowing him to drive on his own.

Adolescents develop their identity by comparing themselves with others, and using their new found powers of logic and reason to see where they are similar to and different from

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others. The basis for their decisions and observations stem from the value system and way of life they receive from their home and community.

Of course, this identity forming process takes place in an emotionally healthy individual. The process can be disrupted by external factors-divorce, abuse, lack of guidance from superiors, or an extremely repressive environment. In such circumstances the individual sometimes has a "delayed adolescence," questioning and discovering his identity and values in his late teens or even twenties.

More frequently in modern Western society, however, the main business of a teenager is disrupted in more subtle ways. Identity is often formed not from internal thoughtful deliberation under adult guidance, but by simply imitating the personality, behavior, and values of others. This imitative method of self-concept is the procedure of children who simply accept the thought and behavior patterns of the significant adults in their lives. Therefore, an adolescent who does not form an identity through comparison, logic, and established values (ideally established by guru, sadhu, and sastra) is not really "growing up." He becomes like a four-year-old who still acts like a toddler; a licensed driver whose driving is unpredictable, even to himself.

A teenager who has not built a solid, internal sense of self by late adolescence does not have standards for his conduct. For example, people who don't steal are honest because they view themselves as honest persons. If an opportunity to steal presents itself, such a person will think, "I know and believe that stealing is wrong. I am satisfied with whatever I have by my karma and Krsna's grace. I am not envious of the possessions of others." Without this internal identity, a person does whatever the people around him at the time consider appropriate, or whatever his mind and senses dictate will give him the most satisfaction.

In conclusion, early adolescents are almost always in a vulnerable position. Their values are in flux-neither that of their parents by blind acceptance, nor yet their own. Consequently, they have a low sense of self-esteem, confusion, fear and worry about their changing body and mind and their place in the world. These difficulties are still felt by the older adolescent who apparently has an identity, but is a shallow composite of others, able to change at any moment.

The teenage uncertainty makes an early adolescent particularly sensitive to criticism. This will increase with the lack of spiritual advancement. Adolescents are very easily hurt by comments about their behavior and appearance. Ironically, they can be very hurtful of other's feelings, forming exclusive cliques and gangs.

Adolescents are particularly susceptible to group or peer pressure which gives them an "instant identity." They often lack the moral conviction to stand up for their values-precisely because these values have not yet become "theirs."

Another manifestation of the insecurity of early adolescence is the feeling of being "on stage." Most young teenagers think that everyone is watching them. This leads to a preoccupation with bodily appearance and a fear of nonconformity to their peer group.

Misuse of the almost-adult body is another danger of adolescence. In an attempt to define themselves as an adult, they may take to seemingly adult activities such as smoking, drinking, and sex. Sometimes these sinful

actions are indulged in not to construe an identity, but out of the extreme stress that teenagers face in modern Western society when allowed to make moral choices for which they are not ready.

We, as parents, teachers, and administrators, have a responsibility to understand the needs of the adolescent and guide him to a solid spiritual identity as servant of Krsna. There are, of course, many theories about how to smooth

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this transition and come out with a first-class human being. We can mention here observations that are common in most schools of thought.

First, teenagers need genuine understanding, but not too many assumptions about their feelings. Let them tell you how they feel, and show your understanding by a simple reflection of their words. "I see that you are really upset," or "You don't feel that's fair, do you?" is much better than extensive preaching at the time when a teen needs your help and guidance. Preaching is best used in a general way as part of a class or group discussion.

We then have to respect the shaky ground on which early adolescents stand. They need desperately to see themselves as normal, productive devotees who "fit in" with adult ISKCON society. We must never chastise or ridicule (or even praise excessively) them publicly.

A most important point is not to give teenagers moral freedom too early. Srila Prabhupada told us to be most strict with boys from the ages of ten to sixteen. This strictness must not be repressive, harsh, or authoritarian, but must effectively restrict the possibility of gross sinful activity. It is important to realize that parental control during this time is natural for boys, although they may appear to resent it. Boys in a natural, Vedic, society did not have to rebel in order to establish themselves as independent, useful adults. Most boys worked under their parents until the parents retired.

Some understanding of the Vedic social system is helpful here. A boy who brought his wife to (or near) his father's house did not have to worry about the money to become established in household life. His father provided the house and an occupation; his father-in-law provided household paraphernalia as part of the dowry. The boy received training and assistance in his occupation; his new wife had the help of her female in-laws for household chores and then child care. The boy who completely rebelled and left home had noth

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ing. Even his social standing was generally established by his parents.

How, then, did such boys (and such systems still exist in rural areas in many parts of the world) feel satisfied as independent adults? The society knew how to give their adolescents a positive adult identity, mostly through meaningful adult work. In addition, Vedic culture observed ceremonial "rites of passage" that announced to the boy and his community that he was now to be treated as an adult.

There is another Vedic model for boysthose who chose to remain in the brahmachari asrama or directly go to the vanaprastha or sannyasa asramas. In these cases, it was the guru who gradually established the boy in his adult role. His "meaningful work" was not farming, trade, management, going to a military campaign, or learning a craft; he was engaged as a preacher, pujari, cook, and teacher.

Girls' needs are somewhat different. Vedic society married girls as soon as they reached early adolescence. Women are not meant, by nature, to be independent. Yet they still undergo the transition from identity and values as defined by the parents to identity and values as defined by-whom? Themselves? Unlike boys, they would rather have such decisions made by an authority, although separate from the parents. This authority should be the husband. Because this is not usually practical in modern society, girls

define themselves in terms of their associates and friends in lieu of a husband; boys generally define themselves in terms of their interests and talents. A girl is therefore susceptible to peer pressure, and parents, particularly the father, must continue to protect a daughter. We are fortunate to be able to rely on the "extended family" that the ISKCON community provides. Parents can engage their daughters within ISKCON much as they would their sons, with equally good results. Parents' job of protecting their daughters is compounded by other problems. Girls' time of early adolescence comes an average of two

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years earlier than boys'-often starting at age nine, ten, or eleven. Females thus have the disadvantage of building an adult identity with a less mature intelligence. Teenaged girls, particularly during the first two or three years that they enter puberty, need a lot of patience, loving support, and protection. Christian Light's training "lightunit" describes the doctoral research work of two students who wanted to know why so many teenagers give up the beliefs of religious

parents. They analyzed parents as:

- neglectful: low on love and low on discipline
- permissive: high on love and low on discipline
- authoritarian: low on love and high on discipline
- authoritative: high on love and high on discipline.

They then correlated parents' style of training with teenagers' self-image, respect for

authority, and acceptance of the parents' religion and life style.

The authoritative parent, one who has strict controls and a high level of friendship with his child, was most likely to have a child with a good self image, respect for authority, and acceptance of the parents' religion and lifestyle.

The permissive parents were second except regarding self-image-where they were last. Parents who don't discipline their children tell them that they don't care. The child then feels worthless. While such a child may eventually accept the parents' beliefs because of the parents' love, he may suffer much mental and physical distress from an uncontrolled life.

Children of neglectful parents were third in every area.

The authoritarian parent was last in every area except self-image. Such children feel confident of themselves, but are likely to become rebels.

The message from this study is the conclusion of Srila Prabhupada- children need love and education. It is certainly better to err on the side of love, but education and training should be a manifestation of that love, not in opposition to it.

These are the general principles of dealing with teenagers. It is impossible to address every specific issue, but we would like to bring up some popular misconceptions.

The first is that adolescents are best prepared for "the world" by giving them freedom as soon as they begin to physically mature--or as soon as they request it. The example of a new driver and a toddler should suffice to dispel this idea.

Another popular notion is that teenagers (and sometimes children) should be exposed to the nasty things of the material world in order to prepare them to understand and resist them. I wonder why such parents don't serve meat in order to give their children a taste for vegetarianism. David Elkind, in *All Grown Up and No Place to Go*, writes, "It is certainly true that society no longer seems to regard children as innocent or to see childhood innocence as a positive characteristic. As it is also true that even young children are today exposed to every nuance of human vice and depravity under the mistaken assumption that this will somehow inure them to evil and

prepare them to live successful, if not virtuous and honorable, lives. This assumption rests on the mistaken belief that a bad experience is the best preparation for a bad experience. In fact, just the reverse is true: a good experience is the best preparation for a bad experience."

This particularly applies to association with materialistic people. What parent purposefully introduces his children to heroin dealers in an attempt to have him live a drug-free life? Yet, television brings them, and much worse, into the home itself. If we want to know how this degraded Western civilization of godless sense gratification has spread so far, so fast, look no further than the television.

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Another popular theory is that teenagers are less likely to rebel if given freedom, at least up to a point. This untruth is very dangerous because of the genuine truth in it. Teenagers have a great need for real, adult responsibility and duty. This helps them painlessly build a healthy, spiritual identity. However, they cannot handle freedom regarding moral or behavioral decisions. Their lack of experience, low self-esteem, and susceptibility to peer pressure make them easy prey for wrong decisions that may hurt them for the rest of their life, and that they may deeply regret once they fully mature.

Modern society gives adolescents just the opposite! Teenagers can quite acceptably have no adult responsibility outside of school until they are twenty-one or twenty-two. Yet, they often have full moral freedom at age thirteen. We don't want to imitate such insanity in our Krsna conscious society.

One of the most insidious arguments is that teenagers almost have to rebel—that it is natural. This is ridiculous. Before the industrial revolution, it was much more common for a boy to follow his father's occupation, living near his father's home. Girls went from obedience to the father to obedience to the husband. Of course, there has always been some teenage drunks, criminals, and unwed mothers. Some came from "good homes." But this is by no means the rule.

Of course, it is true, as was the case with Ajamila, that Krsna conscious training in youth is never lost. Rebellious children will return to Krsna consciousness, even if in another life. Ultimately we must do the best we can, and leave the result up to Krsna. But the argument that rebellion is unavoidable isn't exactly like that. It makes light of adolescent sinful activity, and makes little arrangement to check it.

Such a mentality actually comes from a nonrepentant attitude of the adult. He has not really admitted that his teenage sinful activity was wrong. If we are completely convinced that breaking of Krsna's laws causes much

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suffering, that our sinful life before being saved by Prabhupada has hurt us materially and spiritually, we will not so lightly overlook it in our children. Such a parent inwardly feels that there is some pleasure or knowledge in sinful life. In this way we may inadvertently imitate the materialist who, "enjoys sex and produces children who in their turn marry and produce grandchildren. His only enjoyment is in increasing the number of sex enjoyers." (Bhagavatam 4.27.9 purport)

Why do teenagers rebel? First, parents and teachers may not have provided the strong control, guidance, and loving friendship, especially in the early years of adolescence, that the child needed until he became secure in his identity. These are the permissive and/or neglectful authorities. He may therefore just be influenced by bad association. Second, the parents' control may have been such that the child couldn't express his growing intelligence and ability in a constructive way. These are authoritarian authorities. Third, and very common in the modern West, parents and teachers may have combined these two problems. The child lacked the moral

restrictions and loving adult guidance and he was prevented or discouraged from making a meaningful contribution to his family and society.

Another significant cause of teenage rebellion, even when the relationship between the child and his parents/teachers is ideal, is hypocrisy. Adolescents have an adult way of thinking without adult experience. They can therefore understand problems on an adult level, but tend to be very idealistic about solutions. It is difficult for an adolescent to accept the fact that the adults in his community cannot or will not live up to their ideals. In their simplistic, naive way adolescents are intolerant of human weakness and lack empathy for the struggles toward spiritual perfection that each individual has in his own situation.

The obvious but impossible solution is to surround the teenager with only pure devotees. We can, however, live up to our philosophy as much as possible, always strive to

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make spiritual advancement, and humbly admit our weakness when we fail to act properly. This humility should help the adolescent to realize that he, too, probably has areas in which he could improve, and to be more tolerant of others.

There is no excuse, however, for outright hypocrisy. We can teach our children to tolerate the weakness of others, but we should not expect them to respect us if we are purposeful cheaters. If we say that Krsna consciousness is the most important thing in life but then send our children to karmi school, have we shown them that we are willing to sacrifice our convenience for the sake of spiritual life? What are we really saying is more important—the ease of following the local materialistic society or the austerity of following our spiritual master? The same is true for television/radio indulgence. If the activities of materialists are illusory and full of suffering, why are we enraptured by them, often at the expense of seeing the deities?

The so-called sexual revolution of the sixties and seventies was a result of hypocrisy. Parents told their children that they should save sexual intercourse for marriage. One of the main reasons for this, materially speaking, is that sex is meant for producing children and children need a family. However, with the almost universal use of contraceptives within marriage, parents gave their children a clear message: we think that sex for its own sake is good. If this is true, the children thought, and there are reliable 'contraceptive methods, why bother with marriage and restraint? It is important to realize that the parents of sexually indulgent youth probably never told their children that they themselves had sex just for sense gratification. The fact that the parents had a small number of children coupled with the lack of a philosophy of restraint, made that obvious to the perceptive teenager.

From another angle of vision, the same characteristics that cause teenagers to rebel when they sense hypocrisy can be advantageous. Youthful idealism, coupled with passionate exuberance, can be a powerful force for positive change. We want adolescents who can channel their quest for perfection into a good cause in a reasonable way.

In conclusion, we need to deal with our teenaged devotees with love, understanding, friendship and humor. Hopefully as our movement progresses and stabilizes, we will find an increasing satisfaction in these valuable young devotees.

When we train our adolescents with meaningful, adult-level work and engagement in lofty spiritual pursuits for the upliftment of the world, the result is quite exciting. After working with teenagers such as these, we can easily understand how formerly a family counted its wealth by the number of children.

Resources

How to Talk so Kids Will Listen and How to Listen so Kids Will Talk is useful as a general guide when working with children or adolescents. This is clear and practical psychology.

Unfortunately, most literature about teenagers, even when written by "religious" people, is full of glorification of material life. These books are therefore suggested with much reservation:

All Grown Up and No Place to Go, David Elkind, Addison Wesley. Elkind describes the mental and physical changes of adolescence with suggestions for providing a smooth transition to adulthood.

Preparing for Adolescence, Dr. James Dobson. Here are many practical ideas for helping the teenager deal with moral and emotional issues. This book clearly shows how schools can help or hurt the adolescent.

Ten Mistakes Parents Make With Teenagers and How to Avoid Them, Jay Kesler, Wolgemuth and Hyatt Publishers. Kesler deals with everyday situations and gives mostly excellent advice on how to create a relationship between adolescents and parents/teachers that is balanced between control and respect.

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Adolescence, John W. Santrock, Wm. C. Brown Publishers. This hefty textbook covers all aspects of adolescent psychology and behavior. It discusses various theories about adolescent intellectual/emotional/social development. It examines how the experience of adolescence is modified by the individual's society, family structure and relationships, economic status, and other factors. There is a chapter specifically devoted to schools.

Academic Aims

Most Western high schools divide their educational program into "vocational" and "college preparatory." The vocational students learn some very basic language, mathematics, and social studies (usually their nation's history and/or system of government). The concentration, however, is on practical skills. It is ironic, however, that such skills are taught at great expense in an artificial classroom. These students then graduate without experience in their chosen field. The preparatory students have an intense study of academic subjects to enable them to go to college. These students often question the practicality and relevance of their instruction.

Our dilemma is how to follow Prabhupada's instructions within the Western system. Why within the system? Until and unless we have our own society, we must prepare our children to work as the present adults in ISKCON. We cannot expect them, on their own, to establish a radically different way of living and interacting. The Amish, for example, have large, established communities. They can, in America, take exception to the compulsory attendance laws and formally educate their children only up to age fourteen. The teenagers then work under the direction of the adults to learn a practical trade. They do, of course, have some problems with their teenagers, because their philosophy is very narrow and intolerant. It is also unreasonable. Still, three-quarters of

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their children are satisfied to live a very simple life surrounded by the industrial age.

Some devotees would like to have only a Vedic system of education and vocational training for teenagers. We need to seriously consider our children's future before acting rashly. We also need to take the adolescent's feelings into consideration. Does he want to go and start his own varnasrama community while the rest of the local adult community continues to preach in the city? Does he want his options for devotional service curtailed?

A very honest view of our current ISKCON situation forms the basis for our vision of academic aims. We are not trying to serve two masters—we want to serve only K4-spa, using our intelligence and present situation.

All adolescent devotees should learn to listen, speak, read and write clearly and effectively. They should be able to execute all basic mathematical computations, and know how to solve everyday mathematics problems. They should have a working knowledge of basic natural laws governing simple machines, weather, etc. They need to be familiar with the workings of their local and national government, so to understand how to preach in their area. They need to know common facts so as to understand the allusions of their culture. In other words, if someone refers to Stalin or Abraham Lincoln, or the French Revolution, our students should know what they are talking about. The same is true, perhaps to a lesser extent, for famous quotes that imply a larger knowledge of the context from which they are taken. Our students must know how to think logically and clearly. Do these goals seem too academic for the "vocational" student? If we want a student in school, rather than doing practical service, we must be willing to teach him the basics. The more academically inclined student can, of course, go beyond these simple aims.

In our "formal classroom" section of this chapter, we detail specific goals for each subject area, academic and vocational. Each

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temple will be able to offer courses based on the expertise of local devotees, as well as a wide range through correspondence. It is important to establish written goals for every projected course.

Preparing for College

We would like to address here the issue of college. Many, many devotee parents want their child to have the option of a college education, even if they prefer that he not attend college. They feel that he will be better prepared for varieties of service with this possibility. Most ISKCON students, leaders, and educators share this view. At the same time, we really don't want any of our students living in a dormitory with sinful materialists. Nor do we want them to spend hours in classrooms with atheistic and degraded teachers. There are solutions.

First, we must make sure that qualified students have the academic background necessary. This varies from country to country. A sample of graduation requirements is given in our "formal classroom" section. Students need to take the college entrance examinations required in their area. In America, the SAT is essential. Some colleges require the ACT as well. These tests can be taken at a local public school. Parents inform the school that they live in the district and want their children to take the test. These tests are given when the students are seventeen or eighteen, beyond the compulsory attendance age. Students are therefore not required to attend the public school to qualify for test-taking. If a student graduates from an ISKCON high school program before age sixteen, there may be a problem. Parents or teachers in such a situation can contact a local favorable private school, or a local home schooling organization. We are not familiar with the process for taking these exams in other countries.

If a student does well on these tests and has a good record of achievement in school, he can

now apply to a college. There are several choices for devotees.

1. The student starts by taking courses at a local community college while learning practical devotional skills from adult devotees. Or he can take accredited correspondence courses on the college level. Some of these course credits can immediately transfer to an accredited college. For the others, he takes the CLEP test (College Level Examination Program) in that subject area. By the time the student is twenty or twenty-one, he has accumulated college credit and practical experience with very limited contact with materialists. He can now apply for an independent adult degree program. He may be able to get credit for his work in Krsna consciousness

in addition to his formal learning. In such an independent program he generally has to attend few or no classes on a formal campus. All courses can be taken through correspondence or individual learning contract. In this way he can achieve the desired degree without sacrificing his sadhana or his association. We should note that such programs are possible in virtually any part of the world.

2. The student may choose to take a complete break from studies and concentrate on learning a vocation—from preaching and pujari work to farming. After a few years or many, he can take up college as an independent adult student. He will most likely be able to get college credit for his work by assembling a "portfolio." This independent work, again, can be done off campus, with devotees.

3. The student may choose to fully attend a local college while living in the association of devotees and attending the devotional program. Such a student should have a firm, clear, goal for his program of study.

4. Students may be able to do college-level work without a degree by training in practical experience. For example, a student whose parent or asrama teacher is expert in animal care could learn enough to become a veteri

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nary assistant, or work with ecological research. I have met teenagers in such a situation. We should note, however, that as long as the modern technological society exists, it will at some point demand academic credentials from some of its members. Students who want to work within Western society, as devotees, but who don't want to play the "game" of college degrees, may find that they need them sooner or later.

5. A student could go from high school directly into his service without thought of college. We should note here that one can get a high school diploma that will not allow him to immediately enter college. (He would have to take additional courses at, for example, a junior college.) If we give a student a college preparatory diploma he can apply for admission to college at any time in the future.

Resources

For basic academic guidelines (in America—in other countries contact your local government office):

"SCA Guidelines" pamphlet subtitled, "Speaking and Listening Competencies for High School Graduates" from Speech Communication Association, 5101 Backlick Road, Suite E, Annandale, VA 22003

"Typical Course of Study" booklet from World Book, Inc. Merchandise Mart Plaza, Chicago, Illinois 60654

For alternatives to a traditional college education (anywhere in the world):

Bear's Guide to Non-Traditional College Degrees and College Degrees by Mail, TenSpeed Press, P.O. Box 7070, Berkeley, CA 94707. (They will also provide personal counseling services for a very small fee.)

It would be wise to narrow down one's college choices by using this book, along with guidebooks such as Lovejoy's that are available in any library. Then the prospective student needs to talk to the admissions staff of the colleges in which he is interested.

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For SAT information:

College Board ATP, P.O. Box 6200, Princeton, N.J. 08541-6200, (609)771-7600; (415)654-1200

Some excellent books to help students prepare for the SAT are available from John Holt's Book and Music Store, 2269 Massachusetts Ave., Cambridge, MA 02140; (617)864-3100. The books we suggest are: Cracking the System, Standing up to the SAT, and Ten SAT's

For ACT information:

ACT Registration Department, P.O. Box 414, Iowa City, Iowa, 52243;
(319)337-1270

Possible Programs

Correspondence

Correspondence school essentially means that the teacher is at a distance. The job of the adult parent or teacher who lives with the student becomes that of supervisor. This type of program is very useful when there is no organized educational program for teenagers, the parent or teacher feels himself unqualified in the subject matter, or the homeschooling parent doesn't have the time for intense involvement in the student's education.

The drawback of correspondence is that the student is, to some degree, learning from a non-devotee. We must, therefore, carefully choose correspondence programs. Adults in charge must look over the material and take the time to explain anything troublesome.

Most correspondence courses don't require that students take every course offered in order to graduate. Some programs (such as Alpha Omega and Home Study International) will allow the parents to substitute their own religion course, rather than using their Bible program. If devotee teachers or parents feel that a program is basically sound, they can usually negotiate with the organization to achieve

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Traveling with Teenagers to Preach - by taksmi Moni dev! dasF

Ror two years now i'have ties that my students have taken my ~-rama o# eighi ,_ imbibed after endless hours teenage giris iraveling for the "' of constant repetition of Srila month of July. Come to think ; PrabhUpada's philosophy of it, we travel a lot all year, but On this excursion I get to see:., mostly short one or two day 'them through ihe eyes and programs to nearby temples minds of others who are ex and preaching: engagements.

In the' summer, however, we >

go all out. Packing academic

- books and teacher, food,'shel

ter and clothes into a maxi van,

we head down the nation's

highways stopping' at camp

- grounds and temples, dis

tributing tributlng FCf~na's pastimes and :

the philosophy of Krsnacon

sciousness.

It is amazing to see these uncontrolled teenage minds and senses somehow unite into a cohesive troupe, of wandering , preachers. As ' they travel, these' girls profoundly 'effeci everyone they

- meet,:', both devotees and

- potential devotees, With their purity and religious intelligence.

;

I think that as a teacher at

home in gurukula,: I tend-to

'

underestimate the actual spiritual qualities and abili

me that: they are well., behaved, genteel and generally different from their materialistic contemporaries, fi is very encouraging. `

Aside from the benefits for

: me as a teacher the hift find:

periencing them for the first :;i a Wondrous: adventure in !! time, or In a comparative :!Kr~na's service which ihey way. The input definitely pro-

remember all year and anicvides a fresh vision which ls !pate 225 days
in advance: It

! often rewarding and enlight- comes in second only to Srila ening.
Prabhupada's marathon : In, : December. They gain great conviction in the
philosophy ' of Krsna consciousness as they see first hand what the
material world is like and that : we aren't just painting a false, picture
In meeting non-devotees and talking' aboutPrabhupada's books, they, learn,
to, see the weaknesses in other .: philosophies and the Infalli
bility ' of their own: Several girls have pointed out to me that by seeing how

strong Krsna consciousness is all over the United States,; and ' meeting
other devotees, they ',
gurukula rules and regula- felt more confident' in giving' tions, and when
others` tell their lives to ISKCON.

Many would-be or used-to

be gurukula personnel'compiain that it is a thankless task, at least within
the imme

< diate present. But watching

` these girls preach, and hearing the appreciation, that comes from
everyone that meets them, is very rewarding. It tends to ease the
feelings'of fruitive urgency and frustrated concern for the future that
plagues me when I deal with the girls routinely. Sometimes it seems
hopeless because I !' become blinded by their persistent deviation ` from basic
>.:
zx
<

the flexibility that will make the program acceptable.

Some students who are otherwise enrolled in a local formal program, or a
program of apprenticeship, may want to take a few courses by
correspondence. This can be very useful when the student has strong
interests that cannot be met by the local devotee community. Of
course, such a student would not be "enrolled" or receive a degree from the
institution.

Many English-medium high school courses are available through
correspondence. Some offer accredited degrees, but all would enable a
student to enter college, if desired. Most of these courses are available
in any part of the world. We are not specifically aware of correspondence
courses in languages other than

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...

They support themselves,,... by their (arid 11 our) book dis
tribution,'stoppng here and
there In' othervwise '`unex-:' plored viltages ' and towns,' sarl-clad and
tflaka-adorned,;; to give out books and magazines to anyone they meet
program. :

Just to give you a liittle idea:., of what our July trip is like, ' here Is
_ a copy of our

• 11 schedule for July 1985: '

July 20-22 - `Performedd for the Sunday feast in Kala-'> candji's Palace ~
and:. spent two days getting the associa.7 tion of ! Tamala Kf,\$na Gosvami.

July 23-26 - Travel and camp; visited an Indian reservaUon; took the girls
to see > 'The Trall of Tears," a drama depicting IN e walk of the Cherokee
Indians from North ' CaFolina to Oklahoma; < sankirtan in the St. 'Louis :
area.

July 27. - Performed Ramayana at the Chicago temple's Sunday feast.

July , 29 - We went to Detroit''ISKCON >: to see the FATE exhibit: and tour
the Fisher Mansion. We had a wonderful drama class with : Bhumadeva Prabhu.
:

Aug. 3 --- Attended Gita- > nagari's open house.

Aug. 4 - Returned to Lake Huntington Gurukula.

Murlivadaka I'rabhu' from Lake Huntington also ;regularly takes a group of boys on < a similar trip each summer. :; The results ; have ! been ; equally gratifying. r,

sume their regular gurukula

July 9- Camped out in >: northern Georgia

They work together,' as best' as their' adolescence will 'July ;10 - ; Arrived at

allow, tocook. camp, ', shop, ' Gainesville farm; performed pump gas, travel, swim, play,,: at University of Miami and at : preach and act together and several darsanas held by come out with deep friend-Hridayananda Goswami.

ships and topics of conversa-` 'July >' 14 - Performed tion based on real Kr~na con- > Ram6yana for ' the Indian scious experiences. ' community in Tallahassee, ;

The overall outcome is' a Florida.

refreshed determination to July 16` - Street theater in advance in Krna conscious- downtown New Orleans with

Y ness. Surprisingly enough, :

although they relish the traveling, experience,, they

also develop an appreciation July • 18 Performed for the regulation of their nor- Ramayana for, the Indian mal lives and come back en-, community at the Houston enthusiastic and ready to re-: temple. ;

They are eagerly :received in all.: 1SKCON :centers for: ihelr plays and bhaJanas< : which are performed with great care and. attention the product of hours of dedicated, selfless hard practice.'

July 2 '- Departed Lake > Huntington; performed at the Washington, D.C. Festival of India. and the.,:. Atlantic ..City Rathayatra. Home engagement in Dover, Delaware..

July 7 '- ISKCON North: Carolina,::....*. -

harinama; also performed for the devotees at the Mississippi farm, English, but feel confident that many such Some correspondence programs available in courses exist. Devotees outside of North English (not all have been thoroughly perAmerica can contact homeschooling organiza- sonally reviewed. We present these as possible tions, local government-run schools, and local candidates for devotee's education, and to give government officials. the reader some idea of the possibilities):

Resources

The Big Books of Home Learning, Mary Pride, Crossway Publishers

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Provide Complete Correspondence Courses:

- A Beka Video School and/or A Beka Correspondence School, P.O. box 18000, Pensacola, FL 32523, 904-478-8933-grades K-12

Yes, this is expensive! This is very, very formal with a fairly strong Christian orientation. It is something like having a school come to your home, as the parent does little real "teaching."

The system for elementary school is that, about every two weeks, they will send you ten video tapes! They simply tape their school and then send it to you. In addition, you purchase the corresponding books. This program is extremely formal and regimented.

Starting in seventh grade, in addition to the "full program" described above, separate courses are available, so, for example, you could purchase a video to teach a high school subject with which you are unfamiliar.

- American School, 850 E. 58th St., Chicago, IL 60937, 312-947-3300-grades 9-12

This is a very inexpensive way to get an accredited high school diploma. This course caters mainly to adults who did not complete high school. Students of normal high school age need to be motivated. The parents need to provide general supervision, not teaching. Most of the materials will be

similar to that used in public, government schools. The program is formal and entirely textbook-based. Even science courses that generally require lab work can be taken as a theoretical only (no lab) course.

The emphasis here is practical. Therefore, the materials are not as concerned with indoctrination as the typical public school fare. However, expect some objectionable material, particularly regarding evolution.

If you would like your child to get a high school diploma with this school, it is important that you enroll them for the full four years or make sure that whatever work they do before enrolling is with a fully accredited institution.

The American School will not accept work done at home after eighth grade.

It is possible for a motivated student to finish high school fairly quickly with this program.

- Basic Education, P.O. Box 610589, D/FW Airport, TX, 75261-0589, 800-275-2289 grades 1-12, some college

This program is structured physically the same as Christian Light and Alpha Omega. That is, each subject for each grade level is divided into twelve booklets so that a student can start in different places for each subject. There is a placement test, and a particular student can start in the beginning of sixth grade English, middle of seventh grade math, and end of fifth grade social studies, for example.

The texts are designed to be entirely self-instructional, with the students correcting their own work. Parents can buy the materials and keep their own records, or enroll in Living Heritage Academy which provides a moderate amount of services, such as record keeping. Parents will have to do a bare minimum of actual teaching after the child learns basic reading and writing.

The main criticism of Basic Education is that is it mostly memorization. The courses do seem to be moderately challenging, and most of the material is interesting. They do not, however, encourage much creativity, the element sacrificed to achieve self-instruction. Learning is entirely formal and textbookbased, although students can progress at their own pace.

Basic Education now offers two computer aided curriculums that are coordinated with their texts. The program for IBM compatibles seems very exciting, as it provides more interaction than the texts alone, and gives students training in computers, as well.

There are two types of curriculum offered by Basic Education: the colored PACES for slower learners, and black and white self-pacs for average to above-average students. In both these curriculums, the academics in the early

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grades goes very slowly, and students will be slightly "behind" those on most other programs. However, students not only "catch up" in the later grades, but often excell, if only using these materials.

Devotees who feel unable to teach have expressed satisfaction with the program. It is also used by some ISKCON schools. Some devotee schools use a particular course, especially at the high school level, if a student has an interest in a subject for which there is no teacher.

Ironically, it is the success of this program in meeting its own goals that make it unsuitable for many devotees. There is no separate Bible course, and fundamental Protestant Christianity is literally woven into almost every sentence of every book. While at first, devotees find that they can apply the sectarian concepts to Krishna consciousness, the students and teachers generally tire of the constant stream of dogma. This is often a serious objection to the program in general.

- Christian Liberty Academy, 203 E. Camp McDonald Rd., Prospect Heights, IL 60070, 312-259-8736

• Christian Light, 1066 Chicago Ave., P.O. Box 1126, Harrisburg, VA, 22801-1126, 703434-0768; and Alpha Omega, P.O. Box 3153, Tempe, AZ, 85281, 800-622-3070-grades 112

These are practically the same course. The work is mostly self-instructional, but is creative and challenging. The basis is Christian, but the bulk of religious instruction is in a separate Bible course, which can be eliminated. The overall approach is fairly formal, but the partially programmed texts allow greater learning and flexibility than a "traditional" textbook. The science course is particularly good, emphasizing discovery and hands on learning. Science kits that correlate with the texts are available. There may be some difficulty with the social studies courses in the upper grades, where the focus is on the history of a particular Christian sect, particularly with the Christian

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Light version. The English series from either publisher is one of the best available from a correspondence course. The math is good, although some students find the high school level confusing.

Their diagnostic test allows you to place a student exactly at the academic level that corresponds to his knowledge and skills. Additionally, each subject for each grade is divided into twelve parts, with a separate booklet for each part. Therefore, a student can start at the middle of fifth grade math, near the end of seventh grade English, and the beginning of third grade science. Students also can progress at their own pace.

Christian Light offers three options for enrollment, from just buying whatever books you want to counseling and record keeping. Alpha Omega just sells their texts (and many, many related educational supplies.). Summit Christian Academy offers record keeping, test grading, and other services using their materials. The Sycamore Tree can also assist parents with Alpha Omega.

• Home Study International, 6940 Carroll Ave., Takoma Park, MD 20912, 202-7226570-preschool-grade 12 and some college

Run by the Seventh Day Adventists, this is the only fully accredited home school program that has a religious orientation. And, the doctrine includes vegetarianism, no sex outside of marriage, no intoxication including caffeine, and no gambling. Most of the secular dogma is in a separate Bible course, which is optional. Additionally, the social studies courses teach "regular" history, rather than Adventist history-From kindergarten through sixth grade, parents can enroll their child in the complete course, or choose individual subjects. The parent is expected to do a great deal of teaching from kindergarten through grade six, similar to that which would be required in a school. The manuals are complete, explicit, and easy to use.

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Some of the materials, such as early reading and grades 3-6 math, are acceptable but not outstanding. Overall, however, particularly with texts they have developed themselves, this is academically superior.

Starting in seventh grade and through college level, students must enroll for the complete course. Whereas many home school providers ask that the student or parent correct daily work, Home Study International has the student turn in all work to be corrected by their teachers. At the high school and junior high levels, the texts are self-instructional. Therefore, the parent only has to make sure that the student is following a schedule and sending in work.

This program is very formal and academically challenging. They will, however, allow some room for individual requests. For example, if you would like to use a different math book, you may write an explanation to the director of the high school program, who will consider your request. They will accept transcripts from non-accredited schools, even at the high

school level, but each case is judged individually. You could probably enroll your child for the last two years of high school, or even just the last year, as long as you had complete and accurate records, and preferably test scores such as the PSAT and an achievement test.

As one can imagine, this program is expensive. There is a small enrollment fee, and then each course is costly, over two hundred dollars at the high school level, for example. Books and supplies are additional. Their book prices are high, but you can purchase the same texts elsewhere. At the upper grade levels, this is certainly ideal for a family who can afford it, is very interested in an accredited high school diploma, and is not able to "teach." For elementary students, this program gives the parents a great deal of help and guidance, with philosophically and academically superior materials.

- University of Nebraska Division of Continuing Studies, Nebraska Center for Continuing Education, 33rd and Holdrege, Lincoln, NE 68583, 402-472-1926-grades 9-12 and college

This is like getting the best public school at home. The material is academically challenging, with little or no busy work. Students can purchase a particular course, but for an accredited high school diploma, one has to enroll in the full program. No substitutions are allowed. The program will accept transcripts from non-accredited schools, on condition that the student passes an ITD test.

The courses are self-instructional, with all work sent to the school. This program is used by high school students who compete in the Olympics, and by children of diplomats. The material and texts, of high academic quality, are secular and will contain objectionable material, such as evolution.

Students can progress at their own pace, and, as this program is part of a university, advanced students often take college courses (for credit) in their senior year. There are also independent study courses offered at the university level, so this might be ideal for a high school student who wishes to continue his education in the same way.

The program is, of course, expensive. It is not unreasonable, however, for the services offered. Books and materials are extra, but all supplies (including science equipment) can be purchased directly from the school.

- Summit Christian Academy, Suite 100, 13789 Noel Road, Dallas Texas, 75240, 800362-9180

Provide Courses Uniquely Designed for Your Particular Needs:

- Clonlara Home Based Education Program, 1289 Jewett St., Ann Arbor, MI 48104, 313769-4515

- Corvallis Open School, 960 S.W. Jefferson Ave., Corvallis OR 97333 3-18

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- Sycamore Tree, 1548-D Adams Ave., Costa Mesa, CA 92626, 714-650-4466--grades K-12

This is run by a Seventh Day Adventist family. For a very small fee, which is refundable and charged per family rather than per child, they will give you general advice, record keeping, and testing. They offer a range of curriculum, including Alpha Omega and some materials recommended by Hewitt Research such as "Math it."

This program is ideal for those who have little money and a fairly good idea of what they want. Depending on the curriculum materials chosen, the amount of teaching the parent will do will vary. However, the parents are definitely taking most of the responsibility.

The Sycamore Tree publishes a catalog of educational materials, including a vegetarian version of "Math Mouse." All these can be purchased separately whether or not you are enrolled. Their prices for individual books is sometimes a little high.

- Hewitt Research Foundation, 2103 B. Street, P.O. Box 9, Washougal, WA 98671-0009, 206835-8708, 206-835-8541-grades K-12

For those who favor informal education, have a fairly solid idea of what and how they want to teach, but want some help, this is ideal. You can design your own curriculum with their help, and teach in your own way. Students must keep a record of their activities and send in a sample of their work four times a year. The company is Christian, but is glad to evaluate work on Bhakti- shastri or other Vedic programs. (As far as I know, this is unique. Other companies will allow you to have your own religion course, but I don't think you can send them tests, etc.) A teacher is available by an 800 number, and they keep records and arrange for testing.

I do not believe this is accredited, although other high schools and most colleges accept their students. This is not a good program for unmotivated or disorganized students, nor for parents who want little or nothing to do with

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the teaching. It is also not necessarily useful for kindergarten and first grade, as they do not believe in formal academic education at this level.

This is probably the only program that has special courses for academically gifted students, learning disabled children, and even handicapped children. Children are also evaluated as to their individual learning styles. The course designed by Hewett Research is therefore "taylor made."

Many (or most) of the textbooks and supplies they recommend (you can also use materials of your choice, though they must be approved) are of excellent quality. They favor materials that help the child to think and understand, rather than rote memorize. Most of their texts can be purchased separately whether or not you enroll.

Many devotees, especially those with students who have had some previous school experience, are very happy with Hewitt.

Please note: There are other correspondence schools, such as Calvert, for below high school work. The schools listed above either include high school, or are exclusively on the high school level.

Provide Correspondence Courses in Specific Subjects:

Please refer to the Big Books of Home Learning for lists and descriptions of many, many programs.

National Home Study Council's "There's a School in Your Mailbox," (\$5.00 in 1985), 1601 18th St., N.W., Washington, DC 20009, 202234-5100. They also have a free brochure of their current "NHSC Directory of Accredited Home Study Schools."

Formal Classroom

To have a formal program for adolescents, do we need to have a separate teacher, building, et al? Maybe, if your school is large with many adolescents. But, a small school can simul

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taneously teach teenagers with younger students. Parents can certainly do it at home.

There are several options. First, parents or teachers can choose a programmed or mastery learning curriculum. With these, the teacher is essentially "in the book." Such courses form the basis for many correspondence schools. The difference here is that the adult present decides what material to present, and takes full responsibility for testing, grading, and recordkeeping. This option may be the only reasonable choice for a new teacher. It is possible to teach a completely individualized course of study to students on many different levels without using such materials, but some teachers in that situation may consider the "programmed" approach less of a strain. Such courses are usually Christian and include Basic Education, Alpha Omega, and Christian Light.

Second, teachers with a multilevel and/or individualized program that includes high school students can use an eclectic combination of concept and programmed philosophies. This is fully outlined in the "Scope and Sequence, Multilevel" section. Please be aware that some courses require a discussion class with close to the full attention of the teacher. Teenagers really thrive on this attention to their unique academic and emotional needs. This can still be done in a multilevel classroom by scheduling activities for the other students during this time that don't require much teacher intervention.

Schools that have enough students and teachers for a whole classroom structure can use the formal curriculum outlined in chapter 14, "Course Overview Level Four." A parent with one or two teenagers could also follow such a program.

Informal Education

We should start by strongly stating that formal/informal learning doesn't have to be an "all or nothing" problem. Many devotee adolescents will easily be able to complete the minimally required (for their country) high school requirements with plenty of time to spare, even considering a full morning program. This time should be set aside for "unstructured activities."

For example, a fourteen-year-old boy attends the full morning program with his parent/ teacher. He then has formal classes until 1:00 p.m. After lunch, six hours remain in the day. The student needs perhaps an hour of that time to take care of bodily maintenance, or to finish his rounds. Independent or home work that is prescribed by his formal academic schedule may take another one or two hours. That still leaves three hours per day. In addition, schools generally have one or two days "off" per week. Some of that time the students use for "chores" around the asrama or home, such as laundry or cleaning. He may need some time for homework. But many hours remain.

What can he do with this time? We can allow him to "do as he likes," but that is almost guaranteed to produce trouble. Why not allow him "freedom" to learn and understand some useful service? For example, suppose this boy's father runs a business. The boy can have scheduled time to assist his father with the business. He will then learn various office and/or business procedures. After this time, say an hour, he can have time to develop his interests: gardening, computer programming, music. His parents, teachers, and the adults in the community can ask him to complete projects that are related to his interests and which require him to learn various skills. However, there is no "formal" classroom or learning experience, as such. Suppose this boy is attracted to preaching. He can go with an adult to school preaching engagements, home programs, and on book distribution. He could assist the life membership director when he visits members. Gradually he could give lectures himself.

If no one in the community is engaged in service that interests this boy, we can either insist that he learn some practical skill anyway,

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or have him choose a practical correspondence program for his "spare time." The main point of the above programs is that they are essentially "student directed." The boy should work as much as possible at what interests him, and at his own pace. He may choose to do much independent study on, for example, airplanes and flight. Perhaps he then works on models and eventually signs up for a training program at the local airport.

Should such students be paid for any practical work they do? This really depends on the community and the individuals. Generally, if he is doing work that would normally generate pay for an adult, he should receive some compensation. However, minor children don't legally have complete say over the spending of their personal money, and can even be obligated to turn it over to their parents.

Make sure that the student has engagements that are actually important and needed. This will give him a genuine education and greatly assist in the task of building a positive spiritual identity.

Now, what about the student who has no formal education during adolescence? Is it possible to have a completely informal education approach? The answer is definitely "Yes, if..." I have met many "informally taught" teenagers and young adults who were very satisfied with their arrangement. But we must consider several factors.

First, this is a decision for the parents and the student. No school administrator or teacher should push a child out of an academic program. The parents and student must genuinely feel that a completely informal program is advantageous over the standard approach.

Second, the student must have enough motivation and desire to learn in at least one specific area for such a program to succeed. An apathetic student will probably be better

Chapter 7 - Older Students

off in a program that is structured for him by an adult, consisting of standard academic fare. Give him a taste for various occupations after school, and put him on an informal education program when he shows personal interest and drive.

Third, and perhaps most important, there must be enough opportunities for the student to be fully engaged in useful work. This is not necessarily difficult. Motivated devotees can find or create opportunity. We don't want, under any condition, adolescents who have much unsupervised time without engagement. That is a recipe for disaster.

The problem of unschooling exists in the cities of industrialized nations. The male devotees may "go to work" or work in ways that don't easily lend themselves to the assistance of a fifteen-year-old boy. If the women are just cooking, cleaning, and taking care of children, adolescent girls may feel that they also want to learn other specific skills (such as weaving, embroidery, herbal healing).

The ultimate solution to the urban, industrial ISKCON center appears obviousdon't have teenagers there. However, there is no cause for such despair. We suggest that city dwellers interested in such a program contact their local home schooling organization, particularly those that subscribe to John Holt's philosophy. *Growing Without Schooling* is a useful publication, and there are conferences to help parents who desire this type of training.

One final note-if a totally informally taught student later wants to go to college, he may have difficulty. To avoid this, the student's activities and projects must be recorded as regular classes with grades and credits. Some correspondence, or umbrella schools, such as Clonlara in Ann Arbor, Michigan, can greatly help the parents who want total informal education with a college option. It is possible, but must be carefully planned for in advance.

Chapter 8

Influence Outside the Classroom

Drops of Nectar

The vow of brahmacharya is meant to help one completely abstain from sex indulgence in work, words and mind-at all times, under all circumstances, and in all places. No one can perform correct yoga practice through sex indulgence. Brahmacharya is taught, therefore, from childhood, when one has no knowledge of sex life. Children at the age of five are sent to the gurukula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacaris. Without such practice, no one can make advancement in any yoga, whether it be dhyana, jnana or bhakti. (Bhagavadgita As It Is, Chapter Six, Text 13-14, purport) Consequently, the whole world is in chaos. Actually, human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Kr~na consciousness. In this way one can make one's life perfect by going home to the kingdom of God. Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Krsna, one cannot make his life perfect. The conclusion is that when the children are grown, th (S`rTmad-Bhagavatam, 4.31.1, purport)

You have a natural inclination as a teacher of small children, and I think that you should utilize it to instruct the young children of Hamburg in Kr~na Consciousness. Children especially are inclined to appreciate KrPa's pastimes, so begin by reading to them from Kr\$na Book. They are not yet covered by false prestige and will very quickly take to tapasya as if it were amusing like a game!

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Just see the young brahmacaris in India. The Guru says do this, do that- immediately they do-they go out and beg all day in the hot sun and come back with a little rice, then take rest on the floor with no covering. And they are enjoying, it is pleasurable to them to work very hard. So it is very important to train children to endure all sorts of hardships and restrictions at the boyhood stage. Later, no one will renounce what he has accepted as the standard of enjoyment, to accept a standard of less enjoyment. So I think you should begin immediately holding class regularly and advertising for it. I understand the German people are very fond of kindergarten schools, so let them send their children to us for receiving the highest education. (Letter to Himavati, November 11, 1971)

Prabhupada: So your wife came... (break) This is Indian attitude. They do not care for the modern, civilized way of life, wasting time reading some nonsense book or going to the bars, the cinema, talking unnecessarily. They do not like. Those who are old style, they do not.

Gopala Krsna: No, I know many women who are very good cooks, I have tasted... Prabhupada: They have no time to waste time in that way. They must be inclined that "I must prepare something nice so that my husband, my children or my, all friends will be very pleased." That is their policy. I wanted that all our girls, they should be expert. And in America they are doing that. They should learn the art of cooking and prepare very nice foodstuffs, daily change of menu. And the children should be so trained up that no more birth. And that is life. They can produce hundreds of children, it doesn't matter, but must be responsible that "The children should be saved. This is the last birth, no more birth. I'll train the child in such a way that next life he's going to Kr~na, back to home, back to Godhead." That is parent's duty. Otherwise they

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should not become parent. That is contraceptive: "I am not fit to train my children in that way, so I shall not produce cats and dogs." This is life.

Why shall I produce cats and dogs? And Bhaktivinoda Thakura was grhastha, he produced Bhaktisiddhanta Sarasvatī. That is one... So in this way, if there is ideal institution, ideal mode of living, it is happy; everything is all right. That is grhastha. Produce Bhaktisiddhanta Sarasvatī. My Guru Maharaja used to say that "If I can produce kṛṣṇa-bhaktas as children, then I'm prepared to marry and produce hundreds of children." (Room Conversation, Bombay, January 3, 1977)

For example, a Kṛṣṇa conscious boy, even if he is not very well educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating and intoxication, whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sexmongers and gamblers. These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so. We experience that even a young boy in Kṛṣṇa consciousness is unattached to cinemas, nightclubs, naked dance shows, restaurants, liquor shops, etc. He becomes completely freed. He saves his valuable time from being extravagantly spent in the way of smoking, drinking, attending the theater and dancing. (Nectar of Devotion, Chapter One)

Just like our students, Kṛṣṇa conscious person, if he is invited, "Come on, there is a nice picture in the cinema," no. He'll never go. He'll never go. (chuckles) Because he has become hamsa. He is not a crow, that he'll go such places. Why? What is there? So hamsa, here it is said, tad vayasam tirtham usanti manasah. They reject, reject. Usanii manasa na yatra harṣa niramanty usik-ksayah. There was an incidence in my life. I was, of course, at that time householder. So one my friend, he was going to cinema with his family, and he saw me. I was in the street, and he immediately stopped his car and he asked me that "You come. We are going to cinema." So I refused, that "If you give me one thousand dollars, still I shall not go to cinema." So he dragged me. He took me to the cinema house, but I never entered. I came back. You see? Because it was detestful. (Prabhupada's Lectures, Srimad-Bhagavatam, June 6, 1969)

Similarly, if a brahmacārī is taught from childhood, from boyhood address all woman as "mother," he cannot see otherwise. "S(he) is my mother." I remember, it is an example. Long ago, say, in 1925, long ago, so we were in a cinema house.

So my eldest son, as soon as he would see one woman in the picture, "Here is another mother! Here is another mother" (laughter) he would cry. Because a small child, he does not know any woman except mother. He knows everyone as "my mother." So if we train from the childhood that "You should treat all woman as mother," then where is the question of anomalies? No. There is no question. (Prabhupada's Lectures, Srimad-Bhagavatam September 18, 1972)

The materialistic persons, they are simply busy for satisfying the senses. Go to the hotel; satisfy the tongue. Go to the cinema; hear the cinema song, see nice girls, and so on, so on. But these devotees, they are not interested at all. The cinema is here, a few steps away, but you will never see a student or a disciple of Kṛṣṇa consciousness will go to that nonsense place. Practical you can see. Why it has become possible? It is practical. The more you engage yourself in devotional service, the more you will forget your sense gratification process.

And as soon as you become completely detestful for sense gratification, then you are liberated person, fit for going back to home, back to Godhead. (Prabhupada's Lectures, Srimad-Bhagavatam, November 26, 1974)

Prabhupada: In India these things are entering: dog, television. And cigarette, wine, has already entered.

Bahulasva: This is the degradation. (break)

Prabhupada: Ah, yes.

Bahulasva: So much sex, everything you watch.

Prabhupada: And not only that, horrible scene. Bahulasva: Yes.

Prabhupada: Killing and like that. Dharmadyaksa: They sit hypnotized. They say we are becoming hypnotized by chanting, but actually they are hypnotized by this TV set. Prabhupada: No, no, that I have already explained. We must be hypnotized. If we do not

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become hypnotized by Krṣṇa, then we must be hypnotized by this television. (Morning Walk, Los Angeles, June 26, 1975)

Only attention engaged in the service of the Lord, especially in dressing and decorating the temple, accompanied by musical kṛtana and spiritual instructions from scriptures, can save the common man from the hellish cinema attractions and rubbish sex-songs broadcast everywhere by radios. (Sṛmad-Bhagavatam, 2.3.22, purport)

Prabhupada: So people were inclined to send their children to gurukula. Now they are inclined to send their children to cinema, this, that... A difficult task, to institute. (Room Conversation, Vrindavana, June 24, 1977)

According to the Vedānta-sūtras, the Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord. Veda means knowledge that leads to the Lord. The Vedas are made just to revive the forgotten consciousness of the conditioned souls, and any literature not meant for reviving God consciousness is rejected at once by the nārāyaṇa-para devotees. Such deluding books of knowledge, not having Nārāyaṇa as their aim, are not at all knowledge, but are the playgrounds for crows who are interested in the rejected refuse of the world. Any book of knowledge (science or art) must lead to the knowledge of Nārāyaṇa; otherwise it must be rejected. (Sṛmad-Bhagavatam, 2.5.15, purport)

Any literature that has no connection with God is just like a place where crows take enjoyment. Where do crows enjoy? In a filthy place. But white swans take pleasure in nice clear waters surrounded by gardens. (Teachings of Queen Kuntī, Chapter Sixteen)

The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes. (Bhagavad-gītā As It Is, Chapter Three, Text 22)

Interviewer: What is the purpose of the robes and having your head shaved?

Prabhupada: That is not very difficult to understand. Just like you dress in a certain way, I dress

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in certain way. So we have got this dressing system in our Kṛṣṇa consciousness movement, and this is taken from Vedic literature. A brahmacārī should dress like that. And that is very economical. Our dress is saffron dress. It does not become dirty very quickly, and we... (break) This dress is not very important thing, but when one is initiated, he accepts the regulations which I give them. So it is not that if you do not come in that dress in our temple you will not understand our philosophy. That is not... We don't mean that. But it is convenient. But anyone who does not want to change this dress, that does not matter. We don't insist. These brahmacārīs, they voluntarily change. Otherwise there are many students, just like we have got two, three students, they are working. They come just like ordinary American gentlemen. So there is no objection in that way. Dress is not very important thing. (Interview, Los Angeles, February 1, 1968)

Pradyumna: "The brahmacārī should carry in the hand pure kusa grass, dressing himself regularly with a belt of straw, a deerskin garment, a bunch of hair, a staff, and water pot, as well as the sacred thread."

Prabhupada: So description of brahmacārī is going on, here the dress. The dress should be as simple as possible. So the jina means the deerskin. That

is very essential because formerly the brahmacaris used to go to guru-grha. In those days the guru-grha was not palatial building. Now if you haven't got palatial building nobody will come. The different stage. But actually brahmacari, the guru also, they were living in the forest, and brahmacari used to go that guru-grha. So the deerskin in the forest is very essential. Just like we take some blankets. We can spread anywhere and sit down. Deerskin, it is said that if you have got deerskin, you can sleep in the jungle; the snake will not touch you. That is the dravya-guna, the special effect of deerskin. Either tigerskin or deerskin, if you sit down, if you sleep, the snakes will not come....

Jata. Jata means the bunch of hair. Means you should not take care of the hair. Then automatically it will become jata. If you apply very nice coconut oil and with comb you dress very nicely, then there will be no jata. The jata means don't care of your hair. If you want to keep hair at all... First of all, there is no question of caretaking if you become clean-shaved. There are two processes.

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A brahmacari, either he is clean-shaved or he keeps his hair without any taking care. That is two processes. Jata kaman.dalun. Not that "I shall keep my hair." Now in the Kali-yuga the hair is very valuable thing, life and soul. I have seen some of our disciples. As soon as he's out of this camp, immediately hair, immediately. I have seen so many. When he was within the camp, very advanced supposed, but as soon as he is one day after he keeps hair. Immediately.

Because in this age it is understood that if you can keep hair, bunch of hair, not very nice, but simply hair will make him beautiful. He has no beautystill, he thinks, "I have become very beautiful by keeping hair." So this should be avoided. In this age, of course, this jata is not possible. If you keep jata, then when you go on the street for begging alms for guru, then perhaps you'll be chained (changed?) by so many animals here. So it is better to remain clean-shaved. It has no botheration, no taking care of the hair. (Prabhupada's Lectures, Srimad-Bhagavatam, April 15, 1976)

Interviewer: Now, one more thing, you have some paint or color down your forehead and your nose and on all your followers who are here in the studio.

Prabhupada: Yes. These marks are a temple of Krsna. We mark these different twelve parts of the body. The idea is that we are being protected by God from all sides. (Interview, San Francisco, March 12, 1968)

The next point is that you should dress just like perfect American gentlemen, but the Sikha and tilaka must be very prominent. Coat, pants, necktie, and everything, brahmacari and grhasthas, they can put on, because you are not sannycist. In the temple, you can dress as brahmacari, but in order not to become ridiculous in the eyes of others, outside you should dress just like a very nice perfect aristocratic American. So there is no objection. But we must have always our tilaka and Sikha and there is no compromise for this purpose. (Letter to Brahmananda, October 6, 1968)

By dress, one will understand. That vermilion sign means she is married. When she is nicely dressed, oh, she has her husband at home. When she is in white cloth without any ornament, she is widow. When the sitl... What is called in English,

sin"? This? Parting. If it is not in the middle, it is in side, she is a prostitute. So woman should dress in such a way that man will understand. And not married, she will not have this veil. It must be open. So anyway, these are social customs in the Vedic civilization. (Prabhupada's Lectures, trimad-Bhagavatam, May 9, 1973)

Guest: Is the exterior clothing important? Prabhupada: Ah?

Guest: Is the exterior identification important? Prabhupada: Yes, important. Just like officially the policeman must dress, but a policeman sometimes in ordinary cloth also, that's his duty. But that is special

case. But external, external dress is also required. By... In the dress of a police if he is a thief, that is very dangerous. That is very dangerous. Just like this dress of sannyasi, saffron cloth, one will respect that "Here is a sannyasT." But if he is a thief in a dress of a sannyasi, that is dangerous. (Questions & Answers, Hawaii, January 17, 1974)

Tamala Kr~na: She doesn't cover her head. And I noticed the thing that when we're sometimes passing in a car in Bengal I notice that the women, very often, they don't... It's more in this state than anywhere else, they don't cover their head.

Prabhupada: No, no. The system is when the woman is at the care of father she does not cover. But when she is under the care of husband she must cover. By dress you can understand what she is, whether she is widow, whether she has got husband, whether she is prostitute. Everything by dress you'll understand. (Morning Walk, Mayapura, January 22, 1976)

A welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious. Kumari, or unmarried girls untouched by the hand of any member of the opposite sex, are auspicious members of society. Even today in Hindu society the most conservative families do not allow unmarried girls to go out freely or mix with boys. They are very carefully protected by their parents while unmarried, after marriage they are protected by their young husbands, and when elderly they are protected by their children. When thus protected, women as a class remain an always auspicious source of energy to man. Orimad-Bh,ggavatam, 4.21.4, purport)

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So you leaders see that the Krsna conscious standards in regard to initiation, cleanliness, dress and activities of the devotees, the restriction of association between men and women, all be strictly followed. Devotional service cannot be done whimsically. (Letter to Madhavananda, January 1, 1974)

As far as the children are concerned, people are accusing us sometimes that our children are undernourished, underfed and not cared for properly. So it is good that you are seeing that they are happy and healthy. They should be given milk at

least 8 ounces a day if possible 16 ounces a day. dal, capaff, rice, vegetable this will keep them fit. If possible a little bit of fruit also. As for fixing up the deity house in Dallas with marble altars, this is not necessary for now. We shall see later on. For the time being organize the health, education and care of the children and continue the deity worship as it is going nicely now. (Letter to Jagadi6a, December 28, 1974)

Every parent wants to see that their children are taken care of very nicely. That is the first duty. If they are not healthy then how they can prosecute their education? If they are undernourished it is not good for their future activities. They must have sufficient quantity of milk and then d5l, capatFs, vegetables, and a little fruit will keep them always fit. There is no need of luxurious fatty foods but milk is essential. A big building is also very good for the children's health. They can move freely and run and jump. (Letter to Satsvarupa, October 9, 1971)

Prabhupada: He used to collect all these things for guru's cooking. Kr~na went to collect with Sudama Vipra, and all of a sudden, there was cloud and rain, and there was too much water, and they lived upon a tree for the whole night. Then Sandipani Muni, other students, came and rescued them.

Pusta Kr\$na: Now we have to collect to pay the electricity bill.

Prabhupada: These things are wasted. It can be utilized. The children, they'll gladly collect it. It will be like their sports. All the children will come and collect. Just see. Their energy is utilized, the nature's gift is utilized, and there is no expenditure. (Morning Walk, Johannesburg, October 21, 1975)

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Prabhupada: Our grandmother used to engage us for watering work, these pots. And that water was brought from down, two, three stories down, and we used to bring and put. That is good exercise and sport also, competition between children. (Morning Walk, Mayapura, March 12, 1976)

Teach the small children to play Krsna games: one child is a cow, another is cowherd boy, they go to the forest, there are demons there, Krsna kills the demons, like that; in this way, let the children play Kr~na games, then attend arait, then learn some ABC, then play some more, have kirtana, little ABC, and by keeping them always diversified they shall not lose interest and will keep their attention always focused around Krgna. (Letter to Giriraja, July 30, 1972)

Children: Haribol!

Prabhupada: (laughs) Krsna Balarama used to practice race with the birds.

Hari-sauri: Now our boys are racing with the cows.

Prabhupada: This is childish game. This nature is there in Kr~na. (Visit, New Vrindaban, June 26, 1976)

Determining Standards

ilrsna consciousness is not an official "religion" or kind of faith. Nor is it a "profession" to be divorced from one's personal or private life. Therefore, it is essential, when considering an education program for children within ISKCON, to decide on standards for influences that affect them in general, in and out of the classroom.

Suppose we make no conscious effort to set such standards? Our standards will naturally flow to the lowest point of our local community. Not setting standards doesn't mean that no standards have been set! It simply means that standards are established by the behavior of the most fallen person in the devotee community. In other words, the children will quickly accept whatever is the most deviant behavior and life style that is acceptable for "devotee" adults. The sad truth is that almost

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all the children will tend to gravitate toward this most extreme end of acceptability.

We could compare standards to a fence around a pool.* When the standards are too liberal, we can compare them to a fence that is precisely on the edge of the pool. One slight deviation and you are in the water. Standards that are unreasonably strict are like a fence that is two miles from the pool. People will not respect them.

It is true that internally mature devotees don't need specific written standards, like an adult doesn't need a fence around his pool. Yet, adults are willing to walk around to a gate to protect the children who do need a fence's protection. Similarly, spiritually advanced devotees don't mind adhering to official standards for the sake of those who need such support. Of course, we can all personally benefit from the help, encouragement, and even pressure from other Vaisnavas. If we have this humble attitude of appreciation for the help of others, there will be little resentment at our policies.

It should be obvious that setting standards, clear and in writing, is not limited to a large asrama gurulacla. Parents with a home school will find their job much easier if their children know what the limits are. In a small school or parent cooperative, written standards avoid backbiting, personal criticism, misunderstandings, and resentment. The importance of this step cannot be stressed enough.

Here we attempt to set standards on an international level, realizing that some local adjustment may be necessary. Therefore, standards here are conservative. If you feel that your local situation requires a more lenient attitude, carefully consult with senior Vaisnavas to be certain essential practices and principles are not being violated. If you feel that your

standards need to be more stringent, make sure that you establish realistic policies

with a definite purpose. Strictness for its own sake is as much a cause of falldown as leniency.

A final word of caution-unenforced or unenforceable standards are as bad as none. We become fools in the eyes of the students and parents if we set standards which we are not able or willing to enforce. Sometimes we establish rules for our students, such as no television in the home, that are difficult to enforce by the school administration. In such cases we need to make clear that we depend on the honesty and cooperation of the parents. This attitude is far more likely to get results than pretending that the school can have absolute control outside its physical boundaries. The suggestions here are from Srila Prabhupada whenever possible. In areas where he gave no specifics, such as dress code for small girls, we have tried to capture the spirit of his general or related instructions. All the suggestions were formulated with the advice of many senior devotees, working within and outside of the ISKCON educational system.

Books

We first address the most difficult and controversial area. Why difficult? The sastra stresses the importance of hearing from devotees, and criticizes mundane literature and poetry. Yet, there are far too few transcendental literatures that our young children can read. It is true that a century ago children often read little more than the Bible. It is said that Abraham Lincoln simply learned phonics, and then read the Bible and Pilgrim's Progress over and over. So we may justifiably wonder if our children could read only Prabhupada's books from age six on.

Our experience is that, if only adult-level Krsna conscious books are available, our children will generally not read very much. Most devotees live in a greater society that is full of

*from Administration of the Christian School, chap. 7

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millions of books on various topics. Our children therefore know that non-devotee books suitable for their age are available outside the temple.

Devotees are concerned not only with the content and attitude of literature, but the children's positive attitude toward it. If we force our students to exclusively transcendental books that are very materially difficult for them, they may acquire an aversion and shy away from Srila Prabhupada's books.

On the other side, we risk the danger that our children will become attached to reading non-devotional books. Do we want this practice to continue until adulthood, when Prabhupada's books are within their intellectual grasp? We also take the risk that children will move from the carefully screened books we provide to indiscriminate reading which can lead to their falldown from devotional life.

The appropriate solution includes the type of books our children read, when and how much they read them, and under what circumstances. These decisions come within the framework of the purpose for reading at any given time.

General purposes for reading include: gaining the material ability to read Srila Prabhupada's books; absorption in the Lord's pastimes; having practical examples of "heroes"; learning information (facts, procedures) that we use in our service.

Before looking at specifics according to particular needs, we should state the perhaps obvious fact that factual books of information are appropriate at any age and throughout life. The information presented can be relevant to the individual's needs in devotional service. The time spent studying such factual or "howto" books should not hamper our practice of sadhana-bhakti or our reading of Prabhupada's books.

We also need to consider books "about Krsna" that have been written or translated by persons outside of a bona-fide sampradaya. These wolves in sheep's clothing should be

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avoided whenever possible. This includes many comic books.

Most 'sastric references to the evils of mundane literature refer to romance and sex life. All stories that have any inclusion of manwoman attraction must therefore be very chaste and moral. We should watch out for romantic relationships that are portrayed as glorious or spiritual. It is best, if we choose to use a book with man-woman attraction, that this be a small or insignificant portion of the book, as well. There should be enough other redeeming features to justify the book's use.

Let us now look at specific situations.

The beginning reader (approximately ages 5-7) needs to learn to translate the printed letters into sound. He also needs to gain a rudimentary understanding of what he is reading.

There are relatively few Krsna conscious books available until the end of this stage.

Beginners should read books that do a good job of teaching reading. Stories presented should have moral or theistic themes. Pictures should show proper moral dress and behavior. Extremely silly or frivolous books should be avoided.

These young children need access to books in addition to their formal studies. Such books should follow the same moral guidelines, but don't need to correlate with the "decoding" (phonics or linguistics) instruction in the classroom.

These children appreciate hearing Srila Prabhupada's books read to them by adults. This should be a regular practice.

The intermediate reader (approximately ages 8-11) needs practice with his decoding skills. He also needs to increase his reading vocabulary. He should have exposure to sentences and paragraphs of increasing complexity. Such students also need contact with deeper themes and characters than they encountered when struggling with sounds. In addition, these students need to have practical examples (in life and/or books) of people who make choices

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based on Krsna consciousness or at least, Krsna's codes of ethics and behavior.

Many children develop a love for reading during this time. Others read little more than is presented in the classroom. Both types of children need to be encouraged, not forced, to find a balance. Most will gradually come to it on their own.

Most children's books published within ISKCON fall within this age range of reading ability. Unfortunately every book now published could be read within one month.

Some adult-level books published by ISKCON devotees can be understood and enjoyed by this age child. Included are Srila Prabhupada Nectar, Lessons from the Road, and Nimai all by SatsvarUpa Maharaja.

Students can read the stories in Srila Prabhupada's books. They should not be forced to read the purports. This reading can take from 1/2 hour to 3 hours per week, according to the local schedule, and can be a regular part of the child's instruction. (see appendix C)

Children can benefit from access to books that promote the mode of goodness, and/or moral behavior, both in the text and pictures. It is wise to carefully choose all such material, as the child at this age has very little discrimination.

Intermediate readers (approximately ages 11-14) are almost capable of reading adult books. They are moving from simple comprehension to a deeper understanding of nuances and implications. They should achieve the speed

and competence in reading that will give them the confidence and taste they will need to thoroughly study Prabhupada's books in later life. They continue to need practical examples of proper behavior and choices.

Statistically, people read the greatest volume of books at these ages. Therefore, a student who reads a book a day during these years will not necessarily continue this practice throughout life.

These students should read the stories from Srila Prabhupada's books. They should not be forced to read the purports.

An ever-increasing number of adult-level books within ISKCON is becoming available to these students. These can be used both in and out of the classroom.

The amount of moral, non-transcendental books available can be decreased from the previous level. We have the same considerations as for younger children in regard to content and pictures. Some books for this reading level contain romance between boys and girls, and should be eliminated.

Adolescent readers (approximately ages 14-18) need to learn the skills for full understanding of transcendental literature. Although this is not strictly an intellectual process, they do need the mechanical skills to discuss and comprehend. A poor reader at this age will often shy away from reading, because it is such a mental strain.

The entire scope of ISKCON publications opens up, within and without the classroom.

We want their students to have some rudimentary knowledge of famous mundane authors. Some of these classic works can be used within the classroom. Any book that isn't at least morally uplifting should have a very good reason for inclusion in the curriculum, and be a matter of class study rather than independent reading.

Summary-What to have in your class or school library:

A complete set of Prabhupada's books is desirable. Any bona fide Vaisnava English (or local language) 'publication should be available. The youngest children should have easy access to simple factual and moral books. Books for ages 8-14 should include references, moral stories (true and fictional), factual information relevant to their studies and life, and "how-to" books on subjects from string games (an art of Radharani) to computer programming. Any books for the oldest students that

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require classroom discussion should not be openly available.

Reviewing Non-Vaisnava Books

It is easy to say, "Use moral and uplifting books." How do we judge? To assist us, Sri Rama Dasa has developed a form for evaluation. We suggest that all important books, or questionable selections, be given this written assessment by the teacher/principal/librarian/ parent. All adults with responsibility for choosing suitable books should write their conclusions according to this or a similar form for at least five books before attempting to mentally assess a book's value. All mental evaluation should follow a similar pattern. Don't keep a poor book for financial reasons. When in doubt, do without.

Title

Author

Edition Reviewed

Type of Material

Reviewer Summary of Plot

Reading Level Interest Level

Writing Quality

Vocab Accessibility

Theme

Hero's Qualities

Morality

Title of the work. Author of the work.

Publisher and date of publication. Abridged or unabridged? Special children's or student edition? Illustrated? Glossary? Any other special qualities?

Book? Magazine? Prose? Poetry? Fiction or non-fiction? Reference? Picture book? Biography? Novel? Historical novel? Short story? Etc.

Your name.

Give a brief description of what the work is about. What would make a person want to read this work?

What level of education would a student have to have in order to tackle this work.

Is the work interesting? What kind of person would find it absorbing and worthwhile? What age level is it suitable for in terms of subject matter?

Is the work well-written according to the standards of the modern reader?

Is the plot believable? Is it written in an archaic fashion that makes it difficult to understand? Any major flaws in style, translation, etc? Is the style easy or difficult to follow?

Is the vocabulary understandable to the average reader? Does it contain many words a modern reader wouldn't be familiar with, or are familiar words used in unfamiliar or archaic ways?

In literature, the stories told are meant to be enjoyable. But most stories also teach something, even though the author may not directly mention what it is he is trying to teach. The plot, characters, conflicts and final outcome usually support one main idea, which is often philosophical or moral. This idea is called the "theme." It is important to analyze what the theme (or themes) of a story is and ascertain whether or not it is compatible with Krsna conscious understanding.

It is natural for the reader to identify with the heroes or main characters of the story. It is important to ascertain whether or not the main characters that the children will like have qualities which are admirable. It will be rare to find characters who have qualities that resemble those of a devotee, but we can at least look for those who demonstrate good moral behavior, respect for God and his representatives, respect for bona fide authority, desire for some form of self-realization or spiritual improvement, etc.

The best we can expect from many books is that they will teach children to behave morally. This is not a bad goal, as it is neglected by many devotees in their ordinary dealings. It is best if a book subscribes to an absolute sense of right and wrong, ultimately having its root in the laws of God. Books which encourage "situation ethics," where there is no absolute right and wrong, but everyone is to judge what is right and wrong according to the situation, should be considered with caution.

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Good/Evil According to the Vedic conception of drama writing, a work should have a happy ending, where good is rewarded and evil punished. This leaves the reader with a sense of satisfaction and a feeling of faith in the purpose of life. Books which lack this treatment of good and evil, tend to leave one feeling purposeless and wondering if there is any order and justice in life. Ultimately, this means the denial of God or of God's influence in the material world. Many modern books suffer from this defect. However, sometimes they may still have value if they demonstrate the hopelessness of trying to conquer and enjoy the material energy. On the other hand, there are many pieces of classic literature which suffer from the defect of glorifying the material enjoyment one can have if he just lives a good life. Ideally, good and evil should be shown in a balanced way which reflects the influence of the laws of kanna.

Logic of Karma Very few authors have knowledge of the laws of kanna. Therefore, one of the big questions of literature is why do people suffer and enjoy in ways that are seemingly unrelated to their present activities. Authors often try to explain this in one of three ways: 1) There is no reason. It is all by the chance interactions of material nature. 2) It is all because of one's actions in this lifetime. 3) It is God's inconceivable

plan that some should suffer and some should enjoy. None of these explanations are logical and they show an unfortunate ignorance of the laws of karma. However, in many books, although the author doesn't understand karma, he writes in such a way as to make its existence plausible. The reader who understands karma is often at an advantage in being able to understand events that the author himself cannot logically account for.

Wisdom/Self-realize Does the work show a respect for knowledge and wisdom as a way of bettering oneself? Not just superficial knowledge and education, but knowledge of how the material world really works. Are spiritually minded characters shown in a favorable light, or are they treated as naive sentimentalists? Is respect shown for the process of self-realization?

Varnagrama There are several treatments of social structure which are favorable to understanding the value of varna.dharma: 1) The remnants of varna.dharma social structure are presented as serving a useful function, 2) The lack of proper social and spiritual divisions leads to individual or collective bewilderment and dissatisfaction, and 3) The oppression of social positions which are determined by birth only.

View #2 is seldom explicitly stated, but an observant devotee can see how people unnecessarily suffer because of lack of varna.dharma. Varnadharma reduces competition in society and instills social responsibility in individuals. Without it, there is always social chaos and oppression.

View #3 is especially common in European literature of the last three centuries. However, the author's conclusion is often that all social distinction and division is inherently evil and should therefore be done away with. This conception is often subtly conveyed and should be watched for.

View of God Does the author present God as impersonal, either directly or in a covered way? Does he hint that perhaps God is not there, or if he is, has no influence on the world's affairs? Is service to man the same as service to God? There are unlimited views of God and his relationship with man, and most of them are incompatible with the version of the revealed scriptures.

View of Religion Often in books of the 18th and 19th centuries, authors portrayed organized religion in an unfavorable way. They were struggling to expose religion which was rife with corruption and foolishness and followers who practiced for sentimental reasons and allowed themselves to be exploited in the name of spirituality. This is not necessarily bad, provided they leave room for genuine spiritual beliefs and practices. This must be carefully examined to see that the author has not "thrown out the baby with the bath water."

Secular Humanism Secular humanism is so all-pervading in modern society and was probably so much a part of our own education that we may not even recognize it when we encounter blatant examples.

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More or less, humanism means faith that the intellect of man is sufficient to solve all problems, both individual and societal. Under this conception, man can achieve anything he puts his mind and effort to. Humanism exalts man's supposed superiority over nature, the irrelevance of God's will and influence, and, philosophically, makes man the measure of all things. Secularism emphasizes the importance of the matters of this world rather than the afterlife. Historically, secularists felt that too much emphasis was placed on efforts for salvation, and not enough on efforts to better man's lot in this world.

Meat Eating Portrayal of the breaking of the regulative principles does not necessarily mean that a book is unsuitable for student reading, as many books show the consequent ill effects of these sinful activities. However, they are most often glorified or shown as normal, essential, or desirable elements of human life.

It will be hard to find books that don't portray meat-eating in this way, but some books are noticeably worse than others.

Intoxication Is intoxication presented as a necessary part of everyday existence? Is it glorified for its "beneficial" social effects? Are spiritual or otherwise respected persons portrayed as drinkers?

Gambling Is gambling presented as exciting, adventurous, and glamorous?

Illicit Sex Is illicit sex portrayed as normal and exciting without showing the physical, psychological, emotional, and social consequences?

Romance & This is perhaps the most difficult aspect, as many otherwise innocuous books are tainted by

Marriage improper dealings between men and women. Even in books when love affairs are not at all

essential to the plot or theme, authors have included them to meet the demands of the reading

public.

Is love made out to be the all-important factor in choosing a marriage partner? Do boys and girls meet under improper circumstances? Is the concept of arranged marriages denigrated? Is mundane love glorified as being spiritual? Are intimate dealings graphically portrayed? Is romance a main theme or predominant part of the plot?

Other Problems Is the work full of unwholesome language? Is there ridicule or abuse of sacred things, overdone patriotism, glorified frivolous activities? Does the author embrace evolution as an unquestionable truth?

Devotional Service The most important questions about a book is how it leaves one feeling about his own devotional service. Some works make one want to get serious about his own spiritual practices, either because of the good example of some character or because the problems of material life have been graphically and forcefully pointed out. Other books leave one feeling drained, uninspired, doubtful about the purpose of life, enthusiastic for material activities, or feeling that one's spiritual practices are unimportant, foolish or irrelevant. Even worse, an improperly chosen book can leave one with doubts about the reality of God and the spiritual realm.

Proud to be After reading the book, does one still feel glad to be a devotee of Krsna? Or does the reader Devotee feel foolish and out of touch with society, wishing he could be more involved with "normal" material activities?

Major Flaws What are the major philosophical flaws of the book that should be pointed out? Can the work be studied so that whatever positive points are there can be enjoyed without one becoming negatively influenced by the rest?

Possible Value What benefit might a Krsna conscious reader get out of this book? What would justify a student's reading it? Spiritual value, moral guidance, value as good literature, important and relevant information, reinforcement of Krsna conscious principles or viewpoint, educational or reference value?

Free Reading? Would this book be suitable for unrestricted reading by students?

Guided Reading? Would this book be suitable for teacher or parent-guided reading by students?

Chapter 8 - Influence Outside the Classroom 3-33

Recommendation How would you recommend this book to be best utilized?

To help you in selecting books, we include some book reviews. Please do not take these as absolute! Different devotees may have different perspectives.

An unsuitable selection may be used if the adult

is willing to edit out a page or certain references. Some controversial books can be used in the classroom but not for free reading.

Title Les Miserables

Author Hugo, Victor

Edition Reviewed Washington Square Press, Abridged Edition

Type of Material Novel

Name of Reviewer gri Rama Dasa

Summary of Plot Set in early 19th century France. A man who has spent 19 years in the galleys for stealing a loaf of bread, is finally released. He emerges with a hateful attitude toward the world, but undergoes a moral conversion by the effort of a priest. Throughout the story, he struggles to overcome the evil side of his nature, and his thorough saintliness shows through.

He moves to an impoverished region and transforms it into a thriving community by his ingenious work. But he reveals his identity when another man is mistaken for him and about to be condemned for life. He is sent back to the galleys, but escapes. He later adopts a young girl and raises her in hiding. He who has never loved anyone before, gives his whole life to the girl.

When the girl grows up, she falls in love with a young man and this threatens the relationship with the convict. In the end, the convict's selflessness and saintly qualities become known after he has passed through his greatest test.

Reading Level High-school/Adult

Interest Level The story is engaging and there should be no problem keeping the attention of most readers. There is, however, a lot of philosophy and some apparent digressions that all readers might not want to go through. Therefore, an abridged edition might be desirable.

Writing Quality Much of the writing is brilliant, with observations and details which the reader identifies with and which inspire a sense of realization and insight. However, the grammar of many sentences is strange, making parts a little hard to read. I couldn't tell whether this was part of the inherent style of the book, or whether it was due to the translation. The story is realistic in its detail, but some parts of the plot do not seem plausible and the reader will have to ignore this if he wants to enjoy the story.

Perhaps the translation could be better. As far as the editing done to make an abridged edition, I think this could have been done better. The editor has not only cut out whatever is not relevant to the story, but he has cut out whatever is not absolutely essential, including many parts of the plot which might have added to the reader's enjoyment.

Vocab Accessibility The vocabulary is not easy.

Theme There are two main themes:

1) The struggle between good and evil in an individual. Man has both, good and evil natures, and struggle brings the opportunity for one or the other to predominate.

2) Society's struggle of progressive advancement. Society must and will be changed for the better through social action.

Hero's Qualities The qualities of the hero are admirable, at least from the view of a Christian, who only understands a portion of how to live life properly. He struggles to overcome evil in his own character and strives, almost selflessly, to do as much for his fellow man as is humanly possible.

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Morality The morality of the favorable characters is acceptably portrayed. One interesting element is that the morality of man-made laws is called into question, and it is hinted that there is a higher morality that has its ultimate source in God. However, there is no indication that such God-given morality has existed in the past, but rather it can be found in the future by the efforts of "enlightened" human beings.

Good/Evil Generally, good is rewarded and evil punished, but this happens most strikingly when it manifests internally. The hero, Jean Valjean, can only be happy when he lives with absolute virtue. Those who are evil, condemn themselves to a miserable existence.

Logic of Karma However, there are many "loose-ends" of good and evil which are not suitably rewarded within the scope of the book and there is no absolute assurance of divine retribution. The author seems to indicate that the fault lies within the jurisdiction of society. If society can be

improved, then all seeming injustice could be corrected within the material realm.

Wisdom/Self-realize High respect is shown for spiritual self-improvement. However, the author's idea of spirituality is seriously deficient.

Varnagrama The author strongly condemns the idea that a person's social position can be fixed by his birth, previous activities, or other circumstances that are currently beyond his control. Other than that, there is not much that is relevant.

View of God The book is quite theistic. God has a prominent role as the creator and ultimate destination of the human soul. However, God is not so much portrayed as actively intervening. in mundane affairs. The improvement of human conditions is a task left to man. Also, there is no idea of direct service to God. Rather, service to man is equated with service to God.

View of Religion Organized religion does not seem to be terribly relevant. The important religious activities take place within individuals.

Secular Humanism This novel is very much Christian humanism. The author seems to be pushing for the realization of true Christian principles as he sees them: compassion, charity, a sense of responsibility for one's fellow man, etc. He firmly believes that life in this world can be improved by the efforts of man, and that there is no limit to his potential achievements in this realm.

The book is also secular in the sense that emphasis is placed on how much the present life can be improved, and even perfected. However, this is not done to the exclusion of the spiritual, but rather it is considered as the will of God.

Meat eating is portrayed as normal, but not prominently or as absolutely necessary. Not portrayed particularly favorably.

Not portrayed.

The sad results of illicit sex are clearly portrayed.

Unfortunately, one of the major elements of the plot is a romance between two young people which is repeatedly glorified. In fact, mundane love is conspicuously raised to the level of a spiritual activity.

None.

While there is nothing which is overtly challenging to devotional service, knowledge of directly service to God is conspicuously absent. It is very much a book of Christian idealism, with a humanistic touch. One would only feel inspired about devotional service if he clearly saw the defects in the final outcome of the plot. But because of the power of the presentation, there is every possibility, that one would be enamored by the possibility of perfecting material existence.

Proud to be The book may lead one to believe that being a "good" person is the most important goal of Devotee life.

Major Flaws The main problems of this novel are the beliefs in the ultimate perfectibility of material life and the spirituality of mundane love.

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Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems Devotional Service

Possible Value

Free Reading? Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material Name of Reviewer Summary of Plot

Reading Level

Interest Level

Writing Quality Vocab Accessibility

Theme

Hero's Qualities Morality

Good/Evil Logic of Karma

Wisdom/Self-realize

Varnagrama

View of God

View of Religion

Secular Humanism Meat Eating

It is interesting literature and one could derive many realizations about material life. But the benefit is probably outweighed by the misconceptions that one could walk away with.

Yes Yes

For whatever benefits one could get out of this book, there are other books which could give those benefits in a better manner.

Pilgrim's Progress

Bunyan, John (Adaption by Oliver Hunkin)

Dangerous Journey. An adaption for children. Marshall Morgan & Scott, UK 1985. Full color illustrations.

Book. Allegorical novel. tri Rama Dasa

The author has a dream of a pilgrim who undertakes a journey from the City of Destruction (material world) to the Celestial City (heaven). In part two, his wife and children follow.

Probably readable by anyone over ten, but comprehension of the theme may be limited for those under 16.

It might be interesting for a child as fantasy story, but the real interest is for an older person who wants to study the process of spiritual progress. It was originally written for common people.

This edition is quite readable and the style suits its purpose.

Some words will have to be looked up in the dictionary, but most of the vocabulary will be known by a teenage reader. It will be most helpful to look up the allegorical names of the people and places. Some of the terms are more archaic usages.

There are a lot of references to the Bible and Bible personalities that the reader may be unfamiliar with, inhibiting his understanding of the author's point.

The author is telling. an "everyman" allegory, describing the process of obtaining salvation, according to the Christian concept. He is detailing how one who is serious about returning to God, will have to abandon any idea about enjoying the material world and become very serious and determined to make spiritual progress. All of the pitfalls on the path are illuminated, as well as the ways in which God helps his devotees (pilgrims) on their way back to the spiritual world.

The hero (Christian) is a sincere seeker of transcendental life, and will be easy for any devotee to identify with.

The concept of morality is transcendental, with mundane morality condemned. There is some emphasis on Christian good works.

The concept of good and evil is black and white -perhaps a bit too self-righteous.

This being a thoroughly Christian work, the concept of karma is wholly absent and the author steers clear of any area where the Christian philosophy is lacking.

Knowledge and spiritual wisdom are totally respected. Social structures are not dealt with.

Puritan (see sections "Possible Value" and "Major Flaws.")

The author views the Puritan way as more or less the only way. He was particularly critical of Catholicism and Quakerism. However, criticism of other religious views is played down in this edition.

None. Just the opposite. Mentioned only in passing.

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Vaikuntha Children

Intoidcation "Spirits" mentioned in passing. Gambling Condemned.

Illicit Sex Condemned.

Marriage is presented as a means to a holy life.

See "Major Flaws."

This will encourage one in the practice of devotional service.

The reader will feel as if there have been many people who have shared the difficult path back to Godhead. The only problem is that without guidance and a knowledge of Christian philosophy, a student ends up feeling there is not much difference between this brand of Christianity and his own practice of devotional service.

Major Flaws The reader will feel that the similarities between this and his own devotional service are greater than the differences. However, some of the differences which should be pointed out are:

1) There is the Christian concept that the world is about to be destroyed by God.

2) Spiritual progress is made to sound burdensome because there is a lack of real enjoyable spiritual activities.

3) There is a lack of knowledge about the nature of the spiritual world and God and His activities. (Very obvious in the descriptions of the Celestial City. 4) Hell is eternal damnation.

5) Those who fall away from their spiritual practices and die are condemned to hell forever. 6) Acceptance of Christ relieves one of one's sins. (Perhaps there is some truth in it, as much as one accepts Christ as one's spiritual master. But the concept of Christ as spiritual master is cloudy, and there is no initiation by a diksa guru.) 7) Calvinistic ideas of predestination and God's chosen (The Parchment) 8) No one but a Christian can be saved. (Pagan) The author would likely consider a devotee of Krsna in the category of a pagan.

9) Martyrdom is an automatic ticket to heaven. (death of Faithful)

10) The way of spiritual progress is so difficult and the results so distant that one may doubt that the end is real and achievable. (trying the shortcut near Doubting Castle) 11) The spiritual practices of those who don't have perfect spiritual knowledge lead only to hell. (Ignorance)

12) Others can help us at the time of death. (Hopeful helps Christian cross the Dark River) 13) One needs to be chosen by God. (messages to Christiana and Mercy) 14) There is no knowledge of karma and transmigration of the soul.

Possible Value The reader will appreciate that the author had a reasonable understanding of many of the steps required in becoming free from the material nature and gaining salvation. Some of the things that seem to be pointed out by the author are :

1) The material world is not here for our enjoyment. 2) One's family members don't always encourage one's spiritual efforts and one might have to leave them behind. 3) A spiritual guide (guru) is needed. The guru repeatedly takes trouble to save the sincere disciple. (This idea is not well-developed, but it is definitely mentioned.) 4) One must be very serious and determined to get to God. 5) One may become discouraged after initial enthusiasm in spiritual life. (Slough of Despond) 6) Mundane morality is not spiritual. (Mr. Legality)

7) After beginning spiritual practice, one has not automatically left material obstacles behind-Until one is completely purified, he will have trouble. The material consciousness is full of contaminations.

8) Maya (the Devil) is always trying to turn us away from the right path, but God is always offering help in different ways.

9) Spiritual life is a razor's edge (Straight & Narrow Holy Way) 10) Help comes internally through supersoul (Interpreter)

Chapter 8 - Influence Outside the Classroom 3-37

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

- 11) Without God's grace, one cannot successfully clean his heart. (Room cleaning scene) 12) One must accept a bona-fide process and not try to cheat. (Holy Way)
- 13) One should not accept the outward practices of religion without actually purifying his heart. (Formality)
- 14) God won't give a test we can't pass. (Lions)
- 15) An organized association of spiritual aspirants is helpful. (Palace Beautiful and Delectable Mountains) But not absolutely necessary.
- 16) According to one's degree of pride, one will have to struggle. (Valley of Humiliation) 17) preachers are not much appreciated by common men. 18) The farther one progresses, the heavier Maya's tests become.
- 19) Erroneous philosophy and following blind leadership can be perilous. (Valley of the Shadow of Death)
- 20) Association is essential. (Faithful and Hopeful)
- 21) Not everyone goes through the same experiences on the path back to Godhead, because different people have different varieties of material contamination. 22) Spiritualists do not blend in well in the material world. (Vanity Fair) 23) Devotees (pilgrims) are often taken for lunatics or criminals. (Vanity Fair) 24) Persecution, like that experienced by our devotees in communist countries, is not unique. (Vanity Fair)
- 25) Sometimes, one must be ready to die for God. (Faithful)
- 26) Some are ready to be religious as long as it is easy and profitable. (City of Fair Speech) 27) By setting a good example, devotees can inspire others. (Hopeful)
- 28) One may become despondent and forget God's promise to help one get back to Godhead. (Doubting Castle)
- 29) Many people think that one way is just as good as another. (Ignorance)
- 30) Beware of false teachers who lead one with sweet words down the wrong path for their own self-aggrandizement. (Flatterer)
- 31) If one doesn't follow the right process, he can't see God and may therefore deny His existence. (Atheist)
- 32) Sleep and ignorance are detrimental to spiritual progress. (Enchanted Ground)
- 33) Everyone must pass through death before going back to Godhead. The more faith one has, the easier it will be. (Dark River)
- 34) If one follows the example of previous saints, the path is easier because one gains faith that the process works. (the whole story of Christiana in general, and the destruction of Doubting Castle, specifically)
- 35) Study of the scriptures gives faith, hope and knowledge.
- 36) Great preachers (fighters) can make the spiritual path easier for others (Mr. GreatHeart)
- 37) For a devotee (pilgrim) death does not have to be a sad, frightening experience. (Christiana crosses the Dark River)
- Free Reading? Yes. The teacher should study the full edition first. Guided Reading? No.

Recommendation Good for literature study. Might be also all right for comparative religion study. Title The Secret Garden

Author Burnett, Frances Hodgson

Edition Reviewed Dell Yearling Classics, Dell Publishing Co. ; Livingston, NJ.; 1986 Type of Material Children's novel

Name of Reviewer ~ri Rama Dasa

3-38 Vaikuntha Children

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility Theme

Hero's Qualities

Morality

Good/Evil

Logic of Karma

Wisdom/Self-realize Varna\$rama

View of God

View of Religion Secular Humanism

Meat Eating Intoxication

Gambling Illicit Sex

A spoiled, unloved girl is orphaned in India and sent to live at her reclusive uncle's manor in Yorkshire, England. She discovers a secret garden and an invalid young cousin who is hidden away, and together with a friend begin to transform the garden into a place of beauty. In the process, she, her cousin, and her uncle also undergo changes, each overcoming their personal handicaps and becoming mature, loving persons.

10 yrs. to adult

Charming story. Anyone who is a little sentimental will enjoy it.

Smoothly written and easy to read. The story is a little fantastic, but it doesn't pretend to be totally realistic. It is the kind of fantasy where the characters are larger than life, but nevertheless one can see something of himself in them.

Some characters speak "Yorkshire" dialect and there are a few unfamiliar Indian words, but a reasonably intelligent reader should have no problem.

The theme is about personal transformation and how we bring on our own misery by bad behavior and ignorance. Reaching out to each other and appreciating the beauty available in life can help us overcome our misery and in the process we can help others to realize their full potentials.

Mary Lennox, the young orphan girl is very bad-natured and selfish, but she doesn't see it. In her, we see something of our own selfish natures. But in the process of trying to help her cousin, she comes to understand her own self and is gradually transformed into a mature girl who can feel compassion and love for others.

As a Victorian morality tale, one of the goals of the book is to inspire moral and selfless behavior.

Good and evil are clearly drawn, according to the Christian conception. One is encouraged to rise from the mode of ignorance to passion.

Nothing to contradict the law of karma, but while the point is made that people make their misery worse by ignorant activity, no explanation is offered for why the characters find themselves in such diverse conditions of suffering in the first place.

There is no socially elevated character in the story who is a source of knowledge or wisdom. Wisdom, of a common-sense or folk variety, is highlighted.

The issue of social class is not touched upon directly. But one sees the background of Victorian England where social class was rigid, but the characters seem to ignore it in their personal dealings.

God is more or less ignored, even where mention of him would have nicely fit into the story. This is one of the more curious and troublesome areas of the book. There is continual reference to a force which is called "Magic,"-not magic in the way one would usually think of it, but as the ultimate power for good. At one point, one of the characters suggests that this "Magic" may even be the same as God. Unfortunately, there is a real impersonal tinge to the whole thing.

Religion is touched on in only a peripheral way, and one feels its absence. The story is undoubtedly an example of secular morality and there is no reference to anything beyond material affairs. It is not entirely humanistic, as there is acknowledgement of a higher power that is in control. However, it is stressed that by human endeavor that higher power can be tapped and utilized.

Portrayed as normal activity.

The only incident is where young Mary accidentally drinks a glass of wine and is knocked out of commission for a few days.

None None

Chapter 8 - Influence Outside the Classroom 3-39

Romance & Marriage
Other Problems
Devotional Service
Proud to be Devotee
Major Flaws
Possible Value
Free Reading?
Guided Reading?
Recommendation
Title
Author
Edition Reviewed
Type of Material
Name of Reviewer
Summary of Plot
Reading Level Interest Level

None, but one can foresee that the intimacy that develops between Mary and her cousin would probably grow into a romance had the story continued. (In fact, in the movie version, that's exactly what happened.) Mary's uncle is also portrayed as having been unlimitedly infatuated with his young wife. Not a major problem, however.

The story begins in India and some of the worst of English prejudices are portrayed through the immature eyes of a nine-year-old girl. India is described as place that is very unhealthy, especially for children. Mary remembers Indians (she only had contact with servants) as groveling, subservient creatures. Indians are referred to as blacks and there is no balancing opinion given by any adult who had a more mature or varied experience.

A strange feature of the story is that when the children seek to harness the power of the "Magic", they engage in a kind of pseudo-religious ceremony they invent involving a take-off on mantra meditation which Mary remembered from India. It is exactly the opposite of what we say would happen if one chants some mundane sound, over and over again. My fear with this book is that it will give children a negative view of India and Indian culture, and may cause them to doubt the transcendental nature of some of our activities, especially chanting.

Though there is nothing which is directly adverse to devotional service, a child may end up wondering about its relevance in a world where problems can be so nicely solved by human endeavor.

See "Other Problems," above.

The major problems have been described above.

Children might learn about some of the unhappiness which is caused by gross selfishness, and how it can be recognized in one's own character and overcome.

If it were going to be read, it is the type of book which a child would read on his own. Practically nothing which lends itself to in-depth study. Because of the problems outlined above, I couldn't really recommend this book. If one wants to read a book by the same author, I would suggest A Little Princess, which is much less troublesome.

A Little Princess

Burnett, Frances Hodgson

Bantam Classic; Bantam Books, 1987 Children's novel

gri RAma Dasa

Sara Crewe, who was born and raised in India, is sent back to England at the age of seven to attend boarding school. Because she is wealthy and talented, she becomes the "show pupil" of the school. When she is nine, her father, (her mother died when she was born) loses all his money in a bad business investment and dies, leaving Sara with no known relatives. Because her father left unpaid bills with the school, she is put to work there and endures unlimited degradation and cruelty. She maintains faith that things will work out, and her situation improves as an unknown

benefactor tries to relieve some of her misery. In the end, her father's business partner finds her and restores her fortune.

10 yrs. to adult

Very engaging story for anyone with a sentimental streak.

3-40

Vaikuntha Children

Writing Quality In general, good. It is a little bit of a fantasy, so the plot might not be wholly believable, but it doesn't detract from the beauty of the story. Sara is a little too good to be true; nevertheless, the characters really come alive. The author could have improved her handling of suspense, as mysteries are often revealed a little before they need to be. Perhaps this was done to make the story more accessible for children. Very smooth and entertaining reading.

Vocab Accessibility No problem, except for a few unfamiliar Indian words.

Theme 1) One should never lose faith in the power of good.

2) A noble and good person must never lose control of his mind and senses or he will lose his good qualities. Basically, it is a story of a girl who is very good-natured and well-behaved when things are going well and successfully struggles to remain good when circumstances turn against her.

Hero's Qualities Sara's personal qualities are highly exemplary and parents and teachers would be happy if children tried to emulate them. She is a relevant heroine for children because children will see how it is possible and advantageous to control the mind and senses and react in a positive way, even when others are acting cruelly. Her struggle to remain good when her comfortable world falls apart is really interesting. A good example of how one should not become intoxicated by good fortune or discouraged by bad.

Morality The story very much encourages moral and selfless behavior. The fault is that morality is presented as its own end. It is a good example of the kind of self-satisfaction which comes from the mode of goodness. One sees that Mary even becomes a little proud of her own goodness.

Good/Evil Very clear-cut distinctions between absolute right and wrong. Virtue is rewarded and evil punished.

Logic of Karma Misfortune is explained according to the Christian conception that it is sent as a test of our character, rather than as a result of our previous activities. It's too bad that the author had no knowledge of karma as the story would have lent itself to that kind of insight.

Wisdom/Self-realize There is no source of knowledge, except for Sara's own instinctive realizations.

Varnagrama Social class is not dealt with directly. However, it is shown how there can be harmony between different classes and how they can help each other. But in keeping with the Victorian English conception, it is never conceived that one can transcend one's social position.

God is never mentioned, either positively or negatively. Sara keeps going during her period of adversity by her vivid imagination and faith that things could get better. One wonders how long she could have continued in that way without a more transcendental motivation.

Religion is only mentioned peripherally-practically not at all. Sara's religion is the kind of faith in "Magic" that also permeates the author's book, *The Secret Garden* (see review). However, it is not as bad in this book.

Secular Humanism The book is definitely secular in that there is no reference to anything beyond material activities. It is humanistic, rather by default. While one gets a feeling that there is higher control, human endeavor is given the prominent role in determining the final outcome of events. There is definite faith that man can make the material world a much better place by improving his own nature. I suppose this is unavoidable in a book which is meant to emphasize morality.

Portrayed as normal. None

None None

None, though the portrayal of love between father and daughter has a romantic intensity that would have been romantic had the characters been appropriate.

India is mentioned as an unhealthy place for children.

View of God View of Religion

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems

Chapter 8 - Influence Outside the Classroom 3-41

Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading? Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Name of Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility Theme

Hero's Qualities

Morality

Good/Evil

Logic of Karma

Wisdom/Self-realize

VarnA\$rama

View of God

As with any work of this kind, which avoids reference to God, a child might wonder about the relevance of spiritual activity.

Neutral

The major philosophical problem here is the role of Sara's imagination as a tool for keeping her sanity and composure during difficult times. It presents an unreal picture of how one can survive in the material world. However, I think most children will not take it seriously and will consider it a cute, but not relevant mode of thinking.

There are many practical lessons on how sense and mind control are both relevant and desirable. Children can learn positives modes of behavior for dealing with other children and also envious adults. A child who could learn to keep secure by thinking of Krsna, the way that Sara thinks of her imaginary worlds, would have a valuable lesson.

Would be nice if the teacher or parent was prepared to discuss the above considerations. But not really the kind of book one would study in a class. Probably one of the better books of this kind.

Little Lord Fauntleroy

Burnett, Frances Hodgson

Bantam Classic, Bantam Books, 1987

Children's novel

gri Rama D5sa

Cedric Errol, seven-year-old son of a widowed American woman, is discovered to be an English lord and the heir to his Grandfather, an Earl. His grandfather sends for him, intending to turn him against his mother and transform him into a spoiled English lord. Not only does the hard-hearted

and lonely earl fail, but he is transformed by the innocent and kind nature of his grandson.

10 years to adult.

Best for hard-core sentimentalists.

Smoothly written and pleasant to read, but it partakes of the nature of a fairy tale. Cedric

and his mother are impossibly good and plot is beyond the realm of reality.

No problem, except for a bit of dialect here and there.

"Nothing in the world is so strong as a kind heart." In this, the earliest of her novels for children, this theme is unencumbered by many significant co-themes. Unfortunately, this is a fault rather than a virtue as the book comes off as a little simplistic. The idea is that youthful innocence and kindness are more powerful than wickedness and selfishness.

Both Cedric and his mother are perfect creatures with no faults. Clear-cut morality.

No problem.

Nothing contradictory

As in all Burnett's children's books, there is no real external source of knowledge or wisdom.

Except there is the small element of training which Cedric gets from his mother.

Since the book is something of a comparison between the English and American natures, there is an element of American breaking-down of English class consciousness. But there is also a side which shows that the higher classes have responsibility for seeing to the welfare of the lower classes and protecting them.

This book does not ignore God as much as some of the author's other works, but He is given no place of importance or relevance.

3-42

Vaikuntha Children

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance &

Marriage

Other Problems Devotional Service

Proud to be

Devotee

Major Flaws

Possible Value

Free Reading?

Guided Reading?

Recommendation

Title

Author

Edition Reviewed

Type of Material

Name of Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility

Theme

Hero's Qualities

The church parson is a pious Christian whose main concern is the material well-being of his parishioners.

A pious variety, emphasizing that man can make a better world by kind behavior. Portrayed as normal.

Not portrayed as desirable. Not portrayed as desirable. Not portrayed as desirable.

There is an element of respect for independent marriage arrangements when parents unreasonably object to an otherwise good marriage. Marriage for reasons of lust only is not recommended.

None really.

Like so many books that make no real reference to God, a child might wonder about the

relevance of devotional service.

Neutral

Kindness is its own end and reward.

Shows the happiness that is created by kindness and good behavior.

Yes.

Not really the kind of book one would study in class.

Not a great book, but probably harmless and enjoyable for many children.

Lost Horizon

Hilton, John

Pocket Book edition; Simon & Schuster, New York, 1970. Novel

~ri Rama Dasa

In 1933, a group of four persons are kidnapped by plane from India and flown to a remote valley in Tibet. They are escorted to a hidden lamasery overlooking a small tropical valley. They are treated very well, but are not told why they are there. Eventually one of the captives (Conway) is told that Shangri-la is a place where life can be extended for hundreds of years, but no one who comes there can leave. Conway is also told that he is to become the next high lama. However Conway and one of the others do leave, with disastrous results.

13 to adult.

Good. Nice engaging novel. Pretty good.

Some geographical names, foreign words and names of historical persons should be looked up in the dictionary.

This is a utopia novel, not about how the whole world can become a utopia, but how at least one special place can become a paradise and serve to preserve what is valuable in the world culture in a time of mass destruction. But beyond that, the author is exploring the negative relationship between passion and wisdom -"Wisdom begins where passion ends."

The main character, Conway, is a man who is torn between goodness and passion. He mostly acts under the influence of goodness and the positive result is demonstrated. In the end, he succumbs to passion and destruction results.

Chapter 8 - Influence Outside the Classroom 3-43

Morality

Good/Evil

Logic of Karma Wisdom/Self-realize

Varn,Urama View of God

View of Religion Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems Devotional Service

Proud to be Devotee

Major Flaws Possible Value

Free Reading? Guided Reading? Recommendation

The book does not show an absolute sense of right and wrong and casts doubt and whether there is such a thing. Rather, it tries to demonstrate that

moderation in everything is the best morality even when the moderation is in virtuous behavior.

The good/evil issue in this book is the struggle between the mode of goodness and the mode of passion. Goodness is shown to be clearly superior. Karma is not dealt with specifically, though its action could certainly be implied.

The attainment of wisdom is the major theme of this novel. The lamas are engaged in a kind of self-realization, that is however, limited to an impersonal understanding in the mode of goodness.

The case for having a brAhminical class of men is strongly made in the novel. However, a devotee may note with interest how the whole future of Shangri-la is jeopardized by the lack of understanding that not everyone can be elevated to the mode of goodness in this lifetime.

There is worship, religion and self-realization, but no meaningful reference to God, except from the micsionary woman, whose view is not to be taken as a serious alternative. One can safely assume that the author's conception is impersonal.

It is clearly stated that no religion has a monopoly on the truth -rather all religions have some of the truth. Some legitimate criticisms of Christianity are implied.

The book is secular in an unusual way. It isn't worldly in the way we normally consider worldly, because activity in the modes of ignorance and passion is deprecated. However, it is secular because no importance is placed on an afterlife, but elevation to the mode of goodness is considered the highest goal. The book is also humanistic in that the process of reaching the highest goal is seemingly completely in the hands of men.

Not emphasized

One of the ingredients in the Shangri-la formula for longevity is a kind of mild intoxicant. The use of drugs as part of the process of self-realization is mentioned.

Not mentioned.

As part of the Shangri-la philosophy of "everything in moderation, " illicit sex is permissible for those who haven't come to the stage of being passionless.

There is one romance toward the end of the book, but it ends in disaster, in keeping with the theme that passion (especially passion that gets out of control) is a source of trouble.

None.

One leaves this book feeling a sense of superiority. The author has something valuable to say, but the devotee will feel that he already knows more.

A devotee will feel empathy with the lamas who are attempting some form of self-realization, but he may also understand how much better his position is, in that he doesn't have to speculate.

The major problems are the "moderation" philosophy, the view of religion, and the sense of impersonalism.

The devotee may find it an interesting study of the nature. of the mode of goodness, both its benefits and its shortcomings. One may also come away with a good appreciation of how much we are bound by the time factor.

It may be marginally alright if you have a liberal attitude about children's reading matter. Quite appropriate and interesting for classroom study.

This book deserves consideration because of the themes about the cultivation of goodness, the fact that a devotee will most probably feel that his knowledge is already superior to that which the characters of the book are struggling so hard to attain, and the ease with which one can identify the book's problems.

3-44

Vaikuntha Children

Title

Author

Edition Reviewed
Type of Material
Reviewer
Summary of Plot
Reading Level
Interest Level
Writing Quality
Vocab accessibility
Theme
Hero's Qualities
Morality Good/Evil
Logic of Karma
Wisdom/Self-realize
VarnAgrama
View of God
View of Religion
Secular Humanism
Meat Eating
Intoxication
Gambling
Illicit Sex

The Princess and The Goblin George MacDonald

Published by Marshall Morgan and Scott Publications, a subsidiary of Zondervan Corporation. This edition illustrated by Alan Parry and abridged by Oliver Hunkin.

Children's fantasy 10mila devi dwi

Goblins who live underground plot to kidnap a princess or, failing that, drown a group of miners and destroy the mine. They are discovered and stopped by a miner's son with the help of the princess and her magical grandmother.

Elementary

Children who like adventure and magic Good

Some unfamiliar British terms

The author shows that good triumphs over evil by hard work, diligence, intelligence, and the causeless grace of some superior power. He also shows that evil deeds bring destruction upon the perpetrator.

There are three heroes: Curdie the miner, Irene the princess, and the magical grandmother. Curdie is selfless, devoted to his parents, respectful of authority, open-minded regarding new spiritual insight, resourceful, and not easily discouraged. Yet he is believable. Irene appears to be a bored, somewhat spoiled child who comes to goodness and right action primarily through the grace of her grandmother. She is simple, with strong faith in the supernatural, very courageous, and a little curious and foolish. The grandmother is all goodness. She is extremely magical with many supernatural powers. It is not clear whether or not she is mortal. She is austere, concerned primarily with others, gentle, and wise. She appears to represent God or a demigod. She is certainly not believable as a human being.

Everyone in this story is either all-good or all-bad, although many characters need to make further spiritual advancement.

The book has a happy ending, with the good people rewarded and the evil beings punished. Some of the goblins are redeemed and become human again. There is no hint of the fate of the grandmother.

No explanation is given for suffering, except that it may sometimes be a result of foolishness. Protection and enjoyment are divinely bestowed without apparent reason.

The grandmother is portrayed as having vast wisdom and knowledge of material and spiritual things. Her spiritual knowledge, however, is never revealed.

Caste by birth is portrayed as foolish. The miner is declared to be an actual prince due to his qualities.

Not mentioned Not mentioned

Although the characters achieve much through their own endeavor, ultimately they are dependent on the grandmother's supernatural help.

The grandmother lives on pigeon's eggs. Very other little reference to meat-eating.

The king keeps wine but no good characters drink. Portrayed as a deluding force.

Not mentioned Not mentioned

Chapter 8 - Influence Outside the Classroom

3-45

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

Major Flaws Possible Value

Free Reading? Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level Interest Level

Writing Quality

Vocab accessibility

Theme

Hero's Qualities

Morality

This is probably the main problem. From the beginning, Irene, who is eight, promises the twelve-year-old Curdie a kiss which she later gives him on the lips. It mentions in the postscript that they grow up and marry. This needs to be "whited-out" and changed to a gift for this book to be usable. Unfortunately, in this edition there is a picture of the kiss, as well.

Spiritual guidance is portrayed as magical powers used by higher beings. The Goblins and their animals have changed their forms dramatically after living underground for some time. Although no species changes into another (just variety within a species), this may be considered to hint at evolution.

After reading this, one wants to find a powerful, self-realized soul and serve him.

It may seem irrelevant to serve K,rsna when we can take help from lesser beings. On the other hand, we may feel inspired to depend on Krsna for guidance in our times of difficulty. Reading this certainly makes one feel proud to have superior knowledge.

Spiritual personalities offer material benedictions and help, rather than philosophy or guidance.

The reader learns to trust his guru even when not understanding the instructions and purpose. Trust in higher authority, even when contradicting one's own common sense, will save one from all calamities.

Possibly

This has limited value in a classroom setting.

I would change the pigeon's eggs to pigeon's gifts or leaves or fruit. The kiss should be changed to a gift of a necklace. If the changes are made, this can be a library book for elementary level children.

The IGngdom of Wundle Robert Siegel

Crossway Books, 1982, illustrated by Marilyn Theurer Allegory-fantasy

f'JrmilA Devi Dasi

A kingdom becomes negligent because of prosperity and allows a monstrous Gryfuss to enter and put everyone to sleep. Two children who are immune to this spell travel until they meet a strange man in the Land Without a Shadow. The girl weaves a magical tapestry while the boy goes on an

adventure to seek knowledge. Armed with knowledge and the tapestry, they return and wake up the kingdom, banishing the monster. Everyone then becomes more vigilant and the children, now grown, marry and rule.

Upper elementary

This is of interest to those who like deep philosophical allegory. Others might like it as a fantasy adventure.

Excellent No problem

We must conquer ignorance and rise to the platform of passion and goodness. This is done by our own vigilance and by the grace of a higher personality. Prince Herald is outspoken and analytical. He is more interested in common sense than accepted wisdom. He is adventurous, sometimes to the point of foolishness. He has great self-control, and is interested in benefiting others. Gwendolyn's character is not very developed. She seems to simply follow Herald and other authorities although she was also skeptical of the general ignorance of her country. She is adventurous and courageous.

There is little mundane moral instruction. The heroes follow authority and act selflessly.

3-46

Vaikuntha Children

Good/Evil

Logic of Karma

Wisdom/Self-realize Varnagrama

View of God

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

Major Flaws

Evil is seen as a result of complacency and negligence in regards to one's duty. The only suffering inflicted is further loss of awareness and even existence. Good people voluntarily suffer for the cause of awakening others from this ignorance, which purifies them. Good triumphs through the efforts of the heroes and divine intervention.

Ignorance and knowledge are dependent on one's desire. There is no further explanation for enjoyment and suffering.

To gain knowledge is the theme. However, the concept of knowledge is rather vague.

There's a nice presentation of an ideal kingdom with everyone doing his duty without envy and inter-class competition. There is also a clear instruction that women should help men not by striving alongside them, but by working at home.

It is unclear. God is not mentioned, but it could be that the author's analogy of the Flower of Light is his impersonal conception of God. It is also possible that the flower is symbolic of the mode of goodness.

Not mentioned.

The characters have to have a personal determination to become free from ignorance, but they can only gain this through the magical guidance of a guru.

Shown as normal. However, all but one example of meat-eating is in reference to people in ignorance. People in goodness are eating milk and bread.

Not mentioned. Not mentioned. Not mentioned.

This could be a problem. The children mature while on their quest, without realizing it. When they return, the prince is captivated by the girl, walks arm-in-arm with her, and marries her.

Although the girl is told that she will perhaps have the more difficult job by helping at home, all her work is done magically, without endeavor. The prince, however, has to struggle against internal and external obstacles to achieve goodness. The guru gives little practical instruction except that goodness can be obtained by gazing at the Flower of Light. There is definite confusion between mundane and pure goodness, and the ultimate view is impersonal. After achieving goodness, the prince becomes captivated by the mode of passion in his desire for the girl. After reading this, one feels inspired to do his duty and rise above ignorance.

It is easy to identify with the prince and feel that one has taken the right path by surrendering to a guru and searching for truth.

The Land Without a Shadow, which is presumably the Kingdom of God, is always in danger of being overcome by ignorance. In fact, it is closer to a heavenly planet. The source of light, the Flower, is also in danger from darkness, and indeed the prince saves it from being consumed by desire and anger. The guru's words of wisdom are enigmatic and useless, although his concrete instructions prove successful. The analogy of the dragon is unclear. Are obstacles on the spiritual path based on our own fears and perceptions, having no basis in reality? The desire of the prince for the girl is seen as an outcome of goodness. There is also the possibility that a child reading this on his own would conclude that danger is necessary for goodness not to be boring.

Chapter 8 - Influence Outside the Classroom 3-47

Possible Value

Free Reading?

Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab accessibility Theme

Hero's Qualities

Morality Good/Evil

One learns the importance of sticking to what is right, rather than following the fashions of society into ignorance. The reader sees that when he desires a spiritual master, he will be led there without his knowledge or further intervention. We learn that knowledge and goodness can be found only from a guru, and not through experience, investigation, or ordinary people. Through bad association, even a spiritual seeker can be diverted, in which case he must give it up and purify himself. We also learn that it is not shameful to expose our weaknesses and seek purification.

To achieve goodness, one must face all our desire and anger and reject it. The goal of goodness is to preach and elevate others to that platform.

No, it is unlikely that a child will understand this story on his own, and may get some wrong impressions.

This might be useful after fourth grade.

This could be used in conjunction with a study of Bhagavatam allegories, in studying religion and philosophy, or in a reading class as an example of symbolic allegorical writing.

Tales of the Kingdom and Tales of the Resistance

David and Karen Mains

Published by Chariot Books, 1983 and 1986. Illustrated by Jack Stockman.

Fable/allegory/fantasy/adventure

1,7rmla Devi DWi

A wicked, powerful Enchanter has control over a city. Hero escapes and joins another society that lives in a nearby Great Park, worshipping a king. In the Resistance, Hero returns to Enchanted City to help restore the king's rule. He is helped by the others, as well as the king.

Upper elementary/junior high

Most children will easily identify with Hero and Amanda.

The characters and situations, while sometimes fantastic, are true to human nature. The work is absorbing.

No problem.

Each chapter has a separate moral or theme. The Kingdom deals with problems and realizations common to neophyte devotees. The Resistance deals with the problems of a preacher in a hostile environment. An example of morals presented (From The Kingdom): one must be materially exhausted in order to approach a guru, everyone should engage according to his propensities under the guru's direction, you must do the guru's will in order to be a disciple, when we love a forbidden thing, we lose the guru we actually love. An example of morals presented (From The Resistance): When you belong to a spiritual society, one can never be alone in terrible places, devotees are everywhere and can be discovered by preaching, it is easy to give up a lower taste when one has a higher taste.

Hero is a typical new devotee. He is anxious to leave ignorance, but unsure of his commitment to his guru until he finally becomes "initiated". He is a very real person who wants truth and goodness. Amanda is also a typical neophyte, except that she is overly proud, which gets her into trouble. She is redeemed by humility. The other characters are spiritual seekers discovering various truths. In addition, there are the all-bad authorities of Enchanted City who use orphans as slave labor and the all-good "king" (guru) and the authorities under him who are full of mercy and knowledge.

There are many good lessons in compassion and mercy. The value of helping others on the spiritual path is emphasized.

There is absolute bad which is punished, and absolute good which is rewarded. However, in certain times and places, bad may temporarily be supreme. Most people are presented as constantly having a choice between this good and evil.

3-48

Vaikuntha Children

Logic of Karma

Wisdom/Self-realize Varnfigrama View of God

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading?

Guided Reading?

Recommendation

No explanation is given for the extreme suffering in Enchanted City except that the people originally wanted such an evil leader. However, this doesn't explain the hellish conditions that the present generation and children are undergoing.

There is definite respect for gaining genuine knowledge through following a process, working in a spiritual association, following a guru, and gaining realization.

We simply learn that everyone has a "gift" that he should use in the king's service. One is warned not to imitate other's duties.

It may appear that the "king" is God, probably because of mistaken Christian concepts about a guru. However, once or twice the king prays to his father for help. The people in the spiritual society only know and revere their guru.

Shows an organization of spiritually minded people to be essential to make advancement. Emphasizes regular worship, in a group, as important. No reference to any specific religion.

Characters become good by both their own endeavor and realizations and the grace of their guru.

Mentioned once or twice as normal Not mentioned

Not mentioned Not mentioned

This is a problem in the Resistance, when Hero and Amanda are growing up and Hero realizes that he is in love with her. In one story they sit together in the evening, discussing their preaching plans. Hero seems to love her basically for her dedication to a spiritual goal, and there is little actual romantic interaction between them. However, I feel that this may render the second book unsuitable.

In the Resistance, the king sacrifices himself and then rises from the dead in order to save Enchanted City. (Why this is necessary is not clear) Such blatant Christian propaganda mares the general message and is unsuitable.

These books definitely inspire one to be more serious and vigilant in his devotional service.

Devotees would feel that they are right whereas the rest of society is foolishly suffering in ignorance.

These books never define God or spiritual life. The descriptions, although relevant to devotees, are only superficial without in-depth philosophy.

The IGngdom is a nice book of "fables for a spiritual seeker," as it is non-sectarian. Tales of the Kingdom, only.

Both books have possible value in reading class.

Tales of the Kingdom can be put in the library for extra reading. Some chapters, such as "Princess Amanda and the Dragon", could be read in class, starting in third or fourth grade. Tales of the Resistance has too many sectarian and romantic references to be useful, unless some chapters were edited and some removed. However, this might create a cliffhanger.

Title Animal Farm

Author George Orwell

Edition Reviewed 1946 by Harcourt, Brace Jovanovich, Signet Classic paperback Type of Material Political satire

Reviewer t'Jrmila Devi Diisl

Chapter 8 - Influence Outside the Classroom 3-49

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab accessibility

Theme

Hero's Qualities

Morality

Good/Evil

Logic of Karma Wisdom/Self-realize

Varnagrama

View of God

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems Devotional Service

Animals on a farm in England revolt and overthrow their human masters. Although promising a classless society, the pigs quickly become leaders. Gradually they become corrupt and exploit the other animals more than the original masters did. These pig leaders then turn into human beings.

Junior high

High school Excellent

Some "English" terms

The author's intentions are unclear. He is either saying that suffering and exploitation are inevitable or that it is our duty to be intelligent and well-informed in order to maintain justice in society. In either case, he makes several clear points: that we become like those we despise, that we shouldn't follow authority blindly, and that communism is an evil system of government.

It is doubtful whether or not there are heroes in this story. If so, they would be Snowball, Boxer, and Benjamin. Snowball, although taking some slight advantage of his leadership position, is genuinely concerned for others' welfare. He is a true ksatriya, first in battle and providing for all his citizens. However, he is naive and fails to protect himself and his "kingdom", militarily, against internal enemies. Boxer is the ideal Sudra. He is totally dedicated to whoever is his master. He suffers greatly for his tolerance and hard work, however. Benjamin is a cynic who has no hope of anything but suffering under any government. His position seems to be supported by the author.

Morality is seen as useless. A reader would feel that doing good to others and developing the mode of goodness simply allows others to exploit your sentimentality. The world is hard and cruel and one must look out for his own interests.

Those who are good are seen as naive and foolish. They are simply exploited and suffer. Those who are evil and clever reap all the material rewards, although it is clear that they have lost all true happiness.

Everything appears to be unfair.

The highest concept of wisdom is political and historical knowledge which is seen as very important. It could be said that Orwell considers such knowledge to be the only possibility for human society to exist peacefully. Classes are portrayed as inevitable yet exploitive. There is a hint that all classes can cooperate under a good leader.

Not mentioned

The crow, a preacher of heavenly enjoyment after death, is shown to be an easily corruptible fool. Religion is portrayed as a tool to manipulate people.

We could conclude either that all endeavor for betterment is useless or that man can only better himself through his own effort. Following authority is condemned.

Condemned

Condemned Condemned Not relevant

Molly's interest in romance is seen as a source of bondage

This book is very depressing.

One might feel foolish to be looking for a spiritual solution to life's problems.

3-50

Vaikuntha Children

Proud to be Devotee

Major Flaws

Possible Value

Free Reading? Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot
Reading Level
Interest Level
Writing Quality
Vocab Accessibility
Theme
Hero's Qualities
Morality
Good/Evil
Logic of Karma
Wisdom/Self-realize Varnagrama
View of God

If the reader agrees with the author, he would feel uninspired. If he disagrees, he would feel very glad to have the actual solutions to Orwell's intractable problems.

We are left feeling very lost and hopeless. Should we tolerate suffering and become a cynic? Try to grab a leadership position by cruelty and cheating? Provide free education to the masses and maintain a free press? Study history carefully? Have courage to stand up for justice at any cost? Orwell simply presents the problem, offering no solution.

Animal Farm graphically shows that it is impossible to find material solutions to the problems of life. It is very convincing that good intentions, hard work, morality, altruism, patriotism, and all the other "good qualities" of the materialists are worthless in the long run. It is an excellent satire of godless communism. It also clearly shows how the four sinful activities cause someone to lose all good qualities.

For adolescent students.

This could be used in a high school course on literature, government, or history.

If this book is used, students should read no more than a chapter at a time on their own. The teacher should be familiar with the personalities and events in the former Soviet Union that Orwell is satirizing. The teacher should be very careful that students don't become emotionally depressed, but realize that this depression is the normal condition of thoughtful people who have no spiritual knowledge.

The Forbidden Door

Jeanne K Norweb

Published by Cook and Lang, 1985, paperback Adventure/science fiction/moral story
L7rnila Devi Dasi

Two cousins open a mysterious door to save a baby dragon and find themselves in another planet or universe inhabited by good and evil dragons. They learn about etiquette, selflessness, courage, and death. They return to this planet with a new outlook on life.

Upper elementary.

Children interested in adventure and chivalry. Excellent.

No problem.

If we live in the mode of goodness we'll have a happy life and return "home" after death.

There are many heroes. The dragon king and prince are ideal ksatriyas-brave, just, courageous, deeply concerned about the citizen's welfare, religious, honest, and faithful. The dragon heroines are maternal, merciful, brave, truthful, and faithful. David and Laura have some mild faults that are quickly rectified in the association of the good dragons. Their character is exemplary. The Grandfather is pious, understanding, and open-minded.

The whole purpose of this book is to teach morality.

The good obtain true happiness, while the evil characters suffer internally.

Suffering for a good cause (martyrdom) is seen as a source of happiness. No explanation for enjoyment or suffering in general.

The Masters of Wisdom, the gurus, are esteemed as a source of wisdom.

Definite class system by birth, with all classes happy and satisfied. Demoniac and pious entities also determined by birth. There is clear indication, however, that rare individuals can change their position. Mentioned as "Great One" and a "who" not a "what". No further description.

Chapter 8 - Influence Outside the Classroom 3-51

View of Religion Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance &

Marriage

Other Problems Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading?

Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility

Every good dragon takes some kind of initiation where he promises to follow the laws of the Great One. This is considered essential. No other mention of organized religion.

Generally characters make progress through their own efforts to improve, good association, and some divine guidance.

Fish eating mentioned once as normal.

It is not clear whether or not the dragons' drink is an intoxicant. Probably not. Not mentioned.

It is mentioned that the evil dragons do not restrict themselves to monogamy.

It seems that David and Laura, 13 and 12 year olds, would have some romantic interest, especially since they are cousins only by adoption. However, they are platonic friends. The reader might assume that they marry later in life. Good dragons marry with their families' permission, although they have a chaste courtship. I do not see this as a problem.

None.

This book certainly inspires the reader to be devoted and helpful.

There is a possibility that a reader could assume that one can be "happy" in the material world by the mode of goodness. Generally, the story confirms one's faith in Krsna consciousness.

This book definitely preaches that mundane goodness is the path back to Godhead. It also, subtly, preaches the concept of "only one life." The good characters all go back home at death if they remain faithful to their "initiation" vows, but the laws of God are never defined and no one follows a spiritual process. The gurus are material healers who offer material benedictions in exchange for some austerity. They also offer some material knowledge and guidance.

There is a definite message that any intelligent person will accept the idea of other universes, other beings, and different concepts of time in other parts of the universe. It also teaches the greater happiness in serving others over one's one sense gratification. The characters are ideal mundane role models while believable (no small accomplishment). We also

learn that the goal of life is to please God, remember Him, and go to His kingdom at the time of death.

Yes, perhaps editing the one reference to fish eating by the children. Dragons eating fish seems acceptable.

Possibly

This is a nice addition to a children's library of moral fiction.

Alpha-Centauri

Robert Siegel

Crossway Books, paperback, 1982, illustrated by Kurt Mitchell
Fantasy/science fiction/moral and religious story L7rmla Devi Dasi
Becky and her horse, Rebecca, travel back in time to England and a society of centaurs. They have been called there to save the centaurs from destruction from the Rock Movers, human's ancestors. Becky learns many lessons and then returns to her own time.

Upper elementary.

Anyone who likes adventure.

Very good - too much description. No problem.

3-52

Vaikuntha Children

Theme

Hero's Qualities

Morality

Good/Evil

Logic of Karma

Wisdom/Self-realize

Varnagrama

View of God

View of Religion

Secular Humanism Meat Eating

Intoxication Gambling Illicit Sex

Romance & Marriage

Other Problems Devotional Service

Proud to be Devotee

Major Flaws

God chooses each of us for a mission which we must execute with obedience, courage, determination, and selflessness. There is also a sub-theme about the history and destiny of the planet.

Becky is an ordinary girl who loves nature and animals. She develops good qualities such as kindness, courage, and austerity in the association of the centaurs. The main centaur characters are full of good qualities, although they show occasional failings. The First Ones are great yogis and mystics.

One of the main purposes of this book is to teach morality and proper behavior. Both are portrayed graphically, with suitable consequences.

It is explained several times that only God knows the reason for things and has His own purposes. It appears that He purposefully allows faithful people to suffer for some higher cause. It is explained that God can use the evil deeds of cruel entities for good purpose.

It is clearly stated that the ideal life is one dedicated to extreme austerity, meditation, and cultivation of spiritual knowledge. Although it is accepted that most living beings cannot follow this path completely, it is foolish to chase after material sense pleasure.

We see a class system of the good characters where society goes on peacefully and without envy and a class system among the Rock Movers that is full of exploitation and cruelty.

God is referred to as the Shaper. He directs everything and all power comes from Him. There is no further information.

The centaurs take initiation where they receive a new name in meditation that is known only to the Shaper. They engage in worship and chanting every eight days. The First Ones definitely practice some religious system of chanting, meditation, and regular meetings.

Characters achieve their ideals through obedience to saintly persons, faith in God, and divine intervention.

This book is rather astonishing. It presents meat eating in about six or seven places as normal. However, the First Ones are explicitly vegetarian. It is directly stated that meat-eating is a symptom of fallen humanity.

Engaged in by evil characters. Not mentioned. Not mentioned. No problem
None

This is certainly inspiring. Definitely

The major flaw is the Christian philosophy which is stated allegorically. Children unfamiliar with Christianity may not be bothered. The First Ones give a whole history of the fall of man and his redemption by Jesus (called the Healer). However, the description could also be taken to be of the various yugas. A reader might also feel that Becky's mission had no relevance to his own life. There is confusion between spiritual life and mundane morality. The use of time travel subtly denies reincarnation. In addition, although God is referred to as a person, there are subtle impersonal concepts. Obviously the author is confused about God.

Chapter 8 - Influence Outside the Classroom 3-53

Possible Value

Free Reading? Guided Reading? Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility

Theme

Hero's Qualities

Morality Good/Evil

Logic of Karma Wisdom/Self-realize

Varnligrama

View of God

View of Religion

Secular Humanism

Meat Eating

There are many useful messages in this book. It stresses tolerance and cooperation with nature and living entities. It gives good moral examples and stresses austerity and spiritual life. It also condemns artificial, modern cities. The book stresses that intelligent theists will accept that other planets are inhabited, some by higher beings with long life spans and lives full of goodness. A life of sense gratification is described as a search for "that which is not"

(MAYA).

Possibly. You might want to edit out the meat-eating.

Possibly.

This is definitely science fiction. This could be put in a library, possibly with some editing, or could be rejected because of the subtle Christianity.

The Hobbit

Tolkien, J.R.R.

Ballantine Books, paperback, revised, 1966 Fantasy/adventure

Ormilfi Devi DWi

A hobbit, a small fanciful creature, is asked by a wizard to go with some dwarves on an adventure to reclaim their gold and land from a dragon. The hobbit becomes a hero, and returns home wealthy, famous, and somewhat wiser.

Upper elementary.

Anyone who likes adventure. Excellent.
Challenging.

It is difficult to name one over-riding theme. Tolkien's message is that it is better to risk your life and comfort to do great things, than to have peace at home. Greatness is measured in loyalty, courage, and resourcefulness.

Bilbo the Hobbit is a simple, ordinary man who steadfastly follows through on his obligations. He is very believable though extraordinarily truthful, kind, loyal, renounced, generous, and brave. Gandalf is powerful and supernatural, yet beset by ordinary failings as well. He is only concerned about the good of others. Other lesser heroes display many good moral qualities.

There is an absolute standard of morality, although its source appears to be "general consensus."

Many characters are inherently extremely good or evil, although there is also a struggle between good and evil in various individuals. All evil is punished and good rewarded.

Suffering and enjoyment appear to come from one's actions in this life, and chance.

All wisdom is greatly esteemed. Wisdom is defined as good character and judgment, and knowledge of subtle material laws.

There are strong class structures according to birth, with some minor allowance for individual quality.

There is no mention or hint of a Supreme Being or Power.

No organized religion or religious ceremonies are even hinted at.

Primarily, man is shown as the master of his fortune and surroundings. Yet there are slight hints that everything has some superior control, if just by nature.

Shown as normal. The meat-eating is a bit explicit and frequent. There are several good characters who are vegetarian.

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Vaikuntha Children

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading?

Guided Reading?

Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Vocab Accessibility

Theme

Hero's Qualities

Morality Good/Evil

Logic of Karma Wisdom/Self-realize

There is frequent mention of alcohol and tobacco as normal and desirable. The vegetarian characters (who are highly esteemed) abstain from intoxication as well.

Not mentioned

Not mentioned. It is clear that the main heroes are celibate.

Not mentioned

None.

This book is neither spiritually inspiring nor depressing.

Yes

None

This book is valuable primarily so that the student is exposed to "classic" literature.

I would not recommend it because of the meat-eating and intoxication.

This book is suitable if the references to meat-eating and alcohol are "whited-out" and changed. The tobacco is too firmly woven into the story.

This book is certainly not very harmful, even without editing. It can be used with editing, but is not so valuable as to be worth the time to do so. The Lord of the Rings, trilogy Tolkien, J.R.R.

Ballantine books, paperback, 1982 Fantasy/adventure Urmila Devi Dasi

The ring Bilbo found in "The Hobbit" is the great ring that has built the kingdom of evil Sauron. Bilbo's nephew is deputed to destroy it rather than try to use it against the enemy. The ring is destroyed, Sauron made powerless, and a righteous king installed. The ring was also the foundation of good power, and its destruction ended the influence of good, wise beings as well.

High school

This book is extremely engrossing and absorbing, if the reader likes adventure. Superb

Difficult and challenging. Much of the sentence structure and word choice seems Biblical. The author also creates a new world and freely uses the names of strange people and places which can sometimes be confusing.

The means to a good end must also be good and righteous. No one is strong enough to use evil things for good purposes. No matter how apparently strong, the foundation of evil strength is shaky and temporary.

The heroes, and there are many, are believable characters with internal struggles and doubts. They triumph through a love of nature, beauty, truth, kindness, mercy, loyalty, courage, and friendship.

There is definitely an absolute standard of morality, but its source is never defined.

Good is rewarded and evil is punished. These results are subtle as well as gross, and Tolkien shows a keen understanding of material nature.

Suffering and enjoyment come mostly from choices in this life, although much is unexplained. Wise, gentle people who are in harmony with the subtle laws of nature are greatly esteemed.

Chapter 8 - Influence Outside the Classroom 3-55

Varn,Urama

View of God

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling Illicit Sex

Romance & Marriage

Other Problems Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading?

Guided Reading?

Recommendation

Title

Author

Edition Reviewed

Type of Material

Reviewer

Summary of Plot

Reading Level

Interest Level

Writing Quality

Class is strictly determined by birth, with rare exception according to quality. Women are portrayed as feminine yet with qualities according to their class. The women are very inspiring and refreshing.

There is no mention of a Supreme Being or Power, which is the major flaw of this work. There is no mention of organized religion or rituals.

Beings are seen as partially in control of their destiny, and partially moved by circumstance and birth.

This is portrayed as normal, although not nearly as pervasive as in "The Hobbit." The elves and some other very highly esteemed characters are vegetarian.

Tobacco is closely interwoven into the plot. Alcohol is drunk by all good characters except the elves and some others. Again, it is not nearly as frequent as in The Hobbit. (The elves have an invigorating "liquor" which clearly is a tonic rather than intoxicant.)

Not mentioned

Not mentioned. Many of the major heroes are celibate.

There is some slight romance in the last book of the trilogy, which may be a problem. The only marriages mentioned are between mature adults, who are also concerned about the approval of their parents. There is consideration that marriage should take place between equals. Romance and marriage are a very minor consideration in the book.

The difficulty with this work is that it is totally absorbing. It is hard to put it down or think about or do anything else.

This work made me want to read grlmad Bhagavalam for the real adventures.

Yes

There is only one slight hint of God. The characters have to depend on themselves and other fallible beings.

This work is certainly a modern classic and could be studied as part of Western culture. It is certainly morally inspiring.

Acceptable.

It would be good to edit out the meat-eating and alcohol by good characters. The tobacco cannot be taken out. The one brief romance section could be slightly edited, as well. It might also be worth some time of class discussion, but some students would find the vocabulary a hindrance, and some simply do not like fantasy.

These books can be put in a library, preferably with editing. The Hiding Place

Corrie ten Boom with John and Elizabeth Sherrill Spire books, paperback, 1971 Autobiography, history

Ormila Devi Dwi

Two spinsters and their father aid the Dutch underground during WWII, eventually hiding many Jews in their home above their watch repair shop. They are put in prisons and labor camps where they deepen their religious faith. After the war, the remaining sister helps others who suffered under the Nazis.

Junior high.

This is a fascinating story. Excellent.

3-56

Vaikuntha Children

Vocab Accessibility Theme

Hero's Qualities

Morality Good/Evil

Logic of Karma

Wisdom/Self-realize

Varnagrama

View of God

View of Religion

Secular Humanism

Meat Eating

Intoxication

Gambling

Illicit Sex

Romance & Marriage

Other Problems

Devotional Service

Proud to be Devotee

Major Flaws

Possible Value

Free Reading? Guided Reading?

Recommendation

No problem.

All difficulties can be used to better our character, and to glorify God.

We should sacrifice

to help others.

One sister is saintly in all respects. The other, the storyteller, is more human although extremely pious. The heroes are selfless, charitable, tolerant, merciful, and patient.

All morality is absolute and comes from the Bible.

The lines of good and evil are clearly drawn, as they actually were at this time and place in history. While many good people suffered, and often because of their goodness, real suffering was shown to be controlled by the individual from within. The apparent injustices, therefore, are accepted by the characters as God's mercy.

No explanation is given except that everything is inconceivably the will and plan of God. People of wisdom and religious learning are highly esteemed. There is an accurate portrayal of Europe during WWII.

Christian

The family does not practice some very organized, sectarian rituals, nor often attend any church. They have daily prayer and Bible reading, and consider various sects a hindrance to real religious understanding.

They feel that people have the choice to use all situations to act according to God's will. Very nice.

Portrayed as normal -not very explicit or excessive. It would seem all right to break one's dietary vows in times of emergency.

Rare references to wine as normal. Not mentioned.

Condemned with wit and humor. The author and her sister are celibate. Very nice portrayal

The major problem is the overriding Christianity. However, the "Christian" truths understood and lived are real religion. Children might become attracted to Christianity, however.

Very inspiring

The reader is happy to philosophically understand what is incomprehensible to the characters-suffering. Although the characters' reaction to their horror is very moving and inspiring, the devotee can go beyond this.

The problem is that an apparently saintly person eats meat as a matter of course, and, despite her deep faith and realization, remains trapped within the religion of the Yavanas. These contradictions may bewilder children who cannot understand the difference between her character and the depth and purity of an actual saint. The amount of violence and suffering might be disturbing to some young children.

This book gives the reader a good education on WWII, the Nazis and Jews. It also shows that there are many sincerely religious people who simply need education in order to become Krishna conscious.

For older students only

It would be nice to include this in a study of history. (I don't recommend editing out meat-eating or wine drinking in a true story. The problems here aren't very significant.)

Some devotees may feel that it's too sectarian. This may be placed in a library for high school students. It would be best to include it as a number of possible enrichment books while studying WWII. Difficult or objectionable matters can then be discussed with the class.

Chapter 8 - Influence Outside the Classroom 3-57

The board of education doesn't have a list of recommended books. Because different devotees have different needs and realizations, various schools, teachers, and parents may publish lists, but not everyone will agree with the selection. Your position on editing will have a great effect on your selection, as well. Adults who don't wish to edit, or who feel that students resent it, either have a very limited number of acceptable books, or have to tolerate the inclusion of meat-eating, at the very least. Adults who are willing to edit have a much wider selection, but need to invest a substantial amount of time to read the books and make changes. The most effective editing procedure is to use "liquid paper" and a pen to write over, changing "meat" to "food", for example. The book can then be read smoothly, without interruption. I have personally found that students appreciate my editing, as they don't like to read nonsense.

Please refer to appendix F for a list of reading books which are used in some gurukulas. Suppliers of reading books are included in appendix A.

Video

Books are essential for education. Video, films, and slide shows are not. They have value as transcendental entertainment, or as supplementary instruction. Because of this, the standards can be very strict. It is never necessary to lower standards for the sake of academic education, as may sometimes be the case with books.

These are our suggestions for use:

1. Krsna conscious video produced by ITV.
2. Other bona-fide Vaisnava videos. Be careful.
3. Factual video about nature, geography, historical events and personalities:
 - a. previewed by a responsible adult devotee
 - b. shown in the presence of an adult devotee who has discussion, prior to, during, and after the presentation.
 - c. shown after the students have been studying the subject in class.
 - d. directly related to specific necessary class study
 - e. containing information and/or pictures that are not easily available through the text, outside books, local museums, or direct experience.

These are our suggested prohibitions:

1. any and all commercial advertising
2. glorified or unchaste romance. (Some science shows have an unmarried male and female scientist exploring remote regions together.)
3. dramatized "historical" fiction. Sometimes a historical video will include a reenactment of a battle scene or the signing of an important paper. That can be acceptable. What we want to avoid is romance and drama with the "excuse" of history.
4. in general, portrayal of indulgence in intoxication, gambling, and meat-eating. Sometimes this is tolerable if scientists are briefly shown eating meat but the video as a whole is acceptable and useful. These sections should be noted and skipped if possible.
5. unsubstantiated scientific ideas portrayed as fact. Sometimes sections of an otherwise very useful video can be skipped to avoid this.
6. all standard television-comedy, drama, game shows, news broadcasts, sports, etc.
7. most violent scenes of any type should be avoided for young children. Even excessive or graphic killing of one animal by another can be very upsetting for five and six-year-olds, who have trouble distinguishing the video from immediate experience. We want our children to know that the

material world is a nasty place, but we don't want to unnecessarily frighten the very young. Sometimes

3-58

Vaikuntha Children

scenes of actual violence are useful in history films for older children. Make sure there is discussion and the students are not unduly disturbed.

8. too many animal films. Do we really need to know such detail about this specific animal? Usually these films are just eating, sleeping, mating and defending. They are also often boring. When an animal film also teaches us about a particular geographic area, it may be useful.

9. more than an average of one hour a day of any video

10. the use of video as a baby-sitter.

For more information on the effects of television and video, we refer you to Four Arguments

for the Elimination of Television by Jerry Mandir. A good reference, from a very different perspective, is The Plug in Drug, by Marie Winn. The first book is more important.

Radio and Audio Recordings

All radio should be prohibited, unless the local government official is making a speech that is very important for your civics or local history class.

Audio tapes should be Krsna conscious or directly helpful to specific studies. Should music for bona fide Yaisnava songs be Eastern or Western? This issue is not really important, being up to the individual. Certainly we wouldn't want our children to exclusively hear Westernized Krsna conscious rock and roll.

Games and Sports

though we stated that choosing books is the most controversial, the choice of games, and amount of energy spent on them, is a matter of fierce debate among learned devotees. The difference between games and books is that reading and books are essential for our students' academic instruction. Games and

Chapter 8 - Influence Outside the Classroom

sports are not. Therefore, we can take the spiritually conservative course in all cases without jeopardizing our students' learning and service.

There are three purposes of games and sports:

to dovetail the child's natural desires with Krsna consciousness

to provide exercise, fresh air, and sunshine for bodily health.

team sports help the individual sublimate his own desire in order to work with a group.

We may well ask, "Is there a different standard for children and adults?"

The answer appears to be, "Yes." Children naturally want to play, and cannot be prohibited without causing psychological harm. They therefore need to be engaged in sporting that will remind them of Krsna. Adults, with different material needs and inclinations, use different types of activities in the Lord's service.

The principle of health applies almost equally at any age. Because children are growing rapidly, they have an especially acute need to use their muscles. However, it is important for adults to have some physical, outdoor service-at least a japa walk. Some activities, such as swimming and wrestling, are appropriate for any age devotee with the main purpose of physical health. In such cases, we need to determine standards of degree, rather than kind.

Our suggestions:

Use games from the Book of Krsna Conscious Games.

Supervise and guide the children's play time to center around Krsna and His pastimes.

The amount of time where children play with no adult direction (but always with supervision) should be minimal-breaks between classes or a half hour recess.

Otherwise there may be unnecessary fighting, or materialistic nonsense. Do not allow karmi games that are excessively competitive or rough.

3-59

Limit the number of toys other than those of a simple and practical nature. Allow simple educational games that supplement their studies.

For the younger children, make a "game" out of taking prasadam, doing their work, or chanting their japa.

Make sure the older students, especially boys, have a half hour of intense physical activity daily-running games, games with a ball, or practical service outdoors.

If possible, give the students of all ages swimming lessons and access to swimming facility.

Allow some sports that are integral parts of the outside culture.

These are our suggested prohibitions:

Do not allow cliques, name-calling, or hurtful exclusion of students during play time.

Don't allow games that require knowledge of nonsense. Girls and boys over ten years of age should not play together.

Don't allow any games that resemble gambling-even if no betting is involved. For example, games that use ordinary playing cards look very bad to outsiders.

Students should not become involved at all with karmi sports heroes, local and national scores, or anything of that nature.

Be careful of popular karmi sports as students may develop a karmi mentality. If we can "Krsna-ize" them, it is not usually a problem.

One or two hours of play time a day should be sufficient.

Students should never play, ride bicycles, or engage in sports where no adult can supervise them. This is very important.

Dress

Dress may not be very important for spiritual life, but Srila Prabhupada did teach his disciples to dress like traditional Yais,navas. If that wasn't practical, he wanted us to dress like "gentlemen." He never wanted members of ISKCON to look like hippies, bums, or other dirty or sinful people. Even when doing heavy or dirty work, a devotee should always look respectable. This will help situate him in the mode of goodness.

Most religious schools, and many private schools, establish a dress code. This has several purposes. It prevents wild or outlandish dress that simply distracts the students from learning. It also establishes the position of the school on issues of modesty and chastity. Uniforms eliminate the unnecessary competition and distraction of different kinds of dress and frees the students from the whims of fashion.

Our suggestions are general-make them more specific for your locality if needed. Please make sure that your dress code is clear and in writing. Dress codes must be enforceable and enforced! It is easy to eliminate the dress code problem with uniforms-except for the hair.

When we set dress codes for the students, don't forget the teachers! It is acceptable for a grhastha part-time teacher to keep a conservative hair cut, even if all his students must shave their heads. But we don't want a teacher in pants if the students must wear dhotis. The women teachers shouldn't have short, loose, styled hair if the girl students cannot. Example is much more important than precept.

The Best Program (minimal requirements you could be more strict) for asrama or day school:

All boys should have their head shaved at least once every two to four weeks. They should wear a dhoti and la.cрта or cadara to all school functions. All boys should wear tilaka and neck beads. Boys under seven may have a lot of trouble with a dhoti-keeping it on, using the toilet, and keeping it clean and in good condition for a reasonable amount of time. It is possible to allow some type of pre-sewn dhoti or very Vaisnava-like pants for these very young boys.

All girls should wear

their hair tied back if possible. All girls should wear dresses or skirts at least below their knee. Girls who have attained the age at which they would be married in Vedic times (approximately age twelve) should wear saris and cover their heads. Because some girls mature before this, you may also want some provision for them, or all girls over ten years old. They should wear modest blouses or dresses, and preferably cover their head in the temple room. You may also wish all such

girls to keep long, tied-back hair or have their hair covered at all times. Older or mature girls should not be allowed to have fashionable hairdos, particularly if this involves keeping their hair short or loose. All girls should wear tilaka and neck beads. Jewelry should be minimal and modest. Makeup, when allowed, should be simple and auspicious such as kajal (burnt camphor) or decorations made with tilaka and sandalwood. You may want to prohibit saris and very long skirts for girls under seven years of age. Such young girls will trip over the long hem or spend all day fixing their clothes.

Why are boys required to wear dhotis from age seven, while for girls wearing saris is optional until age twelve? It is not difficult to allow young girls to wear some Western clothes and still have a very Vaisnava and ladylike appearance. Pants for boys tend to look and feel quite different from traditional Vaisnava attire. Also, unless there is a school uniform, the tendency will be toward blue jeans and other unacceptable pants. It is more difficult to have Western boys' clothes be appropriate, especially for the temple room. Also, saris are harder to wear than dhotis. Girls aged
An Acceptable Program for a day school where we may need a "looser" standard because the children are living in the grhastha asrama instead of the brahmachari asrama:

All boys should wear
tilaka and neck beads.

They should shave their
head at least once, upon

initially entering the
school. They can then
keep their hair according
to the conservative stand

ards of the devotees in their local country. In
the temple room, they should wear dhotis and
kurtas or cadaras. Outside of the temple room,
they should dress as would a local religious and
moral "gentleman." Uniforms are preferable.

All girls should wear tilaka and neck beads. Girls should wear their hair and clothes according to the local standards for a respectable devotee. Mature girls should cover their heads and if possible wear a sari in the temple room, and never dress immodestly or have loose hair in public. Makeup and jewelry should be minimal and modest. No long nails allowed.

An Unacceptable Program:

Boys wear the current styles in hair and clothing. They sometimes wear ragged, frayed, or bizarre clothing.

Girls wear the current styles in hair and clothing, sometimes wearing tight or short clothes, excessive or bizarre makeup and jewelry, and long decorated nails.

seven to twelve often find difficulty keeping a sari on. Boys of equal age, on the other hand, have very little difficulty with their dhotis.

All students should learn

how to apply tilaka.

Chapter 8 - Influence Outside the Classroom

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Prasadam

Ideally, all foodstuff taken by the students and teachers on school property during school hours should be offered with ceremony to the temple or school's deities. Students and teachers may take prasadam with the local temple devotees. The school may have its own cooks to have meals more suitable and regulated. Students should never bring any food cooked by karmis to school.

The consciousness of the cooks is very important to the functioning of the school. Everyone will be inspired if the cook is Krsna conscious. Additionally, all prasadam should be fresh, made with the best quality ingredients, and cooked simply and well. Few things can damage morale more quickly, or to as great an extent, as a poor prasadam program.

Of course, all asrama gurukulas must provide all meals. Some day schools, however, will choose not to provide any meals. Bag lunches can cause forgetfulness and karmi food. If the temple operates a restaurant during school hours that provides simple and reasonably priced meals, parents can have the option of sending money rather than lunch. This also solves the problem of prasadam for teachers who attend the full morning program and have no time to cook for themselves or their families. One final note-it is almost impossible to insist on a full morning program without a definite arrangement for breakfast.

The advantages of providing meals are:

- All students are guaranteed to have the proper nutrition for learning.
- It is much easier to have a full morning program. Who is going to cook and pack a lunch at three in the morning?
- The teachers don't have to worry about providing for their own meals.
- The students can be trained to control their senses through regulation of eating.
- Prasadam sharing together is an ideal situation for encouraging loving relationships between devotees.

The problems of meals are money and organization. Ingredients and supplies can take a lot of the tuition money. In addition, the school will probably have to pay the cooks or provide for them in some way. A day school

Students and teachers honor Krsna prasadam.

that provides breakfast and lunch can find these costing one half to two thirds of the tuition. Most schools can have a garden at least part of the year. This provides a good educational experience for the children as a bonus to the inexpensive, organic produce.

Enforcement

We have stated several times that all standards must be enforceable and enforced. Unenforced standards are like a fence with a big hole in it-someone will wander in and fall into the pool. Enforcement is a never-ending battle. Teachers and administrators should have a clear understanding of all rules and the consequences for breaking them. All such consequences should be appropriate and effective. Consequences should increase with repeated violations.

Deal with all such problems in a kind and non-defensive way. Explain that you are simply enforcing the standards agreed upon at the time of enrollment. You may or may not

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Vaikuntha Children

agree with all of them, but it is your duty to enforce them. Never, never, knowingly allow a student to violate an established standard because you feel the violation is insignificant, or you don't wish to make an issue of it. Such cowardly action is in the mode of passion. Yes, this duty is difficult and unpleasant, but the result is like nectar. If teachers find that students are constantly violating a school standard, perhaps the standard needs to be reevaluated. Or, if the standard is determined to be necessary, fair, and practical, the students and/or parents may need periodic education and inspiration about its importance.

What can you do about deviations from the standards? Students who violate the dress code several times can be sent home to change their clothes. Parents who allow their child to listen to rock music should first be gently reminded, then given a notice of possible suspension, and then a notice of suspension until the situation is rectified. Food cooked by nondevotees, brought by students to school, can be packed up and sent home. Some situations may require extreme action. All ISKCON educational institutions must have standards that demand following the four principles of no eating meat, fish or eggs, no gambling, no intoxication, and no illicit sex. Students who break these rules should be expelled. They should not be readmitted for at least one year, and only if they have demonstrated rectification. You should have some definite guidelines for male/female association for older students in addition to "no illicit sex." In general, boys and girls over age ten should never be alone together. Each school must decide how to deal with such situations.

In addition to the above gross sinful activities, students cannot steal, cheat, lie, or blaspheme. Of course, there are degrees of such actions, and the age and situation of the individual child have to be taken into account. However, some provision for suspension and expulsion should be understood for severe or repeated offenses in these areas.

Chapter 8 - Influence Outside the Classroom

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Chapter 9
Standards for Early
Morning Sidhana
Drops of Nectar

Whatever is done in Krsna consciousness, knowingly or unknowingly, will have its effect. Children who bow down or try to vibrate Krsna's names or clap during kirtana are actually accumulating so much in their bank account of Krsna consciousness. Fire will act, whether one is a child or an adult. If a child touches fire, the fire will burn. The fire does not say, "Oh, I will not burn him. He is a child and does not know." No, the fire will always act as fire. Similarly, Krsna is the supreme spirit, and if a child partakes in Krsna consciousness, he will be affected. Krsna will act, whether the child knows or does not know. (Path of Perfection, Chapter Six)

Your idea to start a nursery school in New Vrindaban is very good proposal and you may immediately try for it by cooperatively consulting amongst yourselves how to do it. But one thing, we are teaching bhakti by practical attendance and by decreasing playing desire or drive. If the children simply do as their elders are doing, that is, regularly attending mar)gala-arati, rising early, chanting, eating prasadam, looking at books, worshipping the diety, like that, then automatically they will become trained up in right way and there is no need for special program for education. Children will always do as they see others doing, so if by the good association of their parents and the other older persons, they will come out nicely fixed in Krsna consciousness, and because they are not spoiled by an artificial standard of sense gratification, they will think that performing austerities is great fun, just like in India we see the young brahmacaris are sent out to beg for their spiritual master to teach them humility and nonattachment, and they spend the whole day in the hot sun and come back at night, take a handful of rice, and sleep without blankets on the hard floor-and they take this type of life as very much enjoyable and great fun. This is how we train our children in Krsna consciousness, just be keeping them always attending our regular program and associating with Krsna devotees, teaching them in spiritual realization by giving them the idea that sacrifice and tapasya for achieving the highest goal of life is a very nice way of life. Not that we shall give them many games for playing, these so-called scientific methods of learning are artificial, unnecessary, and on the whole I do not have much trust in this Montessori system or any other such system of teaching. Your idea for having altars to train the children in deity worship is very nice. (Letter to Satyabhama, February 28, 1972)

The children should be trained in early rising, attending mangala-arati, some elementary education: arithmetic, alphabet, some of our books, like that. They should go to bed by 8 p.m. and rise by 4 a.m. for mangala-arati, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during arati. When they get up they should wash with a little warm water, at least three times wash face. They may sleep one hour in the afternoon and there is no harm. Encourage them to chant as much japa as possible, but there is no question of force or punishment. If there is need you may shake your finger at them but never physical punishment is allowed. Try as far as possible to discipline them with love and affection, so that they develop a taste for austerity of life and think it great. fun to serve Krsna in many ways. Rising early and mangala-arati, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasadam as they like, and do not mind if they have playful nature-let them also play and run, that is natural. It is nice if they eat often- if children overeat it doesn't matter, that is no mistake. Boys and girls should be educated separately. (Letter to Aniruddha, January 10, 1972)

So far the children are concerned they should know simply four things: 1. Simply think of Krsna always, 2. become Krsna's devotee, 3. offer Krsna

worship, 4. offer Krsna obeisances. These four things should be taught and everything else will follow nicely and they will be learned persons. Give them nice food, let them play. Some can be cowherd boys, some can be cows, like that. Play and take food and be Krsna conscious. As soon as they begin playing they will be inspired, only one has to direct how to play, that's all. They should attend the regular aratis and dance before the deities, just like the children are doing in Los Angeles, and there should not be separate special aratis for the children, although they may also learn how to do aratl in the class before one picture. They must all go to bed by nine p.m. and arise at four a.m. for mangala-arati, and in daytime a little rest. (Letter to Satsvarupa, June 16, 1972)

We should concentrate on training these children up in Krsna consciousness, not so much by formal, academic education-a little reading, writing, mathematics, that's all-but more by giving them facility to follow the examples of the older devotees in the regular Krsna conscious program, namely, rising early, arati, chanting, reading, street sarikirtana, preaching, distributing literature - like that. These children can be trained in that way, by participating in all of these activities throughout the day, and always the focus of attention will be on Krsna. So you kindly see that these programs are carried on nicely, that is, in the matter of our routine program, and let the children learn in that way. Not much time should be wasted giving so much academic knowledge, a little reading and writing, that's all. Let them be able to read our books very nicely, and that will be their higher education. Keep them always happy in Kr\$na consciousness, and do not try to force or punish or they will get the wrong idea. By and by, if they are satisfied in this way, they will all grow up to be first-class preachers and devotees. (Letter to Satsvarupa, February 16, 1972)

Prabhupada: Guru says there are four principles to be followed they should be taught in that way. No illicit sex, no gambling, no meat-eating, no intoxication. Guru says that you chant at least sixteen that should be taught. Rise early, rise early in the morning, that should be taught. So whatever guru says, you have to teach them perfectly, from childhood; then there will be no deviation when they are grown-up. (Room Conversation, Paris, July 31, 1976)

I am an old man of seventy-four years old, and here is a child, one year old. (Child making noises, sounds like japa) He is trying to... Brahmananda: Yes. He's reaching. Prabhupada: (Chuckles) He is seeing mother's. You see? Therefore such child, they are all fortunate child. You see? He is learning automatically how to chant, how to keep the beads. So it is very nice that you have got tendency for Kr \$na consciousness, and this is the duty of father and mother, to raise children in that Kr \$na consciousness so that this child can be saved from further bondage of birth and death....

If we train... Just this child is dancing. This child is trying to chant Hare Krsna with beads. Simply they are to be instructed. They must have the association. Then there will be a new growth of population, not like cats and dogs, but actually demigods, devata. Demigods means devotees of Krsna. (Prabhupada's Lectures, General, June 2-2,1969)

Take the children to the temple every day and bring them up in Krsna consciousness, and when they are old enough you may send them to our new school in Dallas.... Simply engage them in our regular program of routine rising early, cleansing, chanting, eating Krsna prasada, looking at books, street sarikirtana, like that, and let them associate nicely with other devotees in such program daily, and automatically they will be trained up nicely in Krsna consciousness. (Letter to Harsarani, February 28, 1972)

Regarding sending children to gurukula, that is also optional, not compulsory. The most important things are that you follow very carefully all of the rules and regulations such as rising early, and having marrgala-

arati and classes, etc. and that you chant at least 16 rounds daily without fail. These things are most essential for your spiritual advancement and then everything will be alright. (Letter to Tirthariga dasa, March 14, 1975)

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master. (Srimad-Bhagavatam, 7.12.4)

Simply follow the program of the elders, let the children associate as much as possible with the

routine Krsna conscious program, and when the others go out for working and business matters, the children can be given classes as you describe. They can learn our method of Krsna consciousness by rising early, cleansing, plus knowledge of Sanskrit, English, a little mathematics, history, geography. (Letter to Aniruddha, March 7, 1972)

This chapter describes the minimum requirements for the morning sadhana program. The non-essential features can be changed according to time, place, and circumstance.

These guidelines were written to aid the adult who supervises gurukula students during morning sadhana. The general nature of the programs and specific details for instructing students in these programs were written for adults who have a wide range of experience with Krsna consciousness and teaching. We hope that even long-time gurukula teachers will gain inspiration from this section.

Mangala-arati Kirtana

The mangala-arati kirtana should take place during the lull hours before sunrise. Children and adult(s) should chant in a room or section of a room that is specifically designated as a temple. An attractive table, stand, or altar should be the focal point of the temple room. The altar should have a picture of the Pancatattva (Lord Caitanya and His associates), a picture of Prabhupada, and the adult's or child's spiritual master if relevant. Students who have not yet established a personal relationship with a spiritual master should worship Srila Prabhupada. There may also be deities on the altar, provided that the worship is reverent and regulated. Questions about deity worship in general can be asked of the pujaris at an ISKCON temple.

There should be responsive chanting of "Sri Sri Gurv-astaka," by Srila Visvanatha Cakravarti Thakura, then the two "Srila Prabhupada Pranati" mantras, then the "Panca-tattva maha-mantra," and then the "Hare Krsna maha-mantra". Other mantras, such as "Arunodaya-kirtana" by Bhaktivinoda Thakura or Narottama dasa Thakura's "Nama-sankirtana" may also be chanted responsively. However, it is essential that the "Hare Krsna maha-mantra" be prominent. In a fifteen minute kirtana, it should be chanted for at least five minutes.

The chanting can be accompanied by hand clapping, karatala (cymbal) playing, mrdariga drum, and harmonium. The students can clap and play instruments if they can play them properly and also continue to chant. Students may lead the responsive chanting if they are serious and competent, regardless of age.

During the chanting, the spiritual master and the Lord should be offered araff. Ideally, the offering should consist of incense, ghee lamp, water in a conch-shell, handkerchief, flower, and fan(s). If this is not possible, the offering can consist of incense, flower, and fan(s). Please consult with the temple pujaris if there are questions about offering arati. When the program is not in a temple with formally installed deities, a responsible and trained student can sometimes offer the aran.

The most important training for the student during mangala-arati is his participation in the chanting. This cannot be forced with threats or punishment, but he should be expected and encouraged to participate. First, the student has to know the mantras. Children who can read can follow

during the arati; those who cannot, need to be taught at another time. Many students will spontaneously chant during the kirtana. These students should not be ignored. Periodically look at them and smile when you see them chanting. Sometimes take them by the hand and dance with them. Make a point of praising them outside of kirtana time for their determined and blissful chanting. Statements such as, "When we chant we show how much we love Krsna," and, "Surely you will go back to Godhead if you continue chanting with such enthusiasm," are very encouraging. You may wish to refer to trila Prabhupada's letters or hear from disciples who had intimate contact with him to learn from his example how he encouraged us in that way.

Other students are morose in kirtana. They may stand still, staring at the floor. They may lean against the wall, or sit on the floor. A student who is old enough to be in gurukula must be expected to stand respectfully during kirtana, unless he is sick. Under no circumstances should a gurukula student lie down in the temple room, suck his finger or clothes there, play with toys during kirtana, eat, or talk about anything other than emergencies such as using the bathroom. Students who engage in such behavior should be quietly told the proper standard. If they persist, they should be removed from the temple room. It is best to instruct them outside of the temple room, so as not to disturb the deities and other devotees. If the child continues to be rebellious and disrespectful, he should remain outside the temple room for several minutes, until he is able to enter in a proper mood.

Children should not be removed from the temple room if their general behavior is respectful, but they are not chanting. Nor should they be punished for this, even verbally. It is the responsibility of the adult in charge, however, to help them train their mind and senses to chant the holy name. Stand directly next to or behind the child. If there are several children like this, you may work with different children on different days, never completely ignoring anyone, or else you may try to help them one after another. Every time there is a response in the chanting, chant "with" the child. You may chant near his ear, put your ear by his mouth, or look at his face. This should be done in a loving and somewhat playful mood. Try to communicate your enthusiasm for chanting to the child. The child may require this help daily for several weeks until he begins to acquire his own taste for the name. Be patient. This is especially true for young children who are not accustomed to daily kir

tana, or any age student who had some previous negative experience with it. If you find your student(s) having a persistent lack of enthusiasm for chanting after giving them much personal attention in the kirtana, over several weeks, it is wise to also work with them at another time. Have a kirtana with just them and you. They chant, and you respond. You chant and they respond. You can try this once a week or so, for ten or fifteen minutes, until the students carry over their chanting to the regular kirtana.

When you do see your student happily chanting, please continue with guidance and praise. Your students will always be grateful for your gift of love for Krsna's holy names.

We should mention that some parents have success with uninspired children by tricking or bribing them to chant. One father offered his eleven year old son a gift if he would dance enthusiastically and chant one time during the kirtana. The son did so for the sake of the prize, but then realized that he actually did like to chant and dance! He has retained his enthusiasm for many years, without any need of further incentives. We may not endorse such devices as a regular policy, but rather parents and teachers have some freedom to "judge by the result," for their particular case.

In summary, the adult who supervises students during kirtana has the duty of training them both in proper respectful behavior and chanting. This training must stem from the love of the adult for the child as spirit soul, wanting that child to serve the Lord, Sri Krsna.

Japa Chanting

The essence of Krsna consciousness is certainly the chanting of the Hare Krsna mantra. So it is also the essence of the gurukula training. Without a very firm and enlivening japa program, no one can experience the higher taste necessary to give up fruitive activities.

The major, and perhaps obvious, requirement for the teacher is to have been regularly chanting over many years. The teacher should personally accept that his japa is his lifeline back to godhead, the most important instruction of his spiritual master, and the underlying melody in the symphony of his devotional activities. His japa class will soon become the highlight of the day.

Before starting a japa class, the teacher will be wise to examine his own japa. You could start by reading Satsvarupa Maharaja's Japa Reform Notebook or Sri Namamrta. Then analyze your own japa for mechanics and mood. How fast or slow is each round? Are you fingering the beads correctly? Is your pronunciation consistently clear? Do you always say the entire mantra? Are you easily distracted and prone to engage in conversation? Is sleep a problem? Do you have a prayerful attitude, crying out in humility for unconditional service?

All the above is definitely required for the japa instructor, who has the position of instructing guru. At least the teacher has to be striving for such offenseless chanting, and have been steadily chanting for many years. The teacher must be completely convinced that his japa is the most important instruction of his spiritual master, being the life and soul of his devotional service. Then it is possible to infuse the students with the same standard, even from the very beginning.

Japa must be taught. Teach the children how to pronounce clearly, how to finger their beads if they use them, how to chant at a comfortable speed and "loudly enough so that they and the person next to them can hear." Make sure that they breathe between words or mantras so they don't "swallow" a word. And, not least in importance, remove all distractions, just as you would do for an important academic class. Do not allow talking, playing, silliness, or other disturbances. Try to encourage those with little taste by this conducive atmosphere, kind help in the above-mentioned areas, and inspiring preaching.

Your students will greatly appreciate this concern and help. They may enliven you by voluntarily chanting a fixed number of rounds at age seven or eight, or asking you if they "may" chant more japa during recess. One eight-year-old girl gave her mother great distress by chanting sixteen rounds a day. She didn't want to eat or sleep! We worked out a more reasonable program for her, but this desire is not uncommon. This is the sweet transcendental fruit of the japa teacher.

During japa class, just start chanting and then everyone joins until it's time to stop. Sometimes, however, you may want to first read about the holy name, or have some philosophical discussion. Once japa has started, there should be no interruptions except for emergencies. Students are expected to use the bathroom either before or after japa, and to have a tissue on hand if they need to blow their nose. Although the children should not be forced, verbally or physically, to chant, they are not permitted to fight, play, talk, walk around,

or distract others. Under no circumstances may a student lie down (unless he is sick, in which case he probably shouldn't go to school that day), put anything in his mouth, or eat.

Whether or not a child should chant on beads is a very individual thing. Watch each child closely and see if he is fingering each bead properly. A particularly restless and distracted child may immediately become excellent at japa upon receiving beads. Another may play or skip beads yet chant nicely orally. Until about age 9-10, please have a very casual attitude about whether or not beads are used. It is common for a student, on his own, to chant on beads until he's finished one round, hand you his beads,

and then continue orally. You may keep all students' beads in a bag, distributing and collecting them daily, so they don't get lost.

If you are chanting with one or two children, they should sit by you, at least until they are fixed enough in their own desire that you have complete confidence in their steady chanting. If you are chanting with more students, it is generally best to have them sit with you in a circle so that you can see and help each of them. This also allows you to maintain order with a large group.

The child's position in the circle can be crucial to his ability to concentrate. Some children only fix their minds when they sit next to the adult, others may sit next to him for a few minutes on a particular day, and then stay on the track for weeks. When a student is new to gurukula, have him sit close to you and make sure he is saying the whole mantra. If a child has trouble for a long time, you can assign one of the young students, say age 6, to sit next to him and help him. We would like to emphasize that students who have extreme difficulty even remembering the maha-mantra for months may eventually become lovers of the holy name with diligent practice. It will gradually become the art of the japa teacher to gauge the children's minute-to-minute progress without losing his own intensity of concentration and prayerful attitude towards the holy name. In fact, you may find these sessions with the child

ren to be one of the easiest times to take shelter of japa. Often, the whole class seems to be swimming in ecstasy.

Children who have difficulty with japa class can be dealt with in a similar fashion as what we have described under "K`uYana." Students who are violating rules of behavior should definitely receive some punishment. You may make a note of "demerit points" and, after japa class, have the errant student stand in the corner for five minutes for each "point." A student who is extremely disruptive in spite of such a system needs to be removed from the japa class. He should not be allowed to play during this time, and you may want to have japa time later for him. These standards, again, are for behavior violations-playing, fighting, talking-not lack of chanting.

Students who have a lack of desire for japa need encouragement, love, and help. In appendix E is a large sheet with the maha-mantra in words and pictures. This sheet can be very helpful for young, new students, or those who have trouble concentrating. Some students will chant if inspired by incentives and tricks. You may give them a star or sticker if they chant nicely. It is amazing how children can become initially motivated in this way. Then, when they chant with such motives, they realize the true nectar of chanting, and the external motives become unnecessary. Srila Prabhupada often instructed the teachers to trick the children into happily obeying and engaging in spiritual life. Be creative, lighthearted, and loving in your approach.

An example of one novel incentive for very young students is a "japa race". The children sit in a line, and, when you point to one for nice chanting, he leaps forward. Whoever gets to the picture of Lord Caitanya (or whatever goal is available) first, "wins" that game. Several games can be completed in the twenty minutes. Obviously, this is unsuitable for a temple room with many adults, but can give you an idea of the many possibilities.

As far as the duration of japa, it can be a grievous mistake for children who have not yet fully demonstrated a strong personal desire for japa to determine the time of their japa period by having them finish a certain number of rounds. Unfortunately, this can encourage the children to chant sloppily, cheat, and develop bad habits. Chanting a set amount of rounds should be reserved for older children, about twelve years or more, who have chanted steadily every day for at least six months. Otherwise, students should be expected to chant for at least twenty minutes. If they are chanting on beads and wish to chant a fixed number of rounds, they should still chant for the full twenty minutes if they finish early. Students who are five years old and new to spiritual training, may chant for only ten or fifteen minutes for the first month or so of gurukula. If your japa

atmosphere is very sweet, they may want to chant for the full twenty minutes anyway.

Although twenty minutes is a minimum requirement, students over age seven should be able to chant for forty-five minutes or even an hour without difficulty. If you can do this, it is preferable. However, it is much better for a student to chant japa for twenty minutes with full enthusiasm than for an hour grudgingly. If you supervise students in a temple that has a longer japa period than they are able to participate in, the students can do some quiet activity during the remainder of japa time. Such activity should be directly related to Krsna if possible. If you have a large number of small children, it might be more considerate of the other adults if you do not stay in the temple room after the students finish their japa. Under no conditions should students eat, lie down, make excessive noise, run, put fingers or objects in their mouth, or be in any way disrespectful in the temple room when their japa time is over. Students who need to eat or rest should do so elsewhere.

One final note of caution is in order. If you feel that the training described above would be an intolerable intrusion on your own japa time,

Chapter 9 - Standards for Early Morning Sadhana

please do not train gurukula students during japa. Srila Prabhupada instructed the gurukula teachers that they could indeed hear their japa and at the same time instruct and help the students. Therefore, by the grace of Srila Prabhupada it is certainly possible. However, not all adults have the temperament for this service. Please be honest with yourself. Japa training is the most important part of the students' education, and requires much sacrifice and commitment.

Bhagavatam Class

The daily Bhagavatam class should consist of responsive chanting of Bhaktivinoda Thakura's "Jaya Radha-Madhava." A verse should be read responsively in Sanskrit. The Sanskrit and English word-for-word translation is then chanted responsively. The verse and purport is then read, and the speaker should discuss the main points with reference to Srila Prabhupada's instructions. The discussion should be at least ten minutes long. If possible, have some time for questions, especially involving the students. The daily class should generally cover one verse and purport in chronological order. Other books should not be substituted, although it is nice to read sections from Srila Prabhupada's other books that add to the points in that day's verse.

On major and minor Yaisnava festivals, a special reading may be added to or substituted for the daily verse. A nice booklet, "Daily Devotions and Meditations," available from Kelilalita Devi Dasi of Berkeley ISKCON, has special readings for all festivals.

During the morning Bhagavatam class, make sure that students aren't distracted by playing, talking, coloring or service. If the teacher himself is enthusiastic to listen, there is no doubt that the students can gradually be trained to be attentive listeners who can sit still, pay attention, and remember what they've heard. Every day, as soon as possible after class, ask two or three students, on a rotating basis, what they remember from class. To remind students to listen, occasionally lean over and whisper to a child, "What did he just say?"

We do not want students to be distracted by garlands, knitting, drawing, and so on in the same way that we would not allow these things in academic classes. Older students may take notes, while even the youngest five-year-old can copy the Sanskrit and English verse. All students should have a notepad and writing implement. The important element in these notes is that the student is listening to the class. Please do not make any point of spelling, handwriting, or grammar. In fact, young children

who are just learning to read and so use their own "invented spelling" may take excellent notes. You may have to ask them to translate them for you afterward, though! In addition to taking notes, students should be able to ask intelligent questions, and make thoughtful comments.

You'll be delightfully surprised at how nicely the students hear when they are expected to! Bhagavatam can become an exciting event if we help our children to learn concentration and control of the mind. Perhaps most importantly, the teacher has to thoughtfully consider the points under discussion and find such transcendental topics exciting himself.

Your student(s) should sit near you during class unless he has demonstrated over a period of time that he is responsible and attentive during class. Please do not allow talking, playing, lying down, eating, running, fighting, putting fingers and objects in their mouth, or other such behavior. Just as during kutana and japa, such behavior deserves time out of the temple room or in the corner. Any child old enough to be in gurukula can be disciplined in this way. It should also be obvious that the supervising adult should follow the same general guidelines as the students-that is, listening to class without distractions.

Guidelines for Breakfast Prasada

The children should sit quietly, say the prasadam prayer, and offer obeisances. Different children may take turns serving whenever possible. Children are taught to eat with their right hand and never waste. Establish a rule, such as: all children must have one cup of milk, one muffin, a tablespoon of cereal and a piece of fruit. If children ask for more, they must finish it at that meal. Don't make them eat anything burnt, spoiled, or overly spicy. There should be a rule of quiet talking only, or no talking at all, except to raise hands for seconds or request a certain preparation. Many teachers like to play a tape during prasadam time.

A bucket and cloth should be available for children to wash their places when they are done. If individual metal plates are used, the children should be taught how to wash their own.

The Need for an Asrama

Curriculum

by Bhurijana Dasa

It is clear in my mind that each school must set written academic goals that students should achieve by the time of graduation. And based on those long-term goals, schools should develop a year-by-year curriculum that guides its daily classroom teaching. An academic teacher will, therefore, have written material at his disposal that tells him what and how much he is expected to teach during each school year. But what do our asrama teachers have to guide them? How much do we expect them to teach in a year? What, if anything, do we expect our children to learn by the time they graduate? Schools should consider these points and conclude that asrama teachers also need a curriculum-an asrama curriculum.

Asrama Teachers Should Teach

Too often an asrama teacher feels himself a "kid-herdsman" rather than a teacher, as he attempts his thankless task of efficiently pushing students through routine daily activities. To combat this unsatisfying situation, I suggest asrama teachers increase the training aspect of their dealing with the students by making one of their main services the teaching of specific asrama skills.

Doing so will be good for a teacher's relationship with his students as well. Children usually don't have the conceptual abilities needed to base a deep relationship with their teacher solely on the value of a teacher's Krsna conscious preaching. But because childhood is the age for learning, and because children usually do want to learn, a child's relationship with his teacher naturally develops when his teacher teaches. Younger students, especially, often perceive a teacher's affection only through practical care-and the teaching of specific skills.

When and Where to Teach

The time to teach an asrama curriculum is not when the child actually uses the skills. Don't teach a child how to brush his teeth during the hurried time before marigala-arati, and don't teach him how to offer flowers in the midst of the excitement of parting altar curtains. The prime function of the asrama teacher during temple times is to set a good example of enthusiastic chanting and hearing-and of course, to keep basic order. A separate teaching time is needed to impart most asrama skills. I recommend that the asrama teacher hold, at a specific time each day, a class in asrama skills. The time the asrama class is taught is flexible and the place will be determined by the specific skill taught. Learning how to offer flowers at guru puja may require the class be taught in the temple; learning to neatly put on a dhoti may necessitate the asrama room be the classroom; and learning to carefully brush one's teeth may demand the washroom as the learning area.

An asrama class is especially important for younger students who should develop proper habits in their formative years. They, too, by Krsna's arrangement, are especially eager to learn. Of course six-year-old students will need different skills taught to them than twelve-year-olds, and even sixteen-year-olds may need reminding or reteaching of basic skills. Older students will also benefit from becoming instructors of skills they've already mastered.

A Word on Positive Reinforcement

When a child offers flowers correctly in gurupuja, compliment him on his behavior. When he treats a guest properly or brushes his teeth carefully, send a note home to his parents. These simple techniques that help make appropriate behavior an integral part of a person's behavior are called positive reinforcement. Positive reinforcement is the most effective way to train a child within the actual situation wherein he is being called upon to exhibit what he's learned.

Three basic methods of positive reinforcement are generally used:

- Verbal ("You really were singing in gurupuja today.")
- Non-verbal (A smile, pat on the back, or wink to indicate you appreciate the good behavior).
- Back-up ("I've been watching you.

You've brushed your teeth so carefully this week that I'm going to send a note home to your parents.")

Don't think of positive reinforcement as flattery, or the simple commendation cards, stars, or sweets that are often given to the children as bribery. Rather, when giving positive reinforcement, try to sincerely search for and appreciate a child's good qualities and activities. Let the positive reinforcement come directly from the appreciation. And one should appreciate a child's good behavior! Appreciation of good behavior fosters further good behavior as well as deepens one's relationship with the child. Keep in mind that problem children require more positive reinforcement. Positively acknowledge attempts at improvement, even if the attempts appear feeble. See the good within each student, as we wish Krsna to see the good within us. Then, within a positive framework, chastisement and correction are extremely effective.

In Summary

Students need to learn asrama skills. Asrama teachers, to truly be teachers and to solidify relationships with students, need to teach asrama skills. The time to teach the skills is not during the crucial times when the student is using them- special asrama classes are more effective. When the student is actually using the skill, positive reinforcement is the most useful method for teaching proper behavior. The age of the child determines which skills need teaching, and the specific skills taught determine the place of teaching.

Chapter 10

Overview of Academics

by Subject Area

Drops of Nectar

Now I very much appreciate your activities for conducting our school to the highest standard of Krsna consciousness behavior, and I consider your work the most important in the society because you are shaping the future generation of our Krsna consciousness preachers, and this is not any small thing. So I am depending very much upon you all to assist Lord Caitanya in fulfilling His mission for saving the human kind from very quickly gliding into hell. (Letter to Son and Daughters, June 20, 1972)

Just like these children are taking birth, father and mother Vaisnava... They are very fortunate. They are not ordinary children. Otherwise they would not have gotten this chance of chanting and dancing before deity and Vaiṣṇava. They are not ordinary children. The parent must take care, very good care, that they may not fall down. They have got the chance. Now train them to complete this Krsna consciousness. That is the duty of father and mother. (Prabhupada's Lectures, Srimad Bhagavatam, January 5, 1974)

When advancement of knowledge is applied in the service of the Lord, the whole process becomes absolute. The Personality of Godhead and His transcendental name, fame, glory, etc., are all nondifferent from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, etc., may be used in glorifying the Lord. The fiction writers, poets and celebrated literateurs are generally engaged in writing of sensuous subjects, but if they turn towards the service of the Lord they can describe the transcendental pastimes of the Lord. Valmiki

was a great poet, and similarly Vyasadeva is a great writer, and both of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so have become immortal. Similarly, science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative theories for sense gratification. Philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilized to establish the Supreme Truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagavad-g?a also the same is affirmed. All "knowledge" not engaged in the service of the Lord is but nescience. Real utilization of advanced knowledge is to establish the glories of the Lord, and that is the real import. Scientific knowledge engaged in the service of the Lord and all similar activities are all factually hari-kTrtana, or glorification of the Lord. (Srimad-Bhagavatam, 1.5.22, purport)

Our students should be taught English and Sanskrit so in the future they can read our books. That will make them MA, PHD. That much I want. Other things are external. And their behavior and character must also be most upstanding. (Letter to Jagadi~a, April 6, 1977)

Indian Man: Is this a government-recognized college now?

Prabhupada: No. Government recognition means we have to abide by the orders of government. We cannot teach Bhagavad-grta only or Bhagavata. But our aim is to teach... We have got another school in Dallas for small children. There

we are Sanskrit, teaching Sanskrit and English. Yes.

Prof. Cumbridge: Yes. But did you yourself study Sanskrit at Vrndavana or...?

Prabhupada: No. We had studied Sanskrit in school, colleges. In our time, Sanskrit was compulsory. In our days. Nowadays, I don't think so... Indian Man: I, I also had compulsory.

Prabhupada: Sanskrit compulsory and additional there was Sanskrit. So I took both, compulsory and additional.

Prof. Cumbridge: I see.

Prabhupada: Up to my LA., I regularly studied Sanskrit, and in my B. A., I gave up Sanskrit. I read history. (laughs) No. Not in B.A. B.A., my combination was economics and philosophy. In LA. I was intermediate, LA. I had history and Sanskrit. (Interview, London, September 12, 1973)

Gurukula education should be trained up for their character. I have already mentioned in the S'rTmad-Bhagavatam. Simply they should be able to read our books in English and Sanskrit, and explain. (Letter to Gopala Kr~na Dasa, June 24, 1976)

You should teach the children perfectly Sanskrit and English instead of spoiling time and money. The children cannot pronounce correctly the Sanskrit. Let them read it correctly, that is wanted first. They must pronounce nicely English and Sanskrit. The English is no difficulty. If you can do this, then your education is all right. You may introduce contests, but if the children and also the older devotees cannot pronounce Sanskrit correctly, it is all a useless waste of time. (Letter to Aksobhya Dasa, September 3, 1974)

This chapter is organized as follows for each subject: 1. an explanation of suggested educational approaches, classroom structure, and general principles for the particular subject; 2. the rationale behind our specific textbook suggestions; 3. a chart showing the textbook suggestions for each grade; and 4. consideration of alternate approaches and materials.

Krsna

Consciousness Jnana

Approaches

We can categorize spiritual education as jnana and vijnana-knowledge and practical application or experience. Srila Prabhupada put much greater stress on application—we are definitely a "learn by doing" movement. Therefore, when deciding on your spiritual "scope and sequence," give the children more than twice as much practice as theory. Of course, studying the sastra is also devotional service, because we are worshiping Krsna with our intelligence. Still, the children need to actually chant Hare Krsna, not just read that they should.

Srila Prabhupada repeatedly instructed us to take our children to the morning program, and to have them do what the adults do as far as possible. This is not only important from a spiritual perspective, but will help to keep our children happy and satisfied in Krsna Consciousness. They will see themselves as part of the adult community, minimizing the "generation gap." If, for some temporary reason some or all of the children do not attend the morning program, its elements should be included in your curriculum.

Besides the morning sadhana of arati, japa, greeting the deities when they are dressed for the day, guru puja, and Bhagavatam class, the children should have an opportunity to perform some service outside of their schoolwork. They should also have opportunities to preach in various ways--harinama, book distribution, and prasadam distribution. The children should also participate in all Yaisnava festivals.

(We mention the above about practice to put the following "academic" overview of Bhagavad-gita into proper perspective. The details of such practice were discussed in chapter 9.)

The major jnana studied in gurukula is Bhagavad-gita. We suggest that the study of Gita follow the classical approach. It is presented that way in detail in the scope and sequence. First, the student focuses on memorizing verses. Meaning is discussed in the most simple terms. At the end of elementary school,

"junior high," student continue memorizing but now study meaning in depth. This is the beginning of the Bhakti-sastri course. Then, in high school, students relate the understanding to their personal situation by giving lectures or writing reports on various topics by researching in the Gita. Along with an exhaustive study of the Gita, students should also have a thorough under

standing of Nectar of Devotion, Nectar of Instruction, and Sri Isopanisad. They follow the same program of memorization at an early age. These books are also covered in depth in the Bhakti-'sastri course, and used in personal study later.

Srcmad-Bhagavatam, Caitanya Caritamrta, and Krsna book need to be studied so the student at least has basic familiarity. Of course, they are attending Bhdgavatam classes, but will not ordinarily get an opportunity to have an in-depth study of the entire work. From the beginning of school we can read these books out loud to the children. We also suggest that the students study the stories in upper elementary and junior high. In high school they should read these works in their entirety at least once. After finishing the Bhakti-'sastri course, students can start the Bhakti-vaibhava course which, for some students, may be finished in high school.

Sanskrit can be considered part of this program, and is usually started as soon as the students have mastered basic English, or about second or third grade. Students who do not speak English as their native language should learn English instead of Sanskrit so they can read Prabhupada's books as he wrote them. English is also the "international language" of ISKCON.

Students who are learning English as a second language can start Sanskrit once they have attained a rudimentary knowledge of English. We suggest that all students study enough Sanskrit---one to two years---to gain at least a beginning love and appreciation of the language.

Alternatives

It is theoretically possible to study Srila Prabhupada's books quite differently. They can be used as the basis for the unit approach or principle study. This would make sastra the foundation and basis of the entire curriculum,

relating every subject and discipline to Krsna in a natural and easy way. However, no one has, at this writing, written down such a program that would thoroughly study sastra and cover

all academic areas in proper sequence. Although such a program is apparently superior to what we have outlined, we would like to discourage devotees from attempting to institute it unless and until it is worked out in detail. A "hit or miss" attempt at a good idea is much worse than a complete and intelligent applica

tion of a somewhat inferior system.

If you are very interested in developing such a unit curriculum, we suggest that you buy one that was written with another foundation, using it as a model. Until and unless you completely alter this to Srila Prabhupada's books, however, it should not be used to teach in an established school. You can certainly try this with your own children, or with children of parents who completely understand and agree with what you are doing. It should be clearly understood that such a program is an untested experiment.

Resources

The commercial programs are:

1. Konos-uses character traits as a foundation. (This can be used basically as it is if you like the unit approach for multilevel teaching. However, you then have to teach sastra as a separate subject as previously described.)

2. Weaver curriculum-uses the Bible as a foundation. (This cannot be used as it is, but is excellent as a model for a teacher who is willing to do a lot of work.)

3. Guide to Principle Approach by James B. Rose-uses the Bible as a foundation. (This is a scholarly work that gives you the philosophy and principles. You would use this to develop your own curriculum. There are no textbooks or teacher's guides that detail this approach.)

English (except Reading)

Approaches

English means: reading, handwriting (penmanship), spelling, grammar, composition, speaking, and research skills. Most of these "sub-subjects" can be further broken down. Reading includes decoding, comprehension, and analysis. Handwriting includes print and cursive. Grammar includes parts of speech, punctuation, and capitalization. Composition includes proper sentence structure, paragraph form, clarity, style, narratives, essays, reports, letters, and poetry. Speaking includes conversation, discussion, oral reports, drama, and debate. Research skills include alphabetizing, dictionary use, library knowledge, and writing of footnotes and bibliographies.

The key to an excellent English program is to integrate as many elements of the English instruction as possible in each lesson. We don't want to forget about composition, spelling, and reading when teaching grammar. Nor should we forget about grammar when teaching oral reports. In "spelling class", students should use their handwriting skills. Students should constantly use what they've learned in all areas, slowly adding more knowledge and skills. They should see English as relevant to all areas of education. When a student writes for his own purposes-a letter or sign perhaps-he should want to know proper spelling and grammar. The mechanics of English should be automatic so the student can concentrate on content and style.

Each of these goals are directly addressed by various educational approaches such as: incremental, unit, unschooling, and mastery learning. Most educational approaches, if the teacher understands their strong and weak areas, can do an excellent job of teaching English.

Therefore, we feel confident that several equally good options are available. We should choose our major philosophical basis, and our materials, according to classroom structure, school schedules, and teacher preferences. In the scope and sequence section, we suggest materials that are relatively free from bias, easily used by devotees, and adaptable to several educational approaches.

Textbooks

The ISKCON LanguageArts books are primarily intended for a whole classroom structure. They are in print for the first, third, fourth, and fifth grade. A second grade book is available in the form of photocopies. There is a manual which explains the general principles behind the series, and has a scope and sequence. However, the books' educational approach isn't clearly defined. No teachers' editions are available that have answers or specific teaching suggestions. Experienced teachers with a good, working knowledge of English can use them in a multilevel or individual organizational structure, by simply letting each student work in his book at his own pace, with no instruction to the class as a whole. This is difficult, and requires a strong desire to use exclusively Krsna conscious material.

The ISKCON series contains reading comprehension (except third grade), grammar, some spelling, research and composition in a wide variety of genres-essay, narrative, drama, and report. There is no handwriting or poetry. Please note: If you decide not to use the ISKCON Language Arts books for grammar/composition instruction, they still remain valuable (except for third grade) for their reading comprehension exercises.

The Writing Rainbow series are also primarily intended for a whole classroom. It is very easily adapted to a concept approach for a multilevel or individualized structure. If the teacher has a class with grades 3-6,

she chooses her lesson from any of those teacher's guides, and then gives the students their individual assignments from the student packets. These assignments are easily adapted to devotees. Many teachers, however, would like to give individual or group assignments that are directly Krsna conscious. You can then give students assignments from the ISKCON Language Arts books after presenting the concept/lesson from Writing Rainbow. This would be a perfect "marriage"! The teacher would need to correlate the lessons by making notes in the teachers' book about which books/lessons are appropriate for that day. This would take some time, initially, but the teacher then has ready-made "Krsnized" versions of all student work.

Writing Rainbow contains lessons in grammar, research, and composition in all areas essay, narrative, report, drama and poetry. It does not have reading comprehension, spelling, or handwriting.

An alternate English series that is now available for second through eighth grade is Writing Strands. It can easily be used in any classroom structure, being designed for home schools. An exception might be the second grade book, which requires more teacher intervention and is best used in a whole class structure or with a very small number of children. The writing assignments are creative, interesting, and mostly suitable for devotees. (The author is a religious Christian who has over thirty years of teaching experience in government and religious schools.) These books can be used successfully by inexperienced teachers; although there are no separate teacher's editions, all explanations are in the student's book.

Writing Strands contains lessons in composition-essay, report, narrative. Grammar is not taught as such, but is subtly integrated into the text. There is no reading comprehension, poetry, drama (though much dialogue), spelling, or handwriting.

There are some effective spelling programs. Many, such as Macmillan, also have some social bias such as feminism in their pictures, test sentences, and suggestions in the teachers' editions. Also, most major publishers add many areas to their spelling texts that have little or no relationship to the word lists, what to speak of teaching the students how to spell. Such distractions include writing sentences and stories. This language arts work should be covered in the grammar/composition course. Modern Curriculum Press' series is mostly concerned with the business of teaching spelling, and is relatively free of bias. Rod and Staff's series is a serious study of how to spell English. Being a Christian company, some of the exercises will probably be obscure or irrelevant to devotee children. All of these books are designed for a whole classroom structure, but can be used individually, or with multilevel.

It is important for students to not only have legible handwriting, but to learn how to hold their pencil and how to form the letters. These latter two skills will help the student to write quickly and with less strain. There are three major handwriting styles: Palmer, D'Nealian, and Italic. Palmer is the most widely used in America, and most educational publishers have a series to teach writing in this way. D'Nealian books are available from Scott Foresman. And Italic, which is popular in Australia and England, is available in America from Christian Teaching Materials. Generally, young children need a lot of one-on-one help with handwriting, but students over eight years of age or so can work fairly independently. Unless you are teaching a system with which you are not personally familiar, student practice books, with samples for the students to copy, should be sufficient.

The supplementary English skills books from Modern Curriculum Press are designed for individualized work, and can be used that way within a whole or multilevel classroom. A few of the selections have unacceptable bias, and should be skipped.

The supplementary books from Spice are full of ideas for all areas of the English curriculum. They can be used to add to a lesson, provide additional work in a particular area, or for a special class. They are flexible and can be used in any organizational structure.

Some Basic Education books have been suggested to supplement the program in the area

of research. They are meant for individualized/mastery learning, but can be used in a whole or multilevel classroom. These particular booklets are not overly Christian and can be easily "Krsnized." The booklets suggested for seventh and eighth grade are particularly useful when first introducing research papers, although a very experienced teacher would not need a text. Harcourt, Brace, and Jovanowich's English 2200, 2600, and 3200 are the classic programmed learning texts. The teacher's guide explains in detail how to use them in a whole, multi, or individualized setting. These books are highly recommended. They can be used to supplement Basic Verbal Skills, Writing Strands, or some other text. They can also be used as the basal grammar textbook. These books can be used anytime in grades 6-12.

They should not be used with students under twelve years of age.

Many high school students, if they've had a sound elementary education, will need very little grammar and spelling instruction. Spelling can usually be replaced with vocabulary work. Vocabulary for College is designed for individualized study, and can be used in any setting. It is programmed learning.

For high school grammar and composition, there are several options. You may continue the 2200 series, or start them at this time. These are ideal for a large multi-level or individualized class. Warriners is a complete program with texts through high school. It is used by many "religious" and academically demanding schools and is geared for a whole classroom. The Christian Light English program is mastery learning, meant for individualized study. It is a complete English program and easy for an inexperienced teacher. Christian Light is the Mennonite version of Alpha Omega, with its particular Christian bias. They also favor simple living and modest dress, and have eliminated Alpha Omega's patriotism.

Scholastic's composition series needs to be used with a grammar text. It is designed for whole classroom or multilevel, being quite difficult to adapt to individualized work. They are easy to use for an inexperienced teacher, are reasonably academically challenging, and contain only a few very objectionable sections.

We've suggested alternatives to grammar and composition for the last three years of school. These programs are for students who have mastered the basics of English, and wish to specialize. You can use these books for a whole classroom, as they were designed, or for individualized study with a small group. If you have a large multilevel or individualized class, they will not be practical.

Alternatives

An alternative textbook for seventh or eighth grade grammar and composition is Basic Verbal Skills for Middle School, published by Independent School Press/Longman. We recommended it because of its high academic standards and acceptable bias. There are no offensive pictures, and few references to sinful activity. (Most standard textbooks, however, have "watered-down" their academics, choosing instead to teach their social philosophy.) Basic Verbal Skills is designed for a whole classroom. It can be used in an individualized program with each student working at his own pace in the text and workbook, because the books are very self-explanatory. However, because these texts are academically demanding, some students may need considerable help. This may render them unsuitable for a large class.

Most of the suggested English texts have been recommended because of their approach, bias, and ease of teaching in a whole classroom. Teachers with a large class of many different levels, however, may prefer materials that are ideally suited to their classroom structure. These materials will need adjustment of bias.

Unit approach

1. Konos includes composition work. It covers kindergarten through sixth grade, and needs supplementing in grammar instruction. Instructions for this are included. Using this material involves a significant amount of library time. This has a strong Christian bias and is creative and challenging for both student and teacher.

2. Weaver is based on the Bible and so needs more adaptation than Konos. Otherwise, it has the same considerations as Konos. Unlike Konos, there are no definite lesson plans, only a guide for the teacher to develop these.

Mastery Learning

We feel that Christian Light is the best choice here; these are other options:

1. Basic Education has a complete English program from first grade through high school. It is academically acceptable, with less creativity than most texts. Its Bible emphasis is very strong, and it will be difficult to use this without having students refer to the Bible. It also has a "patriotic" bias. It is meant to be self-teaching and can be used by very inexperienced teachers.

2. Alpha Omega has a complete English program from first grade through high school. It has high academic standards, with much creative work. It is not completely self-instructional, requiring more teacher intervention than Basic Education. Because Alpha Omega teaches the Bible as a separate subject, less is integrated into its English program. Still, this is definitely a Christian, patriotic program.

Resources

Any teacher can "brush up" on his grammar by taking Harcourt, Brace, and Jovanowich's English 3200 course.

The Writer's Art, by James Kilpatrick, gives excellent advice on composition for teachers.

Writing Rainbow, published by Christian Schools International, is not just an excellent English textbook. Every chapter contains many, many suggested resources for each area (drama, poetry, grammar). It would be worth it to buy one grade level for supplementary ideas and resource suggestions, even if you are using another book for your main text.

Reading Approaches

Reading is part of the curriculum at every level, and can be said, materially, to be its foundation. Mastery is at three levels: decoding, comprehension, and analysis. We suggest only an incremental approach, and a multilevel or individualized structure. (It is also possible to describe the reading program as classical.)

The overall view of decoding is discussed in the scope and sequence for kindergarten reading. Students should master decoding by second or third grade. Most will understand much sooner. As soon as the student finishes the decoding instruction, he works on comprehension. Analysis begins towards the end of elementary school, at about sixth grade.

Devotees of Krsna have some difficult decisions to make about reading instruction. In reading, quality usually comes from quantity. In other words, students who read a lot are the ones who will read well. In fact, the prescription for a student who is reading with less comprehension or analysis than average is to increase the amount of reading. However, we don't have copious amounts of transcendental reading material. We have therefore suggested reading programs that use Prabhupada's books as much as possible, as well as books that contain acceptable moral and ethical instruction.

There are several "ways" to read, all of which should be part of reading instruction. We can read to students, have them read out loud, or have them read silently. Reading to students is extremely valuable from kindergarten through high school. It gives students a model for their own reading,

provides a natural springboard for analytical discussions, and forms a bond between teacher and student. Students should do all their classroom reading out loud until fourth grade. This includes the best readers! Silent reading for classroom assignments can be started in fourth grade, unless a student still struggles with reading out loud.

Classroom reading isn't restricted to "reading class." Students can read out loud in Bhagavad-gita, history, geography, and science classes. Similarly, reading shouldn't be restricted to formal instruction. All students should be encouraged to read books on their own, even if they can only look at the pictures.

Books, especially Prabhupada's books, need to be a part of students' lives. They should be readily available in the classroom, asrama, and home. Students should see adults reading and discussing what they've read. Make reading a natural part of life, and students will naturally want to read.

Textbooks

Are there other ways to teach reading decoding? Not effectively. However, there are other materials that can be used for linguistics or phonics.

Linguistics

1. Alphaphonics by Blumenfeld is similar to Let's Read's big book, except it has less practice sentences. This may be ideal for a home schooler on a limited budget.

2. Science Research Associates's (SRA) Basic Reading Program has student readers, teacher's editions, and related workbooks. It is very complete, suitable for the average, remedial, and advanced students, as well as those who are learning English as a second language. The system incorporates more phonics rules

and sight words than Let's Read or Alphaphonics. This is the best linguistics program.

3. Ball, Stick Bird is a very unusual modified linguistic program. It is comprehension-based, rather than decoding based. Consequently, it is the only beginning reading program where the actual reading material is interesting, even to adults. However, the content is more than a bit unusual, being a science fiction story of good and evil. It assumes that young children will be able to relate to "matter transmitters," for example. In one book, the "good guys" all smoke cigarettes. Despite these problems, this course can be used to teach learning disabled and retarded students fairly easily.

4. Let's Read is now available with corresponding workbooks. This is a time-tested program, that is 'extremely easy to teach. Practically all children learn to read with it. However, being practically "pure linguistics" the content is boring for a very long time. Also, there is an excessive amount of meat-eating and hunting in the "stories." There are no pictures, adding to the total effect of boring, boring, boring. Some children who learn to read easily and quickly with this program

simply don't like to read because of the dull content. Most do become enthusiastic readers in time, however. One benefit is that it is a total program, with both instruction and material combined.

Phonics

I. A Beka's phonics program includes a teacher's manual, student books, alphabet and blend cards and charts, and corresponding reading books. It is complete and simple

to use. Please see the A Beka chart in appendix D for coordinating the A Beka program.

This is one of the best phonics programs for a school.

2. Professor Phonics is easy to use. It only has reading material, with a materialistic bias, for the basic instruction. It is very inexpensive. You need to supplement this with more reading material. Suggestions for this are included with the package.

3. Play and Talk is a complete program teacher included. It has music and materials that most devotees would consider unsuitable and unnecessary. It is also expensive. However, it is the only reading program that can be used by a parent or teacher who doesn't feel comfortable with his own English reading/pronunciation. This could be considered modified linguistics rather than phonics.

5. Sing, Spelt; Read and Write from CBN publishing, is a complete program with reading books, teacher's manual that can be used by inexperienced teachers, correlated workbooks, songs on audio cassette, and a progress chart with games and prizes. The cassette tapes are a wonderful supplement to any reading program. This is probably the best phonics program for a home school, and one of the best for a school.

Alternatives

1. Spalding (Writing Road to Reading) combines reading and writing. There are no correlated reading books, although Open Court, with a definitely materialistic bias, can be used. This program requires that the teacher receive twenty hours of training.

2. Literacy Press's actual decoding instruction has not been reviewed. Their reading books are in the mood of "The Mother Earth News" simple living on a farm. The type in these books is difficult to read. The program is inexpensive and comes with a guarantee.

Resources

Chinaberry is an excellent source for supplementary reading books. Each book is explained in depth in their catalog. Most books are for K-4.

McGuffey Readers are available from Thoburn Press. They also carry "short vowel readers" that can supplement any early reading program and are particularly suitable for linguistic instruction.

RISP has some nice supplementary books for very early readers. Children read and then copy the story in the book, as well as coloring the pictures. The stories are humorous and suitable for devotees.

Educators Publishing Service sells Let's Read. They also carry many books and supplies for teaching reading to learning disabled students.

Christian Liberty Press (of Christian Liberty Academy) has included the McGuffey Readers in their series. You can order the whole series of readers for grades 1-12. Check those other than McGuffey's for objectionable material before using with your students. Their Nature Readers are also nice.

Modern Curriculum Press publishes two series for beginning readers-See How It's Made and See How It Grows. They are inexpensive, factual, and interesting. The drawings are not particularly well done.

Troll Publishers has many inexpensive, factual and interesting books for early and intermediate readers that cover a wide range of science and history topics.

Usborne Books has one of the largest selections of inexpensive, practical and factual books written for a wide range of reading ability.

Mathematics

Approaches

Mathematics instruction has two goals: to make abstract concepts real, and to make computational skills automatic. From kindergarten through grade two or three, it is essential to have students work with real objects, rather

than only with workbooks. Texts for these grades should be supplemental, and used after understanding. A student needs to understand: the relation between the symbol and actual amount, the four operations, and place value. Then he has achieved enough abstract comprehension to spend most of his class time in a workbook. Do not rush students through this phase.

Once students master the basic ideas of arithmetic, they need constant practice in the mechanics. (However, it is always helpful, at any age, to show the student difficult concepts by using tangible objects.) For these concepts, we only recommend an incremental approach. A spiral approach makes mathematics difficult and boring. Please don't use it! This means that most standard textbooks are unacceptable. A good incremental text can be used in any organizational structure.

You can approach mathematics for K-2 (or K-3) two ways: use a standard textbook and add your own work with manipulatives first for each lesson, or purchase texts that come with manipulatives with which they're correlated. If you choose the former, we suggest Cuisinaire rods, base ten blocks, and various objects for counting and sorting (beads, shells, colored stones) for the manipulatives.

Textbooks

Saxon textbooks are ideal for all levels. Their program for grades K-3 can only be used in a whole classroom structure. Their 4-12 program (books 54 and up) can be used in any setting. They have little objectionable material, a sound incremental approach, and are almost self-teaching! Saxon also has material

to explain his approach and teaching method. We suggest that, along with Saxon, teachers make some use of manipulatives, such as Cuisinaire rods and/or base ten blocks, to illustrate

difficult new concepts.

Many teachers will benefit from additional mathematics material. For example, "At the Beach" uses felts to explain abstract concepts to young children. The Math Mouse games (available in a vegetarian version from Sycamore Tree) are useful to reinforce basic concepts and for "special classes." Audio Memory has a cassette with the multiplication tables put to music, and Bornstein Memory has some unusual techniques for times tables memorization. There are also games and manipulatives to illustrate principles of higher mathematics, including algebra.

Please note: If students enter your school after grade 3 but have extreme difficulty with mathematics, spend time with manipulatives and/or real objects, rather than in a textbook, until they've mastered abstract concepts. The Mortensen level one books are an excellent remedial program. You need Cuisinaire rods and Base Ten blocks, along with a teacher's manual. Their fractions manipulatives, while a bit expensive, are the best teaching tool for understanding all operations-addition, subtraction, multiplication, and division. They are a unique design. Although a cheaper substitute, to our knowledge, is not available, an enterprising teacher could make her own from clear and colored plastic. The rest of the manipulative kit that accompanies their books is very overpriced. If Mortensen is unavailable in your part of the world, the first two Miquon books could also be used for remedial instruction. Both Mortensen and Miquon have very little English in the student's books at this level, and could be used by any teacher who has a very basic knowledge of English. Making Math Meaningful has an inexpensive manipulative kit that is correlated with their program.

Making Math Meaningful and Math in Stride are suitable for home schools and schools with "whole classroom" organization.

- Miquon and Saxon (books 54 and up) are ideal for multilevel and individual work. They can be used in any situation.

- Mortensen is ideal for multilevel or individual work but can be used in any situation. Substitute Cuisinaire and base 10 instead of Mortensen manipulative kits. Training workshops and videos are available. See Appendix D for a list of which books to use in each of grades K-3.

- Math in Stride, Saxon (K-3), and Making Math Meaningful are not suitable for a school with a multilevel or individualized structure in K-3.

Alternatives

It may also be acceptable to use other mastery learning techniques to teach mathematics, although incremental is preferred. Mastery learning texts are available from Basic Education, Alpha Omega, and Christian Light. All these have a Christian emphasis. Make sure to use real objects and/or manipulatives in the early grades to supplement your program, if these are not included.

If, for financial or other reasons you are already committed to a standard/spiral textbook, you can modify it somewhat to achieve some of the results of an incremental approach.

Decrease the amount of "new" material in each lesson, supplementing with at least one review problem from all previous units studied.

Mastery learning and incremental textbooks are already perfect for multilevel or individualized classrooms, though they can be used in a whole classroom structure, as well. Standard/spiral textbooks can easily be modified to a concept philosophy for a multilevel classroom. Correlate your lessons so that the entire class is studying addition at the same time, then multiplication at the same time. Younger students can do additional drill while older students

work on topics not covered in the lower levels. Be sure to include one review problem from each previous unit every day to offset the disadvantages of the spiral approach.

Resources

Math "manipulatives" can be ordered from Burt Harrison or Nasco.

Cuisinaire rods and base ten blocks should be easily available in all parts of the world.

Math Their Way, published by Addison-Wesley, is a teachers' manual for mathematics activities in grades K-2. Because no student books are involved, it can be used anywhere provided that the teacher can read English. It can be used alone, or in conjunction with any mathematics text. Bornstein School of Memory Training has some unusual offerings to help students remember mathematics facts.

Audio Memory has a multiplication song cassette tape.

Saxon (Grassdale publishers) has video tapes they will loan you for free, with full copying rights. These explain the incremental approach and how to teach Saxon materials.

"At the Beach" felts for teaching mathematics to K-3 is available from Sycamore Tree. They also sell the only vegetarian version of Math Mouse games, for grades K-6.

Mortensen one-day training workshops and/or training videos are often available from local distributors. Mortensen Northeast, for example, has a total video training program for all levels. Mortensen training is helpful to anyone who wants to teach with manipulatives, no matter what program is used.

Social Studies Logic

Approaches

Logic is part of a classical curriculum and was taught by Sri Caitanya Mahaprabhu during His time as a schoolmaster. It was included in all Western education until the early 1900's. We follow the classical model of first introducing the basic components of logic, then having the student achieve a general reasoning strategy, and then have him apply these skills to practical situations.

Textbooks

We are fortunate to be able to buy a textbook that follows this approach with an acceptable bias. Midwest's Building Thinking Skills books can easily be used in any classroom structure. These books are designed for grades 2-8 and contain lessons in both figural and verbal logic. Detailed lesson plans are provided for a whole classroom, but it is entirely possible to have students work through the books on their own, at their own pace. Students can correct their own work, or have it corrected by the teacher. All mistakes should be corrected and properly understood before progressing.

Midwest's Critical Thinking books for grades 9-12 can only be used in a group setting. These two books have lessons in formal and informal logic, argument, and reasoning. If you have a multilevel classroom, the other groups will have to have seatwork while the older students discuss the logic lesson. These books are not suitable for individual study.

Social Studies

Geography

Approaches

There are two aspects to geography instruction—skills and knowledge. Knowledge means awareness of the locations, culture, climate, etc. of various countries and regions; "skills" means understanding directions, map reading, planning a trip, etc. We suggest that students work only on basic geography skills until third grade. From third through sixth grade they continue to increase their skills while studying geographical knowledge. Geographical knowledge and skills should be primarily practical.

Textbooks

We suggest an incremental approach for geography skills. The skill books from Scholastic have little objectionable material. They can be used in any classroom structure. Students should correctly understand all work before progressing. These books are more difficult than they appear. Consequently, students who enter your school without having completed previous books should start at least one book below grade level.

Any educational approach will do a reasonable job teaching geography knowledge. We suggest a standard approach because it is most widely available. The standard textbooks from Modern Curriculum Press are effective in a whole classroom structure, as they demand group discussion. They can be used in a multilevel class only if other groups have individual seatwork during that time. They are not suited for individual study.

Steck-Vaughn's books, on the other hand, while better suited to whole classroom use as a springboard for discussion, are adaptable for multilevel and individual work.

The geography songs from Audio Forum are a fantastic way for students to learn the name and location of the countries of the world. Every two to four weeks, depending on the complexity, students can learn a new song. It is possible to have the kindergarten through eighth graders learning together. During the time students learn the song they study maps of the area, color in blank maps or draw their own, or create specialized maps according to their grade level. The teacher can also discuss topics of general interest about the region.

Social Studies History

Approaches

History is a difficult subject for devotee teachers. Ideally, history should be taught according to the principle approach—everything based on scripture. History according to the materialists has been passed through two "knowledge filters." The first is during the actual events. Historians can only record some events, which they choose according to their own bias. Later, only those facts and

occurrences deemed worthy of study by later historians are included in the records, again with their individual bias.

We contend not only with bias regarding the relative importance of various people and events, but with cause and effect. Historians sometimes only report facts without stating causes. Still, some cause is implied. Or worse, the student is left to hopelessly conclude that the drama of history is a random process. Other historians consider that great influential people shape history. Some feel that history is a cycle; others that it is the product of exploitation of one group by another. Western religionists usually see history in a Biblical context-everything will get worse until the coming (or second coming) of the Messiah.

Human evolution is assumed in all but Christian texts. The authors feel that we are progressing, usually through science. Ancient man is almost always portrayed as savage and ignorant. This is due to the "knowledge filter" that keeps textbooks from recording established, scientific facts about previous culture.

During seventh grade, our students study the history of their country. Most American states require one year of government, or civics, during high school. This can easily be combined with a study of Chanakya Pandita, as Srila Prabhupada desires. Other history/geography courses may be offered in high school according to local requirements, text availability, and the needs of students and community. This sequence of study follows the classical formula.

Textbooks

Devotees have to teach history carefully, seriously, and soberly. We therefore suggest, for Americans, Drsta Dasa and iJrmila Devi Dasi's manuscript with student text, questions and answers, and teaching suggestions. This must

be supplemented with books containing pictures, and/or films. For those outside of America, or for those who prefer to use a more polished teaching tool, much individual thought and research is required of the teacher.

The American history manuscript is designed for a whole classroom structure with discussion. It is not easily adaptable to a multilevel or individual setting.

Social Studies

Alternatives

There are other texts that claim to teach logic. Be careful! Many, such as SteckVaughn's Critical Thinking series, are full of "values clarification" and humanism. These contaminations are often subtle.

Geography can be taught as part of a unit approach, which is particularly suitable for large multilevel or individualized classrooms. Konos curriculum is available, but has a Christian bias.

Standard geography textbooks could be adapted to multilevel if the different grade level textbooks use the same concept groupings, e.g. climatic regions. Most texts, however, as is the case with Modern Curriculum Press, group the lower level by climatic region, and the higher level by political boundaries. If you find texts adaptable to this approach, be certain they present facts without excessive philosophical bias.

Mastery learning texts for geography are produced by Basic Education, Alpha Omega, and Christian Light. These have a strong Christian bias. They are geared for individualized study. None, however, have as complete a geography course, separate from history, as Modern Curriculum Press and Steck-Vaughn. There is rather some geography "units" at different grade levels. These can be combined for a total of about two years at the third to sixth grade level range.

History could be taught in a multilevel or individualized classroom with a unit approach. This is possible with the Konos curriculum. This is Christian but can be adapted because there are no student texts. This would require much work.

History can be taught through an informal education or real books/Charlotte Mason approach. Let the students read books written during that period. Visit historical sites, do library research, visit museums, and watch films. Although this will certainly expose students to a broader perspective than any text, it will be difficult for the teacher to counteract the bias from so many different sources. This is a challenging approach, best suited for home schoolers and small classes with students of similar ages.

We don't suggest using any Christian mastery learning materials for the study of his

Aristoplay, Ltd. has "Where in the World" game for geography supplement.

Puzzles of your nation and the world are useful geography tools. Lauri and Pacific Puzzle Company carry some, and they are widely available in educational shops.

The Foundation for American Christian Education has resources and books for applying the principle approach. They cannot be used as texts, but can provide inspiration and ideas for teachers.

J. Weston Walch publishes "2211 Activities for Teaching American History." This book, along with the resources it suggests, could form the basis for a complete course if the teacher was very well versed in American History. It could form the basis for a real books or informal education approach for those with easy access to a library. Otherwise, it is useful for supplementary ideas.

tory-Resources

Science/Health

Approaches

Science, or nature study, is meant to be common sense and practical. We suggest teaching science through mastery learning not necessarily because that is the best way to teach science, but because there are acceptable texts available that can be used in any classroom structure.

Actually, the best approach would be informal. This is possible if the teacher is knowledgeable and willing to organize the program.

Recently we've seen some samples of a wellorganized multilevel secular science program (K-9) that is wholly founded on "doing." Aims is excellent for teachers who want almost no text or workbook activities. Each section of multilevel books can be used with several grade levels, but not all. Because we haven't seen the entire program, we cannot say whether there is much objectionable material. However, the very nature of the books lets you easily eliminate undesirable activities.

Srila Prabhupada often criticized materialistic modern scientists for advocating theories that are contrary to common sense and normal experience. Our students' science, therefore, should be a "doing" class full of actual observation and demonstrations. Any text or workbook should be viewed as supplementary to genuine experience. We're not interested in experiments to discover truth not known, but to prove truth. Students taught that scientific facts are commonly observed and practical will be less prone to bewilderment by ideas such as evolution which as based solely on the imagining of a "fertile brain."

Science is second to history with problems of bias in textbooks. Many publishers use science as a vehicle to propound their philosophy of life. We therefore suggest those Christian texts that have a theistic basis without sectarian doctrine. A second alternative is a secular text that has few evolutionary ideas. Christian

Light, Modern Curriculum Press, and Aims (check edition date-various editions vary widely in bias) are our suggestions in these categories. Christian Light does have sections stating that "animals have no souls and are proper food for human beings." These sections should be replaced with

instruction about vegetarian nutrition and health. Children's books about vegetarianism that can be used here are available from the Seventh Day Adventists. Older students can study sections of Higher Taste.

In the ninth grade, when students are studying the details of logic, we need to supplement their science program with some special classes defeating evolution. We suggest a combination of ISKCON books, especially *Life Comes from Life*, and Christian books. Some Christian books are intended for secular education and concentrate solely on defeating evolution without establishing any specific Biblical doctrine of creation. We suggest two suitable texts. A list of discussion ideas based on these texts is in appendix B. (Please note: Christians, like evolutionists, think that the soul is the body. They only prove that the bodily machine must be the product of intelligent design.)

Sadaputa Dasa of the Bhaktivedanta Institute is currently producing books and videos that can be used in a high school "life comes from life" study. Because there is no systematized course as such from the institute as of this writing, these books and video are primarily useful as supplementary, enrichment materials.

Textbooks

grila Prabhupada didn't want our students to study higher branches of science. These are required, however, for a legal diploma in most areas. Some study of biology, chemistry, or physics is also needed for students who want the option of college or university education. The decision to offer such courses depends on the goals of the particular school. Christian Light offers these high school level courses with little objectionable bias.

Our students need to know practical measures to insure their good health. They also need some background of knowledge to support these practices. Today there are so many speculative ideas about the causes of good health, that prudence is required. We suggest A Beka's "Health, Safety, and Manners," teachers' edition only, for kindergarten through second or third grade. After this, some health instruction will be included in most science texts.

Health education should include accident prevention and safety, local community health services, consumer health (how to recognize false advertising and buy over-the-counter medicines), environmental protection, reproduction (celibacy, menstruation, regulated family life, modesty), mental and emotional health, nutrition, care of body, disease prevention, and dangers of intoxication. Clearly, many of these areas can be "taught" as a natural part of asrama or home life. Many aspects

Science is best learned by practical observation and experience.

of health instruction can also be interwoven into Gita philosophy class. Any subjects not covered either by your science program or through other means should be taught in a separate class on a regular basis.

It is rare to find publishers, however, who properly educate children about the dangers of intoxication, what to speak of illicit sex. Such instruction should start between the seventh and ninth grades, based on Srila Prabhupada's books. This is very important! It should be mentioned that some "health" and "science" textbooks actually encourage intoxication and illicit sex through subtle indoctrination. This is illustrated in a quote from a national task force's recently published recommendations for state policy makers: "There is a fine line between (drug and alcohol) use and abuse. Abuse is the escalation of use to the point that the drug interferes with one's economic, social, psychological, or physical well-being."

One "health" topic that merits a special treatment at least twice a year is child abuse prevention. (Of course, aspects of this will also come up naturally from time to time.) There are several books that teachers can read and discuss with a class, and others that children can read on their own. Films, books, and pamphlets are available from governmental social

service agencies. However, a strong word of caution is in order. Some of this material is unnecessarily sexually explicit. Some have a very materialistic message. One such film chants, "My body's nobody's body but mine.

You run your own body. Let me run mine." This message, repeated over and over to a catchy tune, indoctrinates children with the idea that they can treat their bodies any way they choose! This is the philosophy of the abortionists! Two acceptable films are: "Too Smart for Strangers", covering all types of physical and sexual abuse; and "Big Bear, Little Bear," about sexual abuse by a person known to the child. Please see the article titled "GBC Policy on Child Abuse" on page 50, and appendix G, "Preventing Child Abuse in ISKCON."

Alternatives

Science can be taught with a unit approach using Konos, which has a Christian bias.

It is possible to teach science and health without textbooks, particularly for home schoolers who wish to use an unschooling approach. Many books such as the Backyard Scientist series or the Spice books, provide innumerable ideas. We don't recommend this approach for a school.

If you are already committed to a science program that is mostly seatwork, supplement your program with as much demonstration as possible. Will this take too much time? If you've already covered a concept with observation, experiment, or simulation, you can skip the textbook section. Or many levels of students can cooperate in the same activity but then do different work in their texts. There are many excellent supplementary books of experiments, including ones from Spice, Backyard Scientist, and Bet You Can and Bet You Can't.

You can adapt standard textbooks to a multilevel organization by using the concept approach. Have all students study, for example, weather at the same time. This takes some initial organization by the teacher.

A final word of caution: Most science and health textbooks are heavily biased in favor of the particular publisher's philosophy of life. Relatively few are acceptable for devotees.

Resources

Sycamore Tree has many supplementary idea books for health and science. They also carry a felt "human body."

Christian Light has a complete science kit that corresponds to their texts.

Silver Burdett has complete science labs for all grades

Nasco and Burt Harrison carry many useful scientific gadgets.

Art/Music/Enrichment

Approaches

Srila Prabhupada wanted our children to learn devotional arts and service by practical experience and by associating with adults. This is the approach of unschooling and should be followed as much as possible. To be effective, students must have time and opportunity to associate with adults who are engaged in various types of service. They must also have access to resources for their own learning, and be able to delay "producing" until they become a little experienced.

It should be clear that few students will be exposed to all the possibilities of devotional service. To some extent, parents and teachers must understand that each child has, by his destiny, access to particular opportunities. On the other hand, we have a responsibility to provide instruction in areas that will be of value to practically all children, even if there is no "natural" arrangement for this within our school, home, or community. In such cases we are justified in making some formal arrangement for such instruction. If there is no opportunity, for example, for the girls to learn cooking by just assisting the adults at times, it is necessary to incorporate cooking classes into

your curriculum. The same should be done for a child who strongly desires to learn a skill that is not easily available to him from association. What are the basic practical arts our children need? This will vary somewhat, but most students should know the rudiments of drawing, simple rhythm and melody, and typing. Girls should know how to cook and sew. (Boys should know how to replace a button or repair a tear, at least.) To these basics we might add: use of a computer, word processing, carpentry, gardening, needlework, accounting, and many other skills. We suggest a structured program for teaching drawing, music, and typing. If students have regular access to knowledge, training, and materials in these areas as part of their daily life, such formal instruction is not needed. Rather than a lot of unstructured free time, arrange for your children to associate with the adults during their afternoons and days off from studies. As the students mature, they should accept some responsibilities in devotional service. Children should see themselves, from the very beginning, as valuable members of ISKCON.

Resources

For ideas about teaching art (and music) in an unschooling atmosphere, the magazine, *Growing Without Schooling*, is excellent.

Art and craft supplies can be ordered by mail from: Nasco, Didax, S & S Arts and Crafts, and Sculpture Associates, Ltd., Inc.

Rhythm Band is a good source of Western instruments and music instruction for children.

Basic Education, Alpha Omega, and Christian Light all have high school level vocational courses in several areas. (for example, wood working, typing, accounting) These are usually mostly self-instructional.

There are many home study courses suitable for motivated high school students. The National Home Study Council publishes a list of their accredited schools which teach courses including: use of computers, art, poetry writing, radio announcing, gemology, landscaping, and electronics.

Course Overview: Level Two

(grades 3–5, ages 8–11)

Drops of Nectar

Prabhupāda: They're simply taught Sanskrit and English.

Professor: Nothing else?

Prabhupāda: Nothing else. Later on, little geometry, geography, mathematics. They're not meant for outside work. They're meant for as soon as they learn Sanskrit and English, they'll read these books. (Room Conversation, Paris, August 13, 1973)

Jadadīśa: Should the children learn Sanskrit grammar?

Prabhupāda: Oh, yes. A little grammar—*sandhi, samāsa*. In Sanskrit there are many compound words. They must learn how to divide them. One word may be complete; one may be joined. They must know how the words are separated and how they are combined. That is essential—*sandhi, samāsa*.... In our books we have explained *sandhi* and *samāsa*.... *Pāṇḍavāḥ* and *ca* become *pāṇḍavāś ca*. *Caiva*. The vowels "a" and "e" mixed together become "ai." In this way you can explain.... Study thoroughly and then explain. (Room Conversation, Dallas, March 4, 1975)

Students can expect approximately 1/2 hour to 3 hours of independent or home work each week.

Kṛṣṇa Consciousness

Multilevel Organization

Teaching Aims:

Students memorize all the *Bhagavad-gītā* verses, Sanskrit and English or continue reinforcing "key" verses. They continue chanting

the *Śrī Īsopaniṣad*, *Upadeśāmṛta*, and *Brahma-Saṁhītā*.

On major and minor *Vaiṣṇava* festivals, students have relevant activities and projects.

Study of basic philosophy continues through group discussion, composition and speaking.

Students should know all the *Kṛṣṇa* book stories, and sit quietly and attentively during the morning program class, being able to remember some of the main points. Students can start to develop an enthusiastic love for *Bhāgavatam* stories and philosophy.

Students who've mastered the Sanskrit alphabet, now learn vowel *sandhi*, simple noun and verb endings and an introduction to grammar.

Teaching Method:

By this time, some students will have finished the "key" *śloka*s of *Bhagavad-gītā*. They can then progress through the entire *Gītā*, using the same memorizing techniques taught in level one. New students who have no background in memorizing Sanskrit verses may study only the "key" *śloka*s at this level. Many students have developed their own style for memorizing which the teacher can respect unless the student is having great difficulty.

Students still enjoy "acting out" verses, as described in level one. This occasional group activity is very helpful. In addition, students continue to need regular review of all the verses they've memorized. When each student is working at his own pace, and each is working in a different section of the *Gītā*, it is impossible to review just the verses that "the class is studying." The class can chant one chapter a

week (or one chapter in two weeks for the few that are very long), starting with chapter one. You may wish all levels in a small school to chant the same chapter at the same time, but they can not generally chant in the same room, as the good readers in this level can go so much faster than the beginners. It continues to be helpful if the students have papers that contain only the Sanskrit and English verses, so they won't have to leaf through pages of a book.

Another method is to continue the level one program of chanting one key verse a week as a group. These students can continue chanting *Śrī Īsopaniṣad*, *Upadeśāmṛta*, and *Brahma-Samhītā* on the days that they don't chant the *Gītā* chapter. With this method, you may prefer to chant all the key verses once a week instead of a chapter. This can take about 10–20 minutes and is an ideal assembly program before starting academic classes. At this level, the students are simply memorizing these scriptures, and there is no formal discussion of the purports. Of course, the students will hear some of these verses referred to in the morning *Bhāgavatam* class. In addition, the teacher can, whenever appropriate, cite a section of the children's memorization lessons to illustrate a point, whether during a lesson, or in a casual discussion with an individual student.

There can be some program of studying *Gītā* purports at this level, if possible, especially if the school does not require attendance at the morning *Bhāgavatam* class. The minimum program is to discuss some of the purports in the chapter that is recited that week by the entire group. The students can be involved, either in answering questions, repeating what they heard from the purport or the teacher, illustrating a point with a drawing, or dramatizing some part of the chapter.

Find some time to read from *Kṛṣṇa* book—during *prasādam*, after *japa*, or during extra time in the class schedule. Read everything, including the philosophy. After a particularly difficult passage, stop and give a brief explanation. Ask students simple questions every one to three paragraphs, such as, “Who is talking?”

to keep their attention. Have children's versions of the stories in the *Kṛṣṇa* books and the *Bhāgavatam* available in a library for outside reading. Or, instead of reading *Kṛṣṇa* book to the children, play tape recordings of such readings. After finishing *Kṛṣṇa* book, play similar tapes of other *Bhāgavatam* or *Caitanya Caritāmṛta* stories, then return to *Kṛṣṇa* book.

In the morning *Bhāgavatam* class, don't allow the students to color or become distracted in any way. Encourage students to take notes. The teacher can periodically scan these notes. (If students are at a loss as to what to write about in composition class, the teacher can suggest looking through *Bhāgavatam* notes for ideas.) At the first available opportunity, ask one-three students to tell something they remembered from the class. Make sure each child is asked at least once every two weeks. What is perhaps most important is that the teacher is genuinely involved in the class himself, listening to and enjoying the transcendental philosophy.

The students' involvement in festivals becomes more mature. On minor festival days, the teacher can read a brief selection about the personality or event. A subscription to “Daily Devotions” (from Kelilatitā Devī Dāsī of the Berkeley, CA temple) will save the teacher the research time. Some students can briefly recount what they remember from the reading. This reading can be done in the temple as part of the morning program (if all the students attend), or after *mantra* recital as part of the assembly. The teacher can incorporate the festival into the academic program by having the students draw an illustration of a relevant pastime for drawing class, or write about the personality for composition class. Students with a reading class scheduled on that day could read a section about the festival instead of their regular selections. This blending of the students' *Kṛṣṇa* consciousness with their academics is ideal, but some teachers with many students and a hectic schedule may prefer to follow their regular program on the minor festival days.



The students feel enthused by discussing the philosophy of Kṛṣṇa consciousness.

On major holidays, at least one or two classes can be set aside for a group activity related to the festival. Festivals such as Gaura Pūrṇimā and Janmāṣṭamī, require an entire day of special activities. Some schools may prefer to close for the biggest festivals. If so, it is important that the children be completely, happily, and appropriately engaged in helping with the festival. If the local temple is having special activities, students in this level can help to decorate the temple, to cook in the kitchen (under careful supervision), to go on *harināma saṅkīrtana*, or to help clean the temple. The children love to do such devotional service, seeing it as a break from their routine, rather than “work.” In school, especially if the festival is not such as to demand an entire day of special activities, it is best if the projects and programs are somewhat linked to regular academic work.

Suppose you decide to have one special class for Lord Vāmana’s appearance day. Your students have their regular *mantra* assembly and a special reading. There are three regular

classes, such as mathematics, geography, and reading where the students work individually, as usual. You then have one group language arts class where the students write a short composition about Lord Vāmana (based on the reading or their own knowledge). This is proofread and corrected, primarily by the student, with the teacher doing a final check. The student can then use this for a card to Vāmanadeva, a poster to decorate, or a simple, illustrated composition. If you have two special classes, one can be used for the composition, and another to decorate it or turn it into a poster. It is very exciting to have a central area with crayons, colored pens and pencils, pictures from magazines, colored paper, glue, scissors, paint, and perhaps some fancy items such as crepe paper, tissue paper, cellophane, and metallic paper.

Other ideas for special classes include appropriate videos, students having a simple dramatization, *harināma saṅkīrtana* around the school or temple property, a field trip to gather flowers and leaves to decorate the classroom

Computer Pros and Cons

by Śrī Rāma Dāsa

Evidence that computer aided learning has a valuable place in the classroom is strong. Computers have been used successfully to add new dimensions to the academic learning experience, to support overworked teachers, or simply to automate efficiently some of the daily routine. Classroom use of computers falls into three areas:

1) **Interactive Teaching**—using the computer to present information, elicit a response from the student, evaluate the response, give feedback, select new material to present, etc. However, when computers are used only for drill and practice, it is often called “electronic page turning” —the value of which is questioned by many educators.

2) **Useful Skills**—such as using a word processor for writing assignments.

3) **Computer Literacy**—having a basic idea what makes computers run, what they can do, and how to use them.

Good interactive teaching programs work by providing a high degree of response to the actions of the student. They increase the sense of accomplishment by quickly reinforcing successful learning. In an ironic sort of way, this can increase the amount of “personal” attention each student gets.

Concern that computers will foster a generation of children that are “computer dependent” does not have much to do with the actual issues of learning. When calculators first became widely

available, there was fear that they would create lazy math students. Indeed, if they were used as a replacement for learning arithmetic there would be serious problems. But when the basic computational and problem solving skills are learned, calculators are great tools for increasing output in computation intensive work. Beyond calculators, personal computers have created a revolution in the fields of finance and engineering, etc.

Likewise, word-processors have provided fantastic facility for writers. Personally, I rather doubt I would have been able to expend the time necessary to write articles or edit publications five years ago, at least without the aid of a decent secretary. Most writers proofread and edit

or school altar, clay sculptures about the festival, games such as tape the earth (balloon) on Varāha (played like pin the tail on the donkey) or Hanumān searching for Sītā (played like hide and seek).

For the very major festivals, whatever you may do on the actual day, it is nice to have the festival as the “theme” for the month. For example, during the month of Rathayātrā, the classroom can be decorated with pictures of Jagannātha, Baladeva and Subhadrā, and the students can have special readings about Rathayātrā. Students love these long-term special projects. The students can make small carts out of shoe boxes and colored paper.

When it’s done, they glue a picture of Jagannātha in the front. The carts can have cardboard wheels with plastic rods for axles, pulled with string ropes. The students can take them home after Rathayātrā.

An example of a long-term Gaura Pūrṇimā project is a simple diorama. Inside a shoe box students can make Playdoh figures of Mother Śacī holding baby Nimāi. The background can be made of construction paper, cotton for clouds, etc. Such a project can be worked on when other lessons are done, during play time, or as it can be worked into the schedule. If you like such long-term projects, plan on doing 1-4 during the school year.

their work again and again to make sure that they've conveyed the desired message to their audience. Computers do quite a good job diminishing the drudgery of tedious or repetitive tasks.

However, dependency could be a real problem of its own. Would the children only write if they had a word-processor, or try to balance the budget only with the help of a spreadsheet? The entry of computers into the mainstream of everyday life is somewhat similar to the introduction of the automobile eighty or so years ago. We know that there is no real need for cars, but the need is created artificially and then society organizes itself around the new technology. Even knowing this, we need not become a religious aberration, blindly shunning the modern world. But we must be careful to teach utility, not dependency.

Computers gain their unique utility in the classroom because of two phenomena: the computer's ability to be programmed to give the student the immediate fruits of his actions, and the user's sense of power and control over the machine. These two processes are considered desirable by modern educators, but they (especially the latter) may be incompatible with the mindset of the aspiring transcendentalist.

Highly interactive computer programs are heavy on fruitive rewards for successful work. Visual displays, messages, etc. are extremely effective motivators. There need be little doubt that these features work well in achieving their intended purposes and are not unlike some of the motivations we use in our writing program (such as instilling a sense of transcendental accomplishment by

"publishing" the children's work).

The power phenomenon, however, has the most potential for abuse. It can be likened to a teenager's infatuation with a souped-up car. Children, just like adult "hackers," can become addicted to computing for its own sake. The sense of power, which reinforces accomplishment, is the same force of maya which keeps the jiva in illusion life after life.

This leaves us with the question of how much of this kind of motivation is desirable in gurukula education and how to utilize it without fostering over-dependence and fruitive mentality. "Utility is the principle," but we also go by "simple living and high thinking." Some Kṛṣṇa conscious common sense is required here. ▢

Sanskrit is described at the end of this chapter under "Second Language."

Materials Used:

Kṛṣṇa Book, *Śrīmad-Bhāgavatam*, notebooks and pencils, crayons or colored pencils, arts and crafts material. Teachers who have no experience designing simple crafts for young children, or who desire to get some more ideas, can find many books of suggestions. The Sycamore Tree publishes many such books.

Songs for festival days can often be found in the *Vaiṣṇava Song Book*. In addition, many devotees (Mṛgākṣī, Bhāvatārīṇī, Jāminī, and others) have written English songs about

various pastimes and personalities. These are available on tape and/or books, some of which come with directions for playing accompanying music. Tapes of *Bhāgavatam* readings, etc. are available from BBT, Krishna Productions, Padma Productions, and your local temple gift shop.

"Daily Devotions and Meditations" is published monthly by Kelīlalitā Devī Dāsī of the Berkeley, CA temple. It lists all festivals with related readings from Prabhupāda's books.

English

Multilevel Organization

Teaching Aims:

Students should improve their fluency, speed, vocabulary and comprehension in reading. In this level, students gradually progress from oral to silent reading. They begin to study the stories in Prabhupāda's books as independent work.

Cursive handwriting should become clear and natural for the student. All grammar study, including adjectives, adverbs, prepositions and all punctuation marks, are integrated with composition. Students regularly write descriptive and narrative paragraphs. They also write poetry, drama, and simple reports. Teachers emphasize proofreading and revision. Spelling is studied with a phonetic program.

Students learn how to research and organize information for a speech. They learn to give a clear, interesting presentation.

Students learn typing at the computer keyboard. Once they are proficient, they learn word processing, completing some assignments on the computer.

Teaching Method:

Spelling, grammar, and composition classes can be scheduled so that all students are working on the same subject but at different levels. For reading instruction, students need individual oral reading time when the other students have different subjects. Silent reading can be assigned as independent or home work at approximately age nine (grade 4).

Many spelling series work well in an individualized classroom. All students can have spelling class simultaneously. It is wise to have a multilevel classroom for spelling, rather than a totally individualized one, if there are more than six students in this level. (Please refer to chapter 6, "classroom organization" if you have any question about the difference. Children can still be placed according to their ability, but

they need to keep pace with a group, however small and diverse in age.) The reason is that usually one third of the students will need a spelling test during a particular class, and it is very difficult to administer more than three tests at one time. Therefore, students of close ability can work on the same lessons, even if that means that an incoming student will "skip" some lessons to be even with his group.

For example, in many spelling books, each lesson, or unit, has four pages of work plus a written test. By following the lesson, students of varying abilities learn how to spell the words being studied. Have two spelling classes a week. In each class, each student must complete either two pages in the book or one page and a test. (Sometimes the student will complete the last page of a unit and then take the test during the class; sometimes he will take the test from the unit he finished during the previous class and then complete the first page of the next unit.) Grades can only be given for the written test, rather than also grading the textbook lessons. Words missed can be studied. The teacher's editions are useful for the answers, especially in the higher grades. The rest of the teaching suggestions are largely unnecessary.

How to give three tests at once? Say, "Group one—rice. We ate beans and rice. Rice. Group two—government. America has a democratic government. Government. Group three—had. He had a puri. Had. Group one—..." If you speak quickly, the students in the first group will just be finishing with the last word by the time you get to the next one.

Two notes of caution are in order when having the students work primarily on their own out of the text, with teacher help only when there is difficulty—the students need about two weeks to become used to a new textbook, and will therefore need extra help from the teacher or other student when using the first book from any publisher. (In Macmillan's series this is also true when moving from the second grade book to the third grade book,

which is quite different. Books 3-8 have the same format.) The other problem is philosophical bias. Some units may cover words with which the devotee children won't be culturally familiar, such as sports terms. You may either spend time explaining each word several times throughout the unit, or omit that unit. The writing sections in the Macmillan series always dictate the subject matter of the brief compositions that should include that week's spelling words. Students can be told that they can use the books's suggestions if they have no ideas, but that they are welcome to write about any topic they want, as long as the basic instruction is followed. It is often helpful to suggest Kṛṣṇa conscious substitutions for the student who cannot think of anything about which to write. It is better to use a spelling text such as Rod and Staff's, that concentrates on spelling, not assigning compositions.

It can justifiably be argued that spelling can be taught without textbooks. Such a program is given in *How to Teach Spelling* by Educators Publishing Service. It has corresponding workbooks, but the methods are complex. It is also difficult to understand how to use the students' and teachers' editions together.

That is not to say that spelling lessons should be confined to the text, no matter how the classroom is structured! Students have one major spelling challenge—to spell words they know and want to use in their writing. By all means, encourage students to invent spellings in their rough drafts! Never, never criticize a student's spelling on a rough draft, although you need to point out misspellings after the student has done his own proofreading. We don't want students to stick to only "safe" words they are sure they can spell. They need to increase their writing vocabulary, and this is the only way to do it. For the finished copy of all major compositions, spelling can be included in the grade or evaluation, or alternately, a separate spelling grade can be given. Words that a particular student chronically misspells can generate a special spelling word list for individual study.

Some students have difficulty copying words correctly and will misspell words they copy from the board or a book. Whether this is due to laziness, poor training, or a weakness in understanding visual instructions (not a physical eye problem, which should be ruled out first), the teacher cannot tolerate this at this level. Students must always fix words they have copied incorrectly, even if they must work during break time, or after regular classes are over. A little insistence will quickly help the student to become aware!

There are several ways to teach an individualized or multilevel combined grammar and composition course. We can briefly mention that composition is easier to teach multilevel than is grammar. The same assignment can be given to all the students, with different children writing pieces of varying length and complexity. When composition assignments are included in the grammar course, as they generally are, then the students can work on them in the same manner as their grammar lessons.

The first method is simply to have the students work in textbooks at their own place, with the teacher helping individuals when they have difficulty. The teacher needs to set minimum standards for each student to complete during that class or that week. Texts that are ideal for this type of program are Christian Light, *Writing Strands*, and ISKCON's *Language Arts* series. The latter requires a teacher with enough knowledge and experience of teaching English to adapt the text considerably. Even with such a program, the teacher will want to occasionally have special classes, perhaps on festival days, when all students write together.

The next method is to have all students work on the same areas of English, but at different levels. *Writing Rainbow* can be used for this purpose. The teacher has the teacher's edition of grades 3, 4, and 5, which basically cover the same topics. She decides to use the lesson guide from one of these books for a particular class, and the lesson guide from another level for another class. English writing is not really

the step-by-step process that is mathematics or phonics. It is perfectly fine for a third grade student to understand fifth grade nouns, and yet write third grade sentences! Written work can be assigned from *Writing Rainbow's* student papers, corresponding lessons in ISKCON's texts, or from the teacher's creativity, according to the directions in the teacher's edition.

Although this concept approach will work for most of the year, some topics are taught only at certain grade levels. The teacher can set aside two months where different groups work on different projects. This probably needs to be multilevel, rather than individualized.

Grammar can also be taught in ten minutes of each English class as a group, with the rest of each class devoted to individual work in composition. For this program, *Daily Grams* for fourth and fifth grade, from Isha, is ideal. Transfer the book to transparencies and use them on the overhead projector, or write the lessons on the board. After the daily grammar lesson, *Writing Strands* for each grade level is designed for individual use. (There is no harm with using the same *Daily Grams* book for three years for these students.)

If the teacher is using a unit approach in general, such as Konos, all written assignments will be based around a concept, but with students doing individualized work. This particular program needs supplementing with some grammar lessons.

Finally, we need to consider reading. The ISKCON textbooks for fourth and fifth grade have reading selections with comprehension questions and related essays. The "write from memory" selections in the third grade text should be omitted. No matter what method of teaching is used, the stories in these two levels are excellent for silent reading. If you don't use these, the teacher needs to assign silent reading material, and then have students give oral or written book reports (or story reports). Starting in fourth grade, we highly recommend

that all students, unless they are having great difficulty with reading, start reading Prabhupāda's books. This is described in detail in the "whole classroom" section of fourth grade, reading. In addition, all students need an oral reading class at least once a week. This is the hardest part of multilevel teaching. When one group of students is reading, the rest can have independent work—logic, map skills, memorizing *Gītā* verses, etc. Please see the sample schedules in appendix E for suggestions. Multilevel rather than individualized groupings are essential for oral reading if there are more than four students. In a home school, however, even if the parents have six children, they could schedule oral reading time throughout the day and week, avoiding this problem. Please see the "whole classroom" sections on reading for grade level suggestions.

It is possible to have several levels read together, alternating the level of reading difficulty. Extra supplementary reading material suitable for the students should be available in the classroom or easily accessible in another part of the school.

Students in this level with serious reading difficulties can be handled separately if the class is small, or can work with the level one group until they are proficient. Such students include those learning English as a second language, transfer students who had "look-say" training in another school, those who started school at a late age, and those with learning problems or physical problems, such as poor hearing.

Speaking class can be held once a week, as a group. Each student should have 5-7 minutes to speak. If you have a small group, the teacher can give instruction and feedback before and after the students' speeches. If the group is so large that their speaking takes up a whole class, every third class can be devoted to instruction and example. If the teacher doesn't have much confidence or experience with public speaking, it is acceptable to follow the same program as level one, except expecting the students to have a more mature and

organized flow of ideas. Teachers who have some speaking experience, or who wish to have a more challenging program, can use the level three program here. (See the “whole classroom” program, grade 6, for specific guidelines.) Students can have a week to prepare a speech, generally on a topic of their choice. They should not read their speech, but may refer to notes.

Considerations for Each Grade, 3-5/Whole Classroom

Grade 3

Subject: Reading

Teaching Aims:

Further improvement in fluency, speed, vocabulary and comprehension. By the end of this year, the students will be ready to read Prabhupāda’s books.

Teaching Method:

Students need at least one class a week where they read aloud with their teacher’s supervision. They can alternate reading from the standard McGuffey’s second reader and children’s Kṛṣṇa conscious books. In each class, spend at least one third of your reading class in discussion new vocabulary before the story, and the plot, style, theme and characters. If the students are competent readers they may read A Beka’s *Crossroads* and then *Paths to Follow* (or other appropriate basic readers) on their own, writing the answers to the questions at the end of each story. If the students are not fluent at reading aloud, then there can be a second reading class with the teacher every week.

Materials Used:

McGuffey’s Second Reader, A Beka’s *Crossroads* and *Paths to Follow*, the children’s books from Bala Books, and the *Children’s Kṛṣṇa Books* which were adapted by Parvatī Devī Dāsī Try to have extra reading material available.

Subject: Handwriting

Teaching Aims:

Excellent handwriting

Teaching Method:

All final drafts of written work can be done in cursive with students can be held responsible for the quality of their handwritten work. Because good handwriting is a difficult art to perfect, some time can be taken occasionally for all students to practice specific elements of cursive writing in order to be conscious of the ways in which they can improve. Of course, extra time can be allotted for students who have specific problems.

Materials Used:

A good handwriting textbook may be helpful to focus the students’ attention and give a proper example.

Publishers: D’Nealian style is from Scott Foresman, Palmer style is available from many sources, and Italic style is from Christian Teaching Materials or from Hewitt Research

Subject: Listening

Teaching Aims:

Students can consistently follow instructions upon hearing them once. In *Bhāgavatam* class, they can take notes, be able to ask intelligent questions, make thoughtful comments, and remember substantial portions of what they’ve heard.

Teaching Method:

Continue the second-grade program, gradually expecting more of the students as they mature. Encourage them to ask the speaker questions about things they don’t understand. The teacher can ask the students to explain philosophical points that were discussed in the class. If they have difficulty with specific topics, the teacher can point out that they could have asked for clarification from the speaker.

Subject: Grammar**Teaching Aims:**

Students learn use of the period, comma, question mark, apostrophe, and quotation marks; common contractions, such as can't, aren't, and doesn't; dictionary and index skills; alphabetization through the third letter; and to spell words they wish to use in their writing.

Teaching Method:

Follow the same criteria for selecting a textbook as in grade 2. The *Gurukula Language Arts* textbooks at this level are newer, more attractive, and easier to acquire and use. Because there are no teacher's editions, they require an expert teacher. It is worth it to go through HBJ's *English 2600* or *3200* course in order to become qualified to use these books. Please skip the "memory writing" in the third grade books. The students have already read these stories in the *Caitanya Readers*. You will need to supplement the *Gurukula* textbooks to provide a complete program. In some of the three 45 minute grammar classes each week, use workbooks such as MCP's *Following Directions, Getting the Main Idea, and Using References*. You may want to finish book 3A, then use a supplementary workbook, then finish 3B. Make sure the children use dictionaries, encyclopedias, and a thesaurus.

If your teacher doesn't feel qualified to use the ISKCON texts, CSI's *Writing Rainbow* is simple and excellent. With that text, you can have four grammar classes a week, as you'll not need a separate composition class. *Writing Rainbow* and ISKCON books can also be used together.

If you use a separate composition book, such as *Writing Strands*, you can have ten minutes of grammar practice three or four times a week at the beginning of composition class. Or, students may have one or two classes. In either case, these lessons should be simple, concentrating on basic knowledge and drill which is then applied in the composition work.

Materials Used:

Gurukula Language Arts Series, 3A-3C; MCP's Following Directions, Getting the Main Idea, and Using References; encyclopedia, thesaurus, and dictionaries. Possibly Christian Light's English Lightunits 300-310 or CSI's Writing Rainbow.

Daily Grams for fourth and fifth grade, Isha publishing of HBJ's *Basic Drills in English Skills, I* if you use another program for composition.

Subject: Composition**Teaching Aims:**

Students should be able to write short, original stories and poems as well as letters and one-paragraph essays. They should have a thorough understanding of the paragraph as a topic sentence with detail sentences contributing to the overall idea. At this level it is essential that students proofread and rewrite their work.

Teaching Method:

Students may already be doing some composition in their spelling books and a significant amount in their grammar classes if you are using the *Gurukula Language Arts* series or CSI's *Writing Rainbow*. However, many teachers like to supplement this with 10 minutes a day or 50 minutes a week specifically devoted to writing. With a once-a-week program, students have more time to develop their ideas but must often work on one project for several weeks.

The *Gurukula Language Arts Series* strongly recommends the use of a "free writing" period—and this is an idea teachers can seriously consider. A "free writing" time is usually a ten minute daily period in which students take out a special notebook and write freely about whatever may interest them that day: an experience, something they read, a philosophic realization, etc. Writing, like any skilled art, takes practice. The "free writing" period gives students an opportunity to get used to the writ-

ing experience, without having to be concerned about any of the constraints of form they will normally be thinking about for their regular class work. Teachers can periodically take a look at what students are writing and encourage them to develop particularly promising samples. Students are always in need of good ideas to write about for their regular compositions. This can be a method of generating good topics.

If possible, have your students learn typing. Many good computer typing programs are practically self-teaching and have greatly simplified the process. Just make sure their hands are positioned correctly, they aren't looking at the keyboard, and are sitting straight. Typing class can be a break or fun time activity in addition to being a regular program at least twice a week for 20 minutes each time.

Once a student can type about 35-40 words a minute, use typing class time to get them familiar with a word processor, on which they can then do their compositions.

See related article in appendix D titled, "Teaching Writing."

Materials Used:

Textbooks: *Gurukula Language Arts Series*, 3A-3C; *Flair* by Spice Company; *CSI's Writing Rainbow*, *Writing Strands*, NWI.

Computer programs for typing: *Mavis Beacon Teaches Typing* (very good), *Typing Tutor* or similar typing program.

Computer programs for word-processing: Microsoft Word, Word Perfect or WordStar or others. Probably best to use whatever the adults in the community use most.

Grade 4

Subject: Reading

Teaching Aims:

Students should increase their vocabulary and comprehension, absorb themselves in Prabhupāda's books and write plot summaries

as the beginning step to analyzing reading materials.

Teaching Method:

At this level, there is a major change in the reading program. In K-1, students work primarily on decoding the sounds of reading. In 2-3, the teacher helps students to comprehend the meaning, explicit and implicit, of the reading material. In the fourth grade, students take the comprehension process a step further by reading silently and then putting a plot summary into writing. This paves the way for the in-depth analysis of reading material that starts at the sixth grade level. In addition, students who have followed the reading program outlined here, now start reading Prabhupāda's books as part of their school work.

We advise that, until this level, students read orally for almost all reading classes, although they can also have access to a library where they may read silently. Most children, including those who started reading in first grade, can be able to handle silent reading assignments by the time they are 9 to 10 years old. However, if a student has great difficulty and/or is in a remedial reading program at this point, it would be wise to continue the "oral reading only" program until he becomes proficient. Some teachers may feel that students who struggle with composition because of poor reading should not have creative writing assignments which are included in the fourth grade reading program. However, even a reading group that must do all assignments orally in the presence of the teacher can write the summary according to the directions below. There is way to learn writing except by writing!

Students can first go through McGuffey's third reader in a read-aloud, supervised class once a week, where each story is discussed. After finishing this, they are ready for *Caitanya Caritāmṛta* excerpts. Use the guide in appendix C. At first, have the students read the selection aloud during their regular reading class, then write a five to seven sentence summary, with one or two sentences describing their con-

clusion (theme). These papers can have a proofread rough draft and finished paper, graded for reading comprehension, composition skills, grammar, spelling, and handwriting. After one or two classes where both the reading and writing are supervised by the teacher, assign each reading selection as the week's home or independent work. Allow students about two hours a week if done during āśrama time.

In addition, students can begin reading A Beka's *Frontiers to Explore* and *Liberty Tree* (or other appropriate basal readers with questions) aloud in a reading class and discussing the answers to the questions. This can be done individually or as a group. Therefore, two reading programs are proceeding on parallel lines: one is done independently, with silent reading and written comprehension work; the other is done orally with teacher supervision and oral comprehension discussion. Periodically, the two programs can be switched, with the *Caitanya Caritāmṛta* being read aloud and the A Beka material studied silently. This way, students are getting plenty of practice reading and analyzing both devotee and non-devotee materials in a variety of ways.

Materials Used:

McGuffey's Third Reader, *Caitanya Caritāmṛta*, and A Beka's *Frontiers to Explore* and *Liberty Tree*. Extra reading material should also be made available.

Subject: Listening

Teaching Aims:

Students should understand and follow directions after hearing them once. They can follow closely when a teacher or other student is reading or speaking, being able to not only repeat sentences but to ask and answer questions that show a thoughtful consideration of the subject. Students should be able to take notes during a class.

Teaching Method:

Continue the programs started in kindergarten for encouraging immediate following of instructions. Students also continue taking notes in *Bhāgavatam* class and answering questions afterward. Encourage students to ask questions and comment in class when appropriate. Students continue to be expected to remember something after discussing *Bhagavad-gītā* and are now being asked more questions that stimulate higher levels of thinking. For example, "What is the same and what is different about the instruction here to perform *aṣṭāṅga-yoga* and the instruction to perform one's duties while thinking of Kṛṣṇa?"

Teachers must learn about different types of questions, what kind of thinking they inspire, and when to use them. Discussions or question and answer periods based on this knowledge are an essential part of all reading, *Gītā*, social studies and (to a lesser extent at this level) science classes. If the teacher's editions in these areas have questions, use them but don't be limited by them.

Materials Used:

We can recommend two books which will help teachers understand the formulation of questions that help students think: *Classroom Questions: What Kinds?* thoroughly explains different kinds of questions, their uses and how to formulate them. A somewhat easier to use book in a workbook format, *Super Think* stresses how to convert simple recall questions into formats which encourage thinking and analysis. It also includes instructions for students on how to answer thinking questions.

Subject: Speaking

Teaching Aims:

Students should be able to speak on a topic that interests them for five minutes without fidgeting, repetition, "ands" or "umms." Students should stick to the topic, have some eye contact, and project their voice.

Teaching Method:

Same as first grade for teachers who aren't confident about their own speaking expertise; for teachers with public speaking experience, follow the sixth grade model.

Subject: Grammar**Teaching Aims:**

Students should be able to spell most words they wish to use; write letters and informal notes; develop dictionary and encyclopedia skills; be able to locate information; know the meaning and use of nouns, verbs, subjects and predicates, adjectives, and adverbs. They should know how to make the subject and verb agree in tense and number, how to be consistent in that regard within a paragraph or story, the principal parts of verbs and when to use them, the use of a period, comma, question and exclamation point, and a beginning understanding of quotation marks.

Teaching Method:

Follow the same program as in third grade, using the fourth grade grammar books.

Materials Used:

ISKCON's *Gurukula Language Arts* books 4A and 4B or CSI's *Writing Rainbow*, or a combination of these. To enhance and enrich your program, you can use *Grammar* from Spice Company.

You may continue to use *Daily Grams* for fourth and fifth grade even if your students went through them the year before. Or you may use HBJ's *Basic Drills in English Skills*, II. With either of these texts, you need a separate composition program.

Subject: Composition**Teaching Aims:**

It is most important that students learn how to write cohesive and concise paragraphs. In this grade, they start to write several paragraphs with unity of purpose and smooth transition of thought. Students write various forms

of poetry, letters and informal notes, stories and essays, instructions, and summaries. Most work must have a rough draft, be proof-read, and rewritten.

Teaching Method:

If you have any doubts about your ability to recognize and write clear, logical, and concise prose, study the materials listed below. Students will be writing in their spelling, reading, and grammar classes. However, if your English text doesn't provide at least one substantial composition class a week, you'll need a separate class. (See second and third grades.)

Materials Used:

Writing Rainbow or *Writing Strands*

The teacher can read *Language Arts in the Gurukula, A Teacher's Guide* by Bhūrijana Dāsa, the guidelines for evaluating prose and poetry from Christian Light's teacher training program, *Elements of Style* by Stunk and White, and *The Writer's Art* by Kilpatrik. For composition ideas beyond your English textbook, try *Flair* by Spice Publishers, and CSI's *Writing Rainbow*.

Grade 5**Subject: Reading****Teaching Aims:**

Increased fluency, speed, vocabulary, and comprehension.

Teaching Method:

The program started in fourth grade of one independent, silent reading assignment with written composition work and one oral class with teacher-directed oral comprehension is continued. Continue with the *Caitanya Caritāmṛta* selections, one per week. Use the numbered selections listed in appendix C. When you complete *Caitanya Caritāmṛta*, start the selections from *Śrīmad Bhāgavatam* in the same way.

For the other reading selection, you can use A Beka's *Liberty Tree*, followed by an English

translation of the *Pañca-Tantra*. After this, start McGuffey's Fourth Reader which they will be continued in the sixth grade.

See third and fourth grade for more information.

Materials Used:

Caitanya Caritāmṛta, *Śrīmad Bhāgavatam*, *Teacher's Guide for Language Arts*, A Beka's *Liberty Tree*, *Pañca Tantra*, *McGuffey's Fourth Reader*.

Subject: Grammar

Teaching Aims:

Students study the parts of sentences; kinds of sentences; plurals and possessives; homonyms, synonyms, antonyms, homophones and homographs; using the dictionary for word meanings; analysis and spelling; making an outline; and using study material: keys, tables, graphs, charts, legends, library file cards, indexes, tables of contents, reference materials, thesauruses and maps. They should be able to write or compile a simple bibliography. Students should also know how to spell the words they wish to use.

Teaching Method:

Continue following the program outlined in the third grade section, using fifth grade grammar textbooks (one to three 45 minute classes a week). If you use the ISKCON textbooks, you may want to supplement with MCP's workbooks, as described for the third grade.

With the ISKCON texts, you must supplement to teach research skills. By using a map skills workbook as part of the social studies program, the students do learn how to read charts, graphs, legends, and maps. However, some library work is also essential. This can be incorporated into your science class (Christian Light does this), composition class, and social studies class. (*Homelands of the World* has some research projects, but you will want to add more according to the guidelines given in fourth grade social studies.) Setting up your own library can be a great way to learn about

libraries and research. If you visit a local library, the librarian will be happy to give your students an introductory "course." You may find it helpful to have a workbook to aid in teaching research and library skills. World Book publishes inexpensive books about libraries and research, and many other publishers have workbooks on using references and gaining library skills.

Materials Used:

Gurukula Language Arts textbooks 5A and 5B; supplemented by MCP's "Facts and Details", book E; "Getting the Main Idea", book E; as well as library work; CSI's *Writing Rainbow* for fifth grade can be used alone or in combination with the ISKCON texts. If another program is used for composition, *Daily Grams* for fourth and fifth can also be used, or a skills book such as HBJ's *Basic Drills in English Skills*, III.

Subject: Composition

Teaching Aims:

Students write letters, stories, reports, poems, and plays. They can present an original play.

Teaching Method:

Much composition may be included in your English textbook, in which case there can be four or five 45 minute English classes a week. In addition, students' spelling, social studies, and science textbooks usually include some composition assignments. Many teachers, however, have a special composition class for 10 minutes a day or 45 minutes a week. See fourth grade instructions.

Materials Used:

Writing Rainbow or *Writing Strands*.

Mathematics

Multilevel Organization

Students learn the fundamental mathematical operations through an incremental approach. All students will find mathematics easy and interesting because new concepts are presented a little at a time and then constantly practiced. Concrete objects and manipulatives are used with students who are still having difficulty with abstractions, and to demonstrate new skills.

Teaching Method:

Most third grade students will benefit if they continue to work regularly with manipulatives. In this sense they actually have more in common with the level one students, and continue that program. Therefore, some schools may want third graders to work in the level one classroom for mathematics. However, emotionally, these students have more in common with level two, and may prefer to work with that group. At this level, students can work individually in texts that are coordinated with manipulatives. The most outstanding are Mortensen or Miquon. They are described in detail in the classroom sections for K-3.

The fourth and fifth grade students have two options. They can continue with a manipulative-based program (only with Mortensen, as Miquon doesn't go above third grade) or switch to an incremental approach. Of course, Miquon and Mortensen are somewhat incremental, as well. The major difference is whether the student regularly uses manipulatives. Students with a good mathematics foundation can be encouraged to move away from the manipulatives and into abstract thinking by age 9 or 10. Unfortunately, many students do not have such a background, and desperately need manipulative work. This can be done remedially, by having such a student work in a lower level in Mortensen or Miquon, or by having the student work at the appropriate level in Mortensen. Or it can be accomplished by supplementing a conventional grade level

text with Mortensen techniques. The text of choice for most students and for all classroom structures after third or fourth grade is definitely Saxon.

It can be noted that all the above texts—Mortensen, Miquon, and Saxon—are designed to allow the student to work primarily on his own and at his own pace. They are all ideal for an individualized classroom. It is easiest if the teacher has all students working on mathematics during the same class, using their respective books. Teachers can receive training in manipulative mathematics by attending workshops or watching videos from Mortensen, and most of all by applying it themselves!

Home schooling parents have another alternative. *Making Math Meaningful* is a manipulative-based program that requires much one-on-one instruction. A parent with a few children who doesn't want to use the above mentioned texts would find more satisfaction with this than a standard classroom mathematics text.

We really don't recommend the mathematics programs of the "big" mastery learning publishers—Basic Education, Alpha Omega, and Christian Light. The programs described above are just as self-instructional but much easier for the student and teacher to use and understand.

Considerations for Each Grade, 3-5/Whole Classroom

Grade 3

Subject: Arithmetic

Teaching Aims:

Students learn numeration systems, properties of one, 100 subtraction facts, problem solving analysis, units of measurement, graphs and charts, two-step problems, multiplication facts through 12, division facts through 9, distributive property of multiplication, Roman numerals through XII, reading and writing numbers to five places, simple fractions and equivalents.

Teaching Method: Concept

Many students still need work with concrete objects at this level. We therefore suggest that you continue to use an activity-based program. Follow the teacher's edition, without feeling obligated to do everything! Continue using manipulatives like Cuisinaire rods, particularly to introduce new concepts, or to "show" a difficult problem. Teach money with real money, measurement with real water and cups. As in second grade, individualize the instruction as much as possible. It is imperative that students memorize the multiplication table at this stage. Have the class recite the entire table 1-3 times a week for the entire year, reading it from their own study sheets or a chart at the front of the classroom. Test them regularly so that the tables become an automatic response. Practice with flashcards during spare time will also be useful. Actually, we do not recommend that students go on to fourth grade material until they have mastered the multiplication tables.

Materials Used:

Any activity-based third grade mathematics textbook, teacher's edition, supplementary work provided by the publisher, manipulatives (see kindergarten for a full description), and mathematics games and programs (see second grade). *Math in Stride*, Addison Wesley, is available internationally and has very little English in the students' books at this level. Please see grade one for a complete description. *Making Math Meaningful*, with its simple and inexpensive manipulative kit, is available from Cornerstone Curriculum Project. These texts are ideal for home schools and whole classroom structures. The Saxon third grade program is excellent for a whole classroom structure where a somewhat more "traditional" textbook is wanted.

The board of education also has materials available in its "Resource Catalog" to assist in the learning and testing of the tables.

Teaching Method: Mastery

Have students working at their own pace in a math "center." Please see first grade for a full description.

Materials used:

Miquon workbooks and teacher's guides or Mortensen. Grade 3 Mortensen books are: multiplication facts mastery 1-10, smiley face multiplication 1-3, smile face division 1-3, arithmetic level one 4-10, measurement level one 1-10, problem solving level one 5-10.

Grade 4

Subject: Arithmetic

Teaching Aims:

Students study numeration systems, subsets, Roman numerals through L, adding 4 numbers of 3 digits each, multiplication facts through 12, division facts through 9, multiplication of one-, two-, or three-digit numbers, division with a one-digit divisor, conventional and metric measurement, perimeter, area, and volume, simple averages, problem solving strategies, geometric concepts, and familiarity with a calculator.

Teaching Method: Standard or Incremental

You may follow any standard textbook, using the teacher's edition. Continue using manipulatives such as Cuisinaire rods, particularly to introduce new concepts, or to "show" a difficult problem. Teach money with real money, measurement with real water and cups. If students haven't memorized their multiplication tables, have those individuals recite the facts up to 12x12 once a week. Other students can recite them at least once a month. (very important!) As far as possible, individualize your program. At least divide the class into three groups according to ability, knowledge, and speed.

Important: Somewhere in the fourth through sixth grade range, most standard textbooks "waste" a year, teaching very little new material. Rather, the student slightly expands

what he's previously learned. For example, adding three four-digit numbers instead of two three-digit numbers. Often the teacher's editions will have an overview of what is covered each year, indicating what is new material and what is review. If not, get a "scope and sequence" from your publisher and study it to find out. If your publisher wastes fourth grade, you can save time and money by not using their text for this year. You can spend two to four weeks teaching the new material, then go on to the next year's book. This problem has been rectified in the Saxon books.

Materials Used:

Any standard fourth grade textbook with teacher's edition and supplementary materials such as skill drills and challenges. Use manipulatives (see kindergarten and first grade). Saxon *Math 54* is superior and highly recommended.

Teaching Method: Concept

Students with learning problems may need a more activity-based program.

Materials used:

Math in Stride, Addison-Wesley, is available for this level.

Grade 5

Subject: Arithmetic

Teaching Aims:

Students practice the four fundamental processes involving whole numbers and common fractions; study the set of the integers, and the associative and distributive properties; and learn to read and write numbers through the millions, common and decimal fractions, the numeration systems, non-negative rational numbers, Roman numerals to C, long division concepts, algorithms, simple decimals through hundredths, metric measurement, an extension of geometric concepts, tables, graphs, and scale drawings, percent, multiple-step verbal

problems, and how and when to use a calculator.

Teaching Method:

Use any good fifth grade textbook, following the teacher's edition and making use of whatever remedial and extension work the publisher provides (such as skill drills and challenges in Macmillan). Continue having each student work at his own pace or use several mathematics groups. Also continue using manipulatives such as Cuisinaire rods to show a new concept or explain a difficult problem. You may enrich mathematics (or help a slow learner) by using computer programs and mathematics games.

Special note: Most mathematics publishers "waste" one year in the fourth through sixth grade range by teaching almost nothing new. They only slightly expand the previous knowledge by increasing by one the number of numerals one adds or multiplies. In the Macmillan series, for example, by looking in the front of a newer edition of the teacher's manual, one discovers that the only new material covered in fifth grade involves about a month's work in fractions and decimals. You may, therefore, spend a month covering this new material and then directly start in the sixth grade book. Saxon publishes a book for this level which solves the problem and is highly recommended.

Continue drilling the multiplication tables at least once a month.

Materials Used:

A fifth grade textbook with teacher's edition and related supplementary materials, manipulatives like Cuisinaire rods and instructions for their use (or natural manipulates — see kindergarten and first grade), computer programs to teach mathematics, and the *Math Mouse* game. For average and above average students, Saxon's *Math 65* is recommended. For below average students, use his *Math 54*.

Social Studies

Multilevel Organization

Teaching Aims:

Increasing their map skills, students learn the difference between a globe and flat map; as well as latitude, and longitude. They study geography according to climatic and political regions. Using textbooks, films, and discussion, students learn about cultures, products, clothes, foods, animals, and types of shelters.

Students progress to more advanced logic. They classify shapes and words, identify patterns, and understand parts and whole.

Teaching Method:

The workbooks and textbooks we suggest for map skills and logic can be used individually by the students. The teacher will need to give assistance with new and difficult work. Older students can also tutor. For these texts, particularly if the students are working on their own, it is important for them to understand and correct their mistakes before they continue.

The Modern Curriculum Press geography texts we suggest for level two (and also sixth grade, which is part of level three) are meant for whole classroom use. They are recommended because they are primarily factual, with very little objectionable material, and because the teacher's editions are easy to use and understand. The texts themselves are quite interesting and informative. However, they are very difficult to use in a multilevel/individualized classroom. When using texts such as these, it is wise to separate the students into two groups (third and fourth grade; fifth and sixth grade). When one group works on the text, the other group can use the map skills and logic workbooks. Of course, using these texts as two year courses means that you'll usually have four groups—two at the beginning of each book, and two in the middle. You can then set aside one class for the third to fourth grade book. The first half of the class, the third graders read out loud, and the fourth graders

read silently. Then you switch. Written work can be assigned for independent or home work. The same method can be used for the fifth to sixth grade book. (While the level two teacher has the sixth grade students for geography, the level four teacher can teach the seventh and eighth grade students history.)

Alternatively, you can use the Steck-Vaughn geography skills series which are suitable for whole classroom or individualized study. In order to use their *World Geography and You* book in sixth grade, however, you would need to use the fifth and sixth grade books in grade five, or eliminate the sixth grade skill book. These books can be used once a week, students consulting with the teacher when they have difficulty.

Whatever main text you use, all students can also study geography as a group in an additional class. This special once a week class can also include level one and level three students (at least sixth graders.) For two to four weeks depending on the complexity, students learn the names and locations of the countries of a particular area—for example, South America. The easiest and most fun method is to have the students learn the geography songs from Audio memory. Play the tape and have the students sing along a few times during each class. For the complicated songs, such as Europe and Africa, students will need a written list of the countries. Plan to cover the world in a school year, repeating the process every year. The first year students can color and label a "blank" map, the second year they can draw their own map, and the third year they can create a three dimensional map showing land elevation. During the song and map class (or the map work can be assigned for home or independent work), students can watch a video about the area, or have a discussion about interesting historical or geographical information. This is not, of course, meant to be comprehensive, but simply to spark the students' interest as an important supplement to their workbooks and textbooks.

The students need practical experience reading real maps—at home or on field trips. They need some exposure to other cultures, whether by meeting people from other places, having supplementary reading, viewing films related to their studies, or writing letters to devotees that preach in the area they are studying. They need to be asked to apply logic in discussions—whether about geography or *Bhagavad-gītā*. Geography study that is limited to books is rarely useful and quickly forgotten.

Considerations for Each Grade, 3–5/Whole Classroom

Grade 3

Subject: Social Studies

Teaching Aims:

Students learn about seasons, day and night, and study their own country and the world grouped by region. For each region type (i.e. desert, northern forest, coastal) they study a representative region in their own country and one or two examples in other countries. Each study includes a population center, customs, religion, food, clothes, shelter, animals, and brief history. Students also learn about holidays, the difference between a globe and flat map, and latitude and longitude. (Many schools, at this level, teach children about their local community—its history, development, people who help, and the sources of local food and clothing.)

Teaching Method:

At this level, continue using a map skills workbook series to teach many practical skills not generally covered in social studies textbooks. This class can be about 15–20 minutes a week for a portion of the year. During this year, students get a general overview of the world's regions and people through what is primarily a geography study. Spend one 45 minute class a week reading and discussing the textbook. The teacher's edition will have many discussion exercises, to which you add a Kṛṣṇa

conscious perspective. If you cover one text in this year you will have to have two classes a week or move rather quickly. It is, however, quite appropriate to stretch one textbook over two years by spending more time making sure students understand the material thoroughly. You may assign workbook and textbook problems for homework (a nice way to introduce homework) or for a class assignment. Whenever possible, show films, read books, or take field trips to enhance the lessons.

You can further make geography relevant to these students by reading “Back to Godhead” or “ISKCON World Review” articles that deal with the place you are studying. Reading stories from *Prabhupāda Lilā* about the places to which Prabhupāda traveled and in which he preached is also interesting.

Materials Used:

Modern Curriculum Press's *The Earth* with accompanying workbook and teacher's edition is recommended, or use Steck Vaughn's *Lands at Home* (America only). Also use films and relevant books. Scholastic's *Success With Maps*, book C can also be used. Read over your entire teacher's edition before teaching these or any course. Plan lessons in advance. Be careful not to use textbooks that just supply stories about children in different countries rather than true geography.

Grade 4

Subject: Social Studies

Teaching Aims:

Students continue to study geographic or climatic regions of the world such as temperate climate regions, desert regions, cold regions, tropical regions, mountain regions, and coastal regions. Within each region students learn about customs and culture. Students also study the purpose of laws, and the use and reading of maps and globes. (Many schools teach state or local history at this level. This includes how the state relates to its region, nation, and the world.)

Teaching Method:

If you used MCP's *The Earth* in third grade, doing about half a lesson per week, you can continue the same program. Normally, the MCP social studies series covers American history during the fourth grade. While it might be good to give a simple overview of the local country's history now, we would like to suggest that a detailed study of it, based on a textbook, be put off until the seventh and eight grades. Then it can be studied from a Kṛṣṇa conscious point of view, rather than the very biased, patriotic views usually presented at this level. If this abbreviated program leaves you with extra time, we would like to suggest you spend it on improving the students' knowledge of general geography. Recent studies have shown that most adults are embarrassingly ignorant about basic geography facts (A substantial number of American adults cannot identify Canada and Mexico as the two countries bordering the U.S.) Students can be drilled on the location, names, capitals and major cities of countries and states. Make sure they know the different continents, major rivers, world landmarks and famous places. Many geography games can make this a pleasant task.

As enrichment, each child can be assigned a "research project" to discover how Kṛṣṇa consciousness is being spread in another part of the world. He can write to a devotee there, take notes from BTG, IWR, and ITV films, or try to interview devotees who visit his locality.

Continue spending 20 minutes per week on map skills.

Materials Used:

Modern Curriculum Press' *The Earth* with teacher's edition and workbook, or Steck Vaughn's *Regions of the World*. Scholastic's *Success With Maps*, book D is used as a supplement.

Subject: Logic**Teaching Aims:**

Same as third grade.

Teaching Method:

Same as third grade. At this point, most students can start book 2. Teachers should be able to do the work themselves before teaching the course.

Materials Used:

Critical Thinking Press and Software's *Building Thinking Skills* book 2. You need the detailed lesson plan book that includes the answers.

Grade 5**Subject: Social Studies — National/Regional Geography****Teaching Aims:**

Many non-devotee schools study their national history either in fourth or fifth grade. We prefer that students continue to study geography. Now they will learn about the planet by regions that are divided politically instead of according to climate. For each region, students learn about the people, customs, climate, and some history. Students can know, after finishing this course, where the major continents, countries and bodies of water are located. The course also covers basic facts about using maps and globes, and a study of the earth as a whole.

Teaching Method:

Plan to cover MCP's text in two years, having one 45 minute class a week, with an additional 15-60 minutes of home or independent work. Cover approximately half a lesson in each class, paying close attention to the suggestions in the teacher's edition. This will give plenty of time to answer students' questions. Relate each class with Kṛṣṇa consciousness. Give the students any relevant writing assignments mentioned in the teacher's edition, adding work in poetry or drama where applicable. Teachers should read over the book before starting the course, study one or more of the books recommended for composition teachers, be well-versed in *Vaiṣṇava* philoso-

phy, and be current in world events. Continue with a 20 minute a week class (until the book is finished — not the whole year) with a map skills workbook.

Please be aware that most social studies textbooks do a rather poor job of teaching the subject. In addition, all are more or less contaminated by subtle and gross references to philosophy that is contradictory to Kṛṣṇa consciousness. Please choose and use your text with care and much teacher direction.

Materials Used:

Modern Curriculum Press' *Homelands of the World* with teacher's edition and workbooks. (This book, for no explained reason, doesn't cover the Middle East. You may want to do some separate research to cover that.) or Steck Vaughn's *American Continents* and/or *Continents Overseas* and *Scholastic's Success With Maps*, book E. Use films and library books to enrich the program. Go on field trips to museums and historical locations when appropriate.

Science/Health

Multilevel Organization

Students use discovery, demonstrations, and field trips to study their local environment, the balance of nature, influence of the weather, electricity and magnets. Through discussion and projects, students continue to learn about nutrition, safety, hygiene, and elementary first aid.

Teaching Method:

The simplest approach for multilevel is mastery learning. Each student works in a (mostly) self-explanatory text at his own pace. Students who fall behind the teacher's minimal requirement of work can have homework assignments. It is necessary to have a science "center," which can be as simple as a cabinet and a table, where the students can find the materials for their demonstrations/experiments.

Considerations for Each Grade, 3-5/Whole Classroom

Grade 3

Subject: Health & Safety

Teaching Aims:

Students should learn the correct names and simple functions of various parts of the body; simple first aid; how to balance their time with different kinds of service (mental, physical); prevention and control of disease; care of eyes and ears; health in relation to food, shelter, and clothing; and safety in the community.

Teaching Method:

See if your science series covers most of this material. If not, continue health class with the same format as first grade.

Materials Used:

A Beka's *Health, Safety and Manners*, book 3 if not already covered, third grade science text (Christian Light, *Aims*, or MCP recommended). For supplementary materials, Betty Luken's (available from Sycamore Tree) felt human body is excellent. Nasco carries many books and materials to help in this course.

Subject: Science

Teaching Aims:

Students study the atmosphere, earth motions, stars and moon, energy and its sources, sound, weather and climate, rocks and soil, how animals are useful to man, plants and animals of the desert and sea, life cycle of animals, common birds, trees, and flowers, conservation of plants and animals, magnets and electricity, and prominent men of modern science.

Teaching Method #1:

If you use MCP's *The Earth* for your social studies text, some of this material will be covered there. If not, check your social studies textbook to see if it covers the earth's motions and flora and fauna of various regions. In addition, continue the same program from first

grade of a weekly 45 minute class using a third grade science textbook. Continue doing experiments and real-life observation. If you live on or near a farm, for example, it will be very easy and natural to learn how animals serve man. Continue studying the skies.

Materials Used:

Third grade textbook: Christian Light, *Aims* or Modern Curriculum Press are recommended (Please see first grade for more details.) Stock your library with simple, purely factual science books for free reading. Harper and Row have a nice selection, as does Troll Publishers. Spice publishes *Probe* for supplementary activities.

Supplies for experiments/demonstrations.

Grade 4

Subject: Health & Safety

Teaching Aims:

Students learn about the body and its functions, care and proper use of the body (in Kṛṣṇa's service!), personal and mental hygiene (always think of Kṛṣṇa), principles of digestion, and good nutrition.

Teaching Method:

Much of this material can be covered in classes on science, *Bhagavad-gītā*, and *Bhāgavatam*. We don't recommend using a health textbook at this level because all we've seen are extremely polluting. If you find that some area is not covered sufficiently in another class, set aside time during science time and cover the material. You probably won't need more than four such classes during the year.

Materials Used:

(Other than what is used in the classes listed above) Films on the organs of the body, Betty Luken's felts of the human body (from Sycamore Tree). *Prevent* from Spice has some good ideas.

Subject: Science

Teaching Aims:

Students study their local environment, learn measuring systems, the balance of nature, classification systems, structure of plants, influence of weather, causes of seasons, solar system and the universe, oceans, climate, rocks and minerals, plants and seeds, insects, air and water pollution, "great scientists," and attempts to live in space.

Teaching Method:

Some of this is covered in *Bhāgavatam* and *Gītā* classes. In addition, use a fourth grade science text for one or two 45 minute classes a week. If you have one class, homework will be essential, although perhaps not every week. Keep your program practical, based on common-sense and real life experience. If you carefully study the goals at this level, you'll see that many of them can be achieved "naturally" if children live in the country or on a farm. Continue to study the skies using almanacs and ephemerides for reference.

Be careful about your textbook, as none will substantially conform to the Vedic version. Skip objectionable sections, or explain that the Vedas have a different point of view. If you are competent, you can explain borderline material from a Kṛṣṇa conscious perspective.

Materials Used:

Christian Light (has corresponding experiments and equipment), Modern Curriculum Press or *Aims*. *Probe* for a below-average class, and *Inquire* for average and above-average students, from Spice are good for supplementary activities.

Supplies for experiments/demonstrations.

Grade 5

Subject: Health & Safety

Teaching Aims:

Students learn elementary first aid, community health resources, about water supply and

sewage disposal, bicycle and water safety, care of the eyes, dental hygiene, nutrition and diet, facts about intoxication, and disease carrying insects and pests.

Teaching Method:

Check your science textbook where most of this will be covered. Of course, you'll need to do some research and possibly a field trip, to acquaint your students with the health care facilities in your community. Anything else that isn't taught in your science program can be added in a few special science classes. You can borrow films from the library or government agency and/or have a discussion and demonstration of the necessary skills.

Materials Used:

Fifth grade science textbook, films, and a first aid manual.

Subject: Science

Teaching Aims:

Students study how living things adapt; plants and their food; properties of air and water; chemical and force systems; time and seasons; molds and bacteria; trees; the sun and other heavenly bodies; "great scientists"; the use and control of electricity; magnetic fields; latitude and longitude; space and space explorations; and conservation.

Teaching Method:

Follow a fifth grade textbook with a teacher's edition. All science textbooks, however, are at different degrees of variance from the Vedic point of view. Try to explain apparent contradictions if you are knowledgeable about Vedic science. Otherwise just mention that the Vedic version is different or skip the troublesome material — it will be covered in high school.

Keep your science program based on common sense and observation. In other words, instead of limiting the study of astronomy to a textbook, get an almanac and ephemeris and look at the sky on the way to *marigala-ārati*.

Grow trees, plants, and molds. If your science textbook doesn't include such activities, they can be added. Films and library books are useful and sometimes essential for some research projects.

Materials Used:

Christian Light's Lightunits 501-510 (published as a book) with corresponding teacher's guide along with core unit of experiment materials, or Modern Curriculum Press' fifth grade textbook with teacher's guide, or *Aims. Inquire* from Spice has many good ideas for experiments and enrichment activities. Science films, factual books, and an encyclopedia are also needed.

Supplies for experiments/demonstrations.

Second Language

Multilevel Organization

Subject: Sanskrit

Teaching Aims:

Recognition of all Sanskrit letters, vowel abbreviation, and consonant conjuncts. Students should be able to transliterate the *Devanāgarī*. They also learn vowel and consonant sandhi, simple noun and verb endings, and develop a simple vocabulary. They should be able to recognize various types of words.

Teaching Method:

By using the self-instructional cassette course one eliminates the need for an experienced teacher. The teacher can learn with the students, going a little ahead of them. The only difficult memorization is the vocabulary.

Materials Used:

Complete course of *Sanskrit by Cassette*, part one, from the American Sanskrit Institute or *Agrāhya's Beginner Course*, complete. (teachers who are inexperienced with Sanskrit will find *Agrāhya's* course difficult.)

or

Subject: English as a Second Language

Teaching Aims:

Students should be able to understand and speak English, reading and writing no more than one year below the ability of a native born English speaker at their grade level.

Teaching Method:

If we are teaching English to a student who has moved to an English speaking country, it is best to use phonics rather than linguistics which depends on prior knowledge of spoken English. With phonics the student can learn to speak and read simultaneously. By immersing the student in a total English environment, he will learn quickly. Because such a student cannot at first read English at grade level, courses that demand such proficiency, such as Science and geography, can be deferred. Instead, the student should have extra English classes in all areas—spelling, grammar, reading, etc.

When English is taught in a country where it is not the native language, the fastest method is to artificially immerse the student in English at least while in school. All courses are taught in English, at least for two years, and then English and the native language are taught side by side.

Materials Used:

Any good phonics program, especially if it includes audio cassettes and songs.

Enrichment

Multilevel Organization

Subject: Typing

Teaching Aims:

Students should be able to locate all keys by touch, aiming for 45 words a minute.

Teaching Method: Computers

If the school has computers, use one of the programs listed below at least 30 minutes a week per child. If you don't have enough computers and you want to have all the children practice at once, use regular typewriters also and have the students take turns on the computer. Encourage the students to practice during their free time or when they finish their lessons. Make sure students sit straight with feet flat on the floor and that they don't look at the keyboard. The best way to insure that they don't look at the keyboard is to cover the key-caps with tape or Liquid Paper. Then put a keyboard chart on the wall in front of the student.

Materials Used:

Mavis Beacon Teaches Typing (very good), Typing Tutor, or a similar program.

Teaching Method: Typewriter

Use regular typewriters and any good standard typing textbook.

Subject: Art

Teaching Aims:

Students should be able to draw three-dimensional shapes realistically. They can also be introduced to techniques that help them to "see" accurately.

Teaching Method:

Once a week, have a formal drawing class. The specific lessons covered will depend on the learning speed of the particular class. You may want to incorporate drawing techniques from several "schools of thought." For example, Bob Jones' *Drawing Textbook* has lesson plans that include gesture and contour drawing. For the perspective lessons, use McIntyre's program. By having some variety, students with different kinds of ability feel encouraged.

Materials Used:

McIntyre's *Drawing Textbook*. Read the introduction, draw the work yourself with the class, and follow the directions given there to the teacher. *Drawing with Children*, by Mona Brooks, gives excellent guidance for the drawing and art teacher.

**Considerations for Each Grade,
3-5/Whole Classroom****Grade 5****Subject: Word Processing****Teaching Aims:**

Students become familiar with a word processing program and produce at least some of their written assignments using it.

Teaching Method:

Note: Students can start this course as soon as they can type 45 words per minute, regardless of grade level. Please see the typing sections in grades 2 and 3. If a student enters school at a higher grade level without previous typing instruction, that can be given first.

All word processing software comes with documentation which can be used by both teacher and student. Many programs have tutorials which are worked through on the computer. The essential element is time to use the computer and become familiar with the program. In order for students to begin using word-processing for their composition work, only the most rudimentary functions of the word-processing program need be learned. Even the basics are enough to greatly ease their writing and revising process.

Ideally, the teacher can use the same software to teach word processing that he per-

sonally uses for his own writing. However, students can learn how to use any program that is also widely used in ISKCON and the business world. In some cases, this may necessitate the teacher learning another program as well.

The time to learn how to use a word-processor can, at first, be the same time allotted for typing. Students can also work on the computer when they finish a lesson or have other free time, as well. Initially, there is no harm in spending some of composition time learning word-processing. Once the software is understood well enough to use (one to three weeks at the most), the student can have access to a computer in order to write his various assignments. Don't expect mastery of the software, or demand anything close to it, before the student is allowed to actually use it for his work. Rather, require that certain written work, or a certain number of assignments, be done on the computer so that the students can practice. Of course, once they see the advantages, it may be difficult to have them write anything by hand. The decision about how much will be done on computer will be determined by general school policy about computer and handwriting proficiency and by how much access each student has to a computer.

To insure that pre-writing and proofreading are still taking place, have the students print out one or more of their rough drafts in addition to their finished draft. Of course, teachers can be going over rough drafts with students to help them plan improvements.

Materials Used:

A computer, printer, word processing program such as Word Perfect, Microsoft Word, or WordStar and written documentation and/or tutorial.

Course Overview: Level Three (grades 6–8, ages 11–14)

Drops of Nectar

Hayagrīva: All right. Arithmetic should be taught?

Prabhupāda: Arithmetic? Yes. That is necessary.

Hayagrīva: What about any history? World history or American history or American literature or English literature?

Prabhupāda: American history. That's all. They are Americans. They should learn American history. Don't bother much.

Hayagrīva: Any Indian history?

Prabhupāda: Indian history, that... *Bhāgavata* is all right.

Hayagrīva: *Śrīmad-Bhāgavatam*?

Prabhupāda: That Kurukṣetra battle. That's all. And there are many other stories in the *Bhāgavatam*. They are all historical.

Hayagrīva: What about literatures? When they get older, of course. This would be for when they are older.

Prabhupāda: Literature, we have got so many. *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*.

Hayagrīva: Any English literature, American literature, English literature?

Prabhupāda: Yes. Any... Some of the English literature, recognized.

Hayagrīva: Any of the sciences at all?

Prabhupāda: I don't think we require any science. What do you think?

Hayagrīva: Biology?

Kīrtanānanda: No.

Hayagrīva: Geology, zoology, astronomy.

Prabhupāda: Biology, you can teach them the evolution of the species from Padma-Purāṇa, 8,400,000's, one after another. Yes.

Hayagrīva: What about astronomy? Anything like that? No. Okay. Any animal husbandry they can learn out there. Animal husbandry they will learn...

Prabhupāda: That they will learn practically, cow keeping.

Hayagrīva: At what age should they be taught to cook?

Prabhupāda: After twelve years.

Hayagrīva: After twelve. And you think they can be taught typing, for instance? A skill like typing and how to use typewriter?

Prabhupāda: Does it require all? Well, just this knowledge is required.

Kīrtanānanda: Whatever is practical.

Hayagrīva: And the only other... Oh, how old should they be before deity worship, they do deity worship?

Prabhupāda: Just after ten years.

Hayagrīva: After ten years? Then they can do deity worship?

Prabhupāda: Yes.

Hayagrīva: That's Rādhā-Kṛṣṇa deity worship.

Prabhupāda: Any deity. Or worship Rādhā-Kṛṣṇa.

Hayagrīva: Well, the boys are keeping deities now, aren't they?

Kīrtanānanda: Yes.

Hayagrīva: He said after ten.

Prabhupāda: No, they are keeping as plaything now, not they are regularly worshipping.

Kīrtanānanda: He means in the temple they can officiate, do *āratī* and things...

Prabhupāda: Yes.

(Discussion, Boston, December 24, 1969)

Please accept my blessings. I beg to acknowledge receipt of your letter from Dallas School dated December 26, 1972, along with examples of the children's classwork. Thank you very much for allowing me to see the nice progress being made by our future preachers. I think everything is going on there nicely, and the children are learning in the proper line. So far geography and history are concerned, you may teach geography as it is, there is no harm to getting knowledge

about our material earth planet, even up to learning all of the countries and places, names, landscape, production, natural resources, climates, oceans, deserts, everything should be there. Kṛṣṇa consciousness devotees shall not be known as fools. All of you nice boys and girls have had that kind of education, and you are preaching now Kṛṣṇa consciousness in its pure form, so there is no hindrance for learning such things, just as you have also learned them as child. So teach them in this way, exactly as you have also been taught geography, history and other things. So far history is concerned, we shall not teach the history as Darwin has given, but there is no harm to learn what is the history of your country, just like Washington was the first president, and after him came so-and-so, like that. If the modern historians have altered the story of history to fit their own view of things, that can be avoided, anything like opinion and speculation, but the bare facts as much as we know them may be learned by the young children, there is no harm. (Letter to Dinatāriṇī Dāsī, January 4, 1973)

Students should expect approximately 45 minutes to an hour and an half of independent or home work each day.

Kṛṣṇa consciousness

Multilevel Organization

Teaching Aims:

Above average students can go through the entire *Bhagavad-gītā*, memorizing all verses, Sanskrit and English or average students can continue with just key verses.

Recitation of *Śrī Īsopaniṣad*, *Upadeśāmṛta*, and *Brahma Saṁhitā* is continued.

Students study Sanskrit verb conjugations, noun bases and endings, plus pronouns, adjectives, and adverbs. For students who've already completed the level two course, Sanskrit is now optional. Students who've studied English as a second language can now start studying the Sanskrit alphabet.

Students have an in-depth study of *Bhagavad-gītā* philosophy in the *Bhakti-śāstrī* course.

Teaching Method:

The methods for level two instruction for *śloka* memorization, *mantra* recital during assembly, and festival observance can be applied here. Students should complete the basic Sanskrit course if they've not done so already. A special teacher may be needed for those who wish to advance further. The major addition here is the *Bhakti-śāstrī* course. Some schools will want to start this course in sixth grade, others in seventh. Most sixth grade students and all seventh grade students will be able to benefit from it. This is of necessity a discussion class, and all students must work together. Obviously, because you are teaching three grade levels and students enroll at various times, not all students will start at the beginning. The simple solution is to cover the *Bhagavad-gītā* over and over again. Those students who didn't start at the beginning take the course again with the next group until they arrive at the place where they started.

It is wise to ask the students to prepare for class by reading an assigned number of verses (the amount you can cover in a class which is usually about 2-6) and taking notes on the purports. The students can refer to the *Bhakti-śāstrī* study guide and take their own notes. In class the students and teacher can recite the Sanskrit, word-for-word, and English translation, and then discuss the purports. The study guide has many class suggestion, as well. Of course, the teacher should be well-versed in *Vaiṣṇava* philosophy, having studied Prabhupāda's books in depth. In a home school where the parents are new devotees, they can certainly take advantage of the class to learn philosophy along with their child!

If there is a separate teacher for level three students, there is no need of multilevel considerations for this and other group discussion classes. If the teacher has students in other levels, they can work on independent projects during level three discussion classes. Some

suggestions are: learning typing on the computer, computer mathematics drill, logic workbooks, geography puzzles and games, and writing the final draft of compositions that they've proofread and corrected in previous classes.

Considerations for Each Grade, 6-8/Whole Classroom

Grade 6

Subject: Bhagavad-gītā Ślokas

Teaching Aims:

Students can memorize the Sanskrit and English of chapters 1-6. Or, they can continue to cover the "key" verses with the younger students.

Teaching Method:

Students learn, on their own, 4-5 verses a week. Or, one verse a week may be learned by reading it as a group several times daily, perhaps at the start of each class. The students can be tested at the end of the week.

Subject: Bhakti-śāstrī

Teaching Aims:

Students analyze every verse and purport of *Bhagavad-gītā*, chapters 1-6 (may only cover 4 or 5 chapters)

Teaching Method:

Three times a week, 3-5 verses are discussed. A student chants the Sanskrit, another chants the English. Students may read the purport silently and then take notes. Or, the students may take turns reading the purport out loud. Or the teacher can read all or part of the purport out loud. After covering the purport, the class discusses the major points with reference to the study guide. Students can also prepare questions from independent work before class. Teachers must be very well-versed in *Vaiṣṇava* understanding and have firm faith in the philosophy. They must be able to help the

students arrive at their own realizations, rather than trying to "shove it down their throats."

Materials Used:

Bhagavad-gītā As It Is, Bhakti-śāstrī Study Guide and examinations.

Subject: Bhāgavatam

Teaching Aims:

Students analyze in depth the verses covered in the temple's classes during the year, and relate such understanding to other areas of the curriculum.

Teaching Method:

Students sit quietly and attentively during class. Students may write notes which are reviewed by the teacher. Instead of, or in addition to this, the teacher can call on two or three students a day to repeat something they heard in class. Wherever possible, the teacher can mention points made in *Bhāgavatam* class during other classes. Students should feel encouraged to do the same.

Continue the program of reading or listening to tapes during *prasādam*, after *japa*, or at other appropriate times. Students should also have special readings on festival days, followed by a relevant assignment in the fields of art, composition, drama, music, or a combination of these.

Grade 7

Subject: Bhagavad-gītā Ślokas

Teaching Aims:

Chapters 7-12, Sanskrit and English

Subject: Bhakti-śāstrī

Teaching Aims:

Students should complete chapters 7-12 if they started in sixth grade.

Grade 8

Subject: Bhagavad-gītā Ślokas

Teaching Aims:

Chapters 13-18, Sanskrit and English

Teaching Method:

Students learn at least four *ślokas* a week, English and Sanskrit, as independent study. Some time is allotted each day for students to recite their *ślokas* to the teacher for credit.

Subject: Bhāgavatam

Teaching Method:

Students continue with the program of taking notes during class and discussing the class afterward. They also will have completed, in reading class, an introductory study of the entire *Bhāgavatam*. (This is explained in the English section) Continue additional readings of Prabhupāda's books aloud during free time, *prasādam*, or bed time. Tape playing may be substituted. Continue doing special projects on festival days.

English

Multilevel Organization

Teaching Aims:

Reading comprehension expands gradually into a deeper analysis. Students continue to read the stories from Prabhupāda's books in addition to selected Western classics.

Students understand the basic parts of speech and sentence construction, integrating theory with practice. They write poetry, opinion papers, plays, essays, and reports. The phonetic study of spelling is continued. All students are expected to write with clarity, unity, purpose, sentence and word variety, good spelling and handwriting.

Students tackle long-term assignments such as research papers, short stories, and autobiographies.

Oral presentations requiring research and organization are further practiced and refined. Debate is introduced toward the end of this level.

Students continue to use the computer's word processing capabilities.

Teaching Method:

The individualized spelling program explained in level two can be continued. Students who finish the eighth grade book before the end of this level can work on: subjects with which they have difficulty and need extra time; subjects they especially enjoy; extra-curricular work (such as writing a computer program to index the library books, or helping in the garden); or they may progress to the high school vocabulary books, which are also individualized.

Two multilevel/individualized approaches—concept and mastery learning—can be used to teach grammar and composition. Harcourt, Brace, and Jovanovich's grammar series—2200, 2600, and 3200—is the ideal individualized mastery learning (programmed) texts. Or *Easy Grammar* and *Daily Grams* could be used individually or as a group. Individualized composition instruction is possible with *Writing Strands*. Christian Light's texts for this level cover grammar, composition, and reading analysis. Teachers who want a *concept* approach can use *Writing Rainbow* for these grades. We give specific ideas by grade level.

How to choose between the two approaches? Some teachers find mastery learning much easier to teach, and others vastly prefer concept learning. We should note that some teachers find the mastery learning approach, with students doing individual work in their own texts, to be easy because they don't need to do much lesson preparation and can spend their time helping with specific problems. They would find the planning and organization of unit or concept learning to be overwhelming. Other teachers are overwhelmed by having to teach so many ideas at once. With mastery learning, one student is

studying sixth grade proofreading, another is writing sentences with homophones, another is answering comprehension questions for a story on a seventh grade level, and yet another is learning the difference between adjectives and adverbs. Such teachers find *unit* or concept teaching much easier because they can concentrate on one topic for the whole group. They enjoy planning the lesson so that each student is individually challenged.

Some new topics need to be taught as a group. For example, the seventh and eighth grade students should write major and minor research papers. It is wise to set aside some English time for this purpose, while the sixth grade students either continue with their individual work, or have a simplified research paper. Please see seventh and eighth grade grammar in the “whole classroom” section.

In level three, the students continue with their independent reading assignments in Prabhupāda’s books. For oral reading class, you need three separate groups, unless you have many students working above or below grade level, in which case you may have two groups. Although we recommend reading groups that follow the sequence of oral readers suggested in the curriculum, this is not a hard and fast rule. Some teachers will find that, with two or three reading groups, they cannot give the classes proper time and energy. The students end up simply reading out loud while the teacher helps the other students who are doing independent work. In such a situation, it may be better to have one intensive reading class with the whole level, where in-depth analysis and discussion take place. The reading selections should not be below the highest grade level in the group, in general, but some lower-level selections must also be used to encourage students on those levels. Please see the “Whole Classroom” section for specific reading suggestions for these grade levels.

Speaking can be done once a week, as a group. (Instructions are under grade six speaking.) Students can have at least one week to prepare a speech, usually on a topic of

their choice. They can sometimes speak on a verse of their choice from Prabhupāda’s books. At the end of the year, the eighth grade students can have a debate. Allow one to two weeks of research, practice, and preparation. Instructions for debate are in the eighth chapter of *Critical Thinking Skills*, book one. The level four logic teacher might wish to teach this class, perhaps along with his students, rather than having the level three teacher make a special arrangement.

Considerations for Each Grade, 6-8/Whole Classroom

Grade 6

Subject: Reading

Teaching Aims:

Students are trained in the process of gaining an in-depth knowledge of meaning, character analysis, theme, plot, imagery, and style of *Vaiṣṇava* literature and some non-devotee authors. The students are taught to review and summarize the reading selections, and then utilize the literary techniques in their own compositions.

Teaching Method:

A major change in the reading program occurs at this level for all but very poor readers who are on a remedial program. Comprehension expands gradually into a deeper analysis that continues through high school. At the same time, composition and reading can become integrated, so that what the student writes is based on what he learns from reading rather than having a separate composition class.

Following the same general format as in fourth and fifth grade, reading for sixth grade students who are functioning at or near grade level should consist of at least one oral and one independent class per week. Some students will be able to handle two independent reading assignments a week. Prabhupāda’s books can be read independently or orally, but mundane

works should be read and discussed as a group with the teacher. For independent study, students are assigned a *Śrīmad-Bhāgavatam* selection consisting of the verses of a story. Extensive prayers and/or philosophy are skipped; purports are optional, but students should be advised that it will be easier to understand the theme of the section by referring to the purports. (These selections are in appendix C, continuing from wherever the students left off in fifth grade. New students should start at the same place as the class or suitable reading group.) Students then write a brief summary, and a statement of the theme, or “conclusion.” This report should have a rough and final copy, being graded on reading comprehension, composition, grammar, spelling, and handwriting. Students should have between two to seven days to complete each assignment. Each assignment requires at least 45 minutes of homework or individual study time.

In the oral class, students take turns reading aloud from Prabhupāda’s books, *Back to Godhead*, or *McGuffey’s Fourth Reader*. The teacher then discusses the meaning of unfamiliar words, the motives of individual characters and how the various characters interact, as well as interesting literary devices such as alliteration, personification, or metaphor. The teacher should ask questions that encourage the students to think and analyze the material. When analyzing non-devotee material, try to get the students to examine issues such as the author’s view of God, whether conflict arises due to lack of application of *varṇāśrama*, and whether the selection makes you feel good about being a devotee. If you refer to chapter 8, “Influence Outside the Classroom,” you will find guidelines about how to analyze non-devotee reading matter in terms of Kṛṣṇa consciousness.

When analyzing a transcendental reading selection, try to get students to discover what relevance the theme has to their own lives. Conditioned souls are naturally self-centered and *sāstra* comes alive when the reader tries to

understand its application to his own happiness. Unless one reads for this kind of realization, transcendental subject matters can appear theoretical and irrelevant. The greatest favor a teacher can do for a student is to inspire him to read Śrīla Prabhupāda’s book with a attitude of wanting to improve himself and solve life’s problems. If students can learn that the answers to all their personal difficulties can be found in *sādhu*, *sāstra* and guru, then their education is a success.

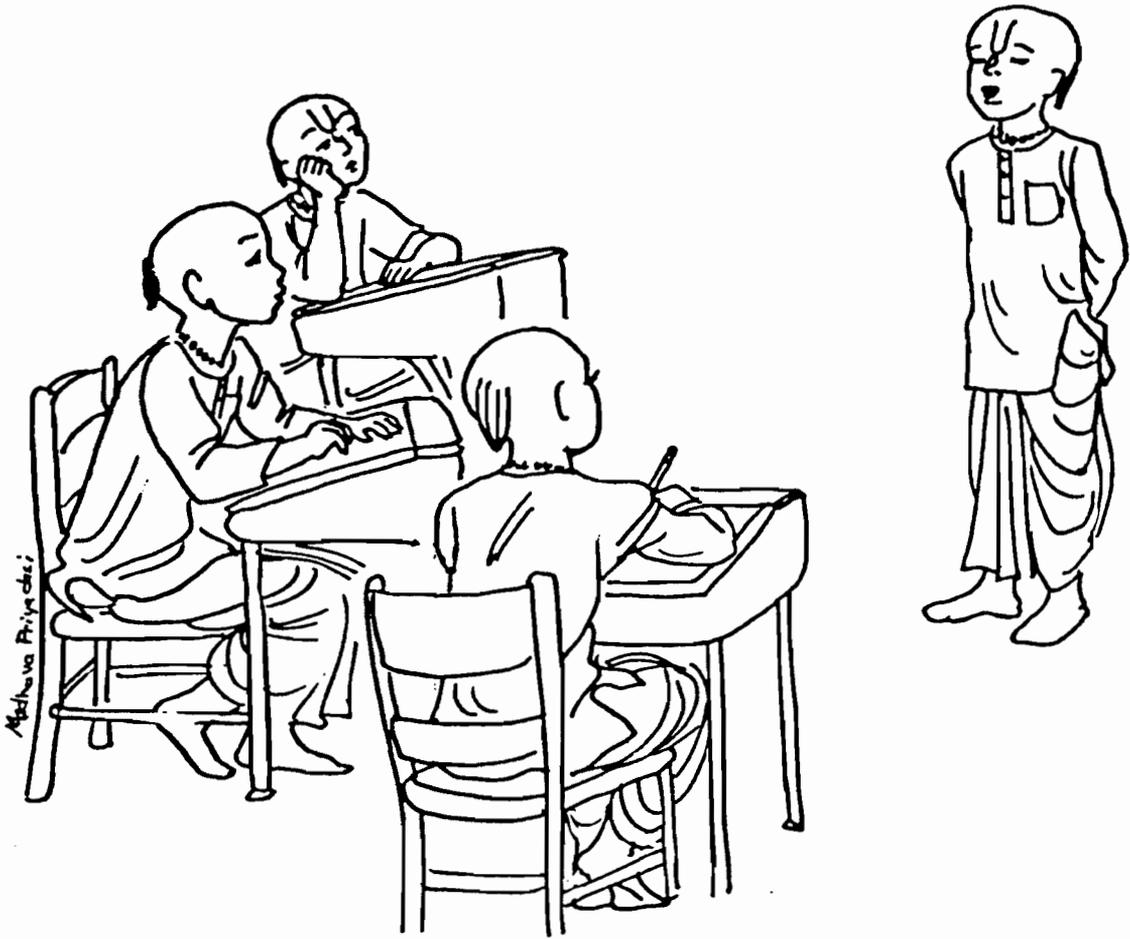
Students are then assigned a composition, to be completed by the next oral reading class, that utilizes some of the points covered. It is helpful to give students some choice in the area of their writing. Such an oral reading class requires at least 45 minutes of class time and 1-2 hours of homework or individual study time per week.

In determining composition assignments, look for an element of the reading selection you are covering. Are you reading a poem with very organized structure? Students can write a similar poem. Does the piece have very vivid descriptive techniques? Students can then write one or more descriptive paragraphs. What does the author do to make you feel inclined toward a particular character? Use a similar method to describe someone. Students can write stories with a surprise ending if that’s what they studied. Other possibilities include using the piece itself but from another angle. For example, writing an interview with one of the characters, changing prose into poetry, or poetry into a drama.

Because this course introduces many elements of reading analysis and composition for the first time, expect most students to just begin to grasp the ideas you are teaching.

Materials Used:

Śrīmad-Bhāgavatam, and *McGuffey’s Fourth Reader*. Before teaching this class, teachers should complete *English 3200*, one of the books recommended for composition teachers, and have read *Śrīmad-Bhāgavatam* and *McGuffey’s Fourth Reader*. In addition,



Students speak on a topic with clarity, organization, poise, and confidence.

teachers should study *Classroom Questions: What Kinds?* or *Super Think* in order to know the techniques of asking question which help students think. Teachers should do some regular writing of their own while teaching. Obviously, teachers who do not have a solid understanding of composition, literature, and Śrīla Prabhupada's books are going to have a difficult time teaching this or more advanced levels.

Subject: Handwriting

Teaching Aims:

Students at this level should correct any remaining defects in their penmanship.

Teaching Method:

Teachers should insist on neat, correct handwriting on all written assignments. Students can be given specific copying assignments concentrating on the letters or letter combinations with which they are having difficulty, if any. Teachers can study their own penmanship skills and improve their own areas of trouble.

Materials Used:

Creative Writing, A Beka, Advanced Cursive.

Subject: Listening

Teaching Aims:

Students should be able to take useful and accurate notes and messages.

Teaching Method:

These skills are covered in the grammar, composition and reading classes. Teachers can also enhance students' listening skills by requiring written notes and/or an oral "report" of the daily *Bhāgavatam* class at the temple. See grade 4 for more information.

Materials Used:

Same as reading, grammar and composition.

Subject: Speaking

Teaching Aims:

Students at the end of sixth grade should be able to speak for 5 minutes on a given topic with clarity, organization, poise, and confidence.

Teaching Method:

Once or twice a week students should be called on to make an oral presentation for their English or social studies class. Some presentations should be given with up to a week's preparation, whereas others may require only ten minutes of preparatory time. Teachers should be confident about their own speaking ability. To do this, teachers can tape-record themselves and speak in front of a mirror both before attempting to teach speaking, and periodically throughout the course. Oral presentations may be included in the grammar and composition course, but it is helpful if students can have more experience than this.

At this level, you may be able to simply follow the instructions in your English text (if it includes speaking instruction) or set aside some English classes (perhaps two or three in a row and then one every two months) to *teach* speaking. Have your students consciously relax, particularly their hands. Teach them that a pause is better than an "umm." Do not

let them read a speech (they already practice oral reading in reading and social studies classes) but rather take notes before speaking to organize their thoughts. At this point we are more interested in technique than content, so there is no need for difficult topics requiring research.

The best notes for speaking is the outline:

- 1. In the introduction: the student states his topic and divides it into three areas such as: past, present and future; who we are, who is God, and what is our relationship; *karma*, *vikarma*, and *akarma*; desert animals, desert plants, desert people; or duties in the *varṇas*, duties in the *āśramas*, and duties of the soul.
- 2. After this brief introduction which may include a very brief story or example to get our attention, the student spends about two minutes speaking about each area of his topic in the order in which he named them in the introduction.
- 3. After speaking on the last area (there should be smooth transitions between each of these sections of the speech), he lists them again and gives a conclusion pointing out some relationship between these points, calling for specific action, or in some way "tying up" his ideas. The entire speech should take about seven minutes.

The outline, which is in "essay form," is the most common type of speech. Additionally, students may also give oral presentations which are reports or stories.

The form of report is an inverted pyramid, rather than an outline. First, the student tells the most important information about who, what, where, and when. Then he gradually gives details, including perhaps how and why, in order from most to least important.

The form of a story is a hill. On the "ground" is the introduction, where the student briefly describes the setting and characters. This leads to the upward slope of the hill, the rising action, where a conflict is developed. The peak of the hill, the crises (or climax) is the turning point of the story. A decision is made,

Forms of Essay, Report, and Narrative

for:

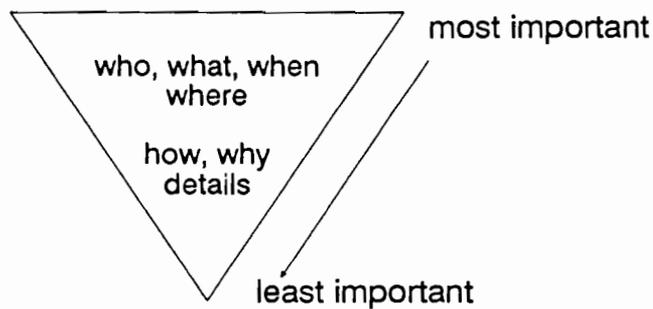
1. planning a speech
2. composition
3. analysis of reading material

(1) Essay (Opinion)

Topic

1. Introduction—question, story, unusual fact
2. Body—divide topic into three areas
 - A.
 - B.
 - C.
3. Conclusion—summary and main idea

(2) Report (Facts)



(3) Narrative (Story)

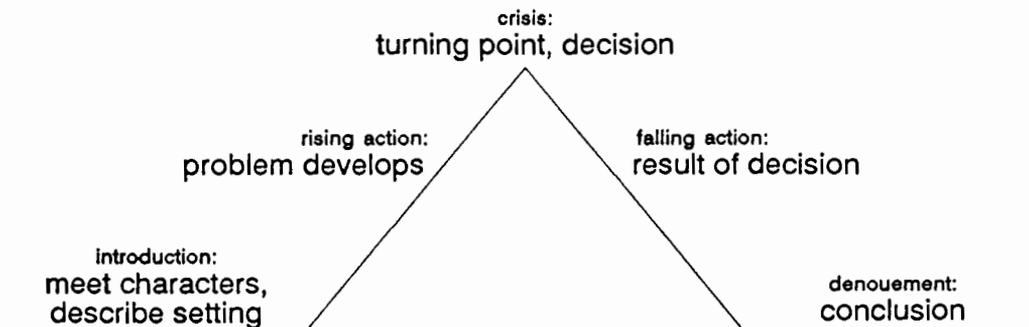


Figure 13-1

or the problem(s) presented in the rising action is resolved. The downward slope of the hill, the falling action, we learn the result of the decision made at the climax. The final return to the "ground," the conclusion (denouement) gives the listener a sense of satisfaction and a sense of "ending."

Students can practice speaking in essay, report or story form, although the main focus of speaking classes should be the essay/outline.

Figure 13-1 graphically shows the forms of the essay, report, and narrative.

Materials Used:

Evaluating Classroom Speaking, Block and Block, ERIC.

Subject: Grammar

Teaching Aims:

Students should understand the basic parts of speech and sentence construction, integrating theory with practice. Poetry, opinion papers, plays, essays, reports, oral presentations, and research skills are studied.

Teaching Method:

Teachers can follow the textbook, giving help when a student has difficulty. Some additional work with writing poetry should be given if it is not included in the reading class. All written work, whether for English, social studies, or science, needs to be scrutinized for proper grammar and interesting content. The English classes, including reading and spelling, cover 900 hours of instruction a year. Classes on grammar and composition should therefore be held three days a week in a school that has 225 days of instruction.

There are several ways of organizing grammar/composition instruction. One is to have separate instruction for grammar, using what was learned when writing compositions. Another way is to alternate between grammar and composition. Another is to base most of the composition work on grammar exercises. Yet another is not to teach grammar as such at

all, but to have grammatical knowledge come "naturally" in composition class.

One of the best combined grammar/composition textbooks is *Writing Rainbow*. The teacher's book is full of many excellent ideas (perhaps more than you can do), resources, and exciting assignments. In fact, this series is so good, it would be hard to find enough superlatives to praise it adequately. It is meant for a whole classroom. Multilevel teachers could use it with a concept approach if they prepared beforehand. Unfortunately, it would be very difficult to use this text with an individualized organization. Teachers who want a combined program for an individualized or multilevel classroom can use Christian Light English, although the bias is quite Christian (Mennonite).

Probably one of the best texts for separate grammar instruction is HBJ's *2200* (*2600* and *3200* also). Students then need another book or program for composition. We suggest *Writing Strands*. Students can have two classes a week for *2200* and two other classes for *Writing Strands*, or work on *2200* for the first ten minutes of each class, and then spend the remainder on composition. The teacher's guide for *2200* has clear and detailed instructions for using the book(s) in various classroom organizations, placing students in the correct book of the series, and evaluating their work. This separate grammar and composition program can be used in any classroom organization. The specific books we suggest here (*2200* and *Writing Strands*) are particularly excellent for an individualized classroom. *2200* is completely self-instructional, and *Writing Strands* is designed for home schooling.

Materials Used:

English 2200, (*2600*, or *3200*), HBJ, and *Writing Strands*, National Writing Institute, or *Writing Rainbow*, CSI or Christian Light English 601-610 or *Easy Grammar*, Isha.

Supplementary books: MCP's *Facts and Details F* and *Getting the Main Idea F* as well as research work (see fifth grade).

Subject: Composition

Teaching Aims:

The student should write with clarity, unity, purpose (theme), sentence and word variety, good grammar, spelling, punctuation, and handwriting. Students should feel comfortable with a variety of genre such as plays, essays, and reports.

Teaching Method:

Composition is taught within reading, grammar, and social studies. Additional written assignments can be given in these and other subjects if particular circumstances warrant it.

Materials Used:

Writing Strands, if the grammar and composition work is separate, or for additional ideas.

Subject: Spelling

Teaching Aims:

Students should be able to spell the words they desire to use in their compositions as well as a list of words considered standard for their grade level.

Teaching Method:

Follow the textbook, administering a test once a week. Check for spelling errors in all written work. Follow the same classroom format described from third grade.

Materials Used:

Any standard textbook with teacher's edition. Modern Curriculum Press and Rod and Staff are excellent. Advanced students may use *Spelling Demons* by Weston Walch and then progress to high school vocabulary.

Grade 7

Subject: Reading

Teaching Method:

When the student completes the story selections from the *Śrīmad-Bhāgavatam*, he should

follow the same format for *Śrīla Prabhupāda Līlāmṛta*, except that a chapter a week is read in entirety. Some very long chapters can be broken up into two assignments. If not started in sixth grade, students study *McGuffey's Fifth Reader* by the method of oral reading, discussion, and a related composition assignment.

Materials Used:

Śrīmad-Bhāgavatam, *Śrīla Prabhupāda Līlāmṛta*, *McGuffey's Fifth Reader*

Subject: Listening

Teaching Aims:

Students should be able to take useful, accurate notes and messages, and be able to think of appropriate, thoughtful responses to classroom questions.

Subject: Speaking

Teaching Aims:

Students should be able to speak for ten minutes on a given topic with clarity, organization, poise, and confidence.

Teaching Method:

Please see grade six for detailed instructions on teaching speaking. Examine your textbook to see how much practice the students have with oral presentations. For example, *Basic Verbal Skills for the Middle School* has oral presentations in each unit but they are often very short and without much structure. Students who've been in a speaking class for many years should be able to handle something more mature. Certainly some textbook assignments are creative and can be used, but supplement them with special classes on public speaking. If the teacher has great qualms about public speaking, even after following the ideas for the teacher throughout the curriculum, it would be wise to ask a confident, organized, and effective speaker in the temple community to give three or four special classes that will get the group started.

Individual students who get a firm grasp on the format and structure of a speech, can begin

to focus on the content. Otherwise, keep the emphasis on the external presentation and flow and relationship of ideas.

Subject: Spelling

Teaching Aims:

Students should be able to spell the words they wish to use.

Teaching Method:

Continue using a spelling text or program for 10 minutes daily or one 20 minute and one 45 minute class. Students can do any spelling work not finished during these times as a home or independent assignment.

Materials Used:

A seventh grade spelling textbook. Modern Curriculum Press or Rod and Staff are excellent. Advanced students can use Weston Walch's *Spelling Demons* or progress to the high school vocabulary course.

Subject: Grammar

Teaching Aims:

All parts of speech and all varieties of sentence structure are studied, outlines are used, English mechanics and punctuation are reviewed particularly in respect to written conversation, students learn to watch for contradictions in the person, number, and gender of nouns and pronouns in their writing, refine their dictionary skills and extend their research and reference skills.

Teaching Method:

In seventh grade we begin to give students the responsibility for writing a long-term project involving many grammar and composition skills. At this level, as with speaking, we are more concerned with format than content. We want students to learn how to write a research paper—the format of source and note cards, procedure for note taking, layout of outline, structure of paper, introduction, body and conclusion, footnoting, inserting quotes within the rhythm and flow of the paper, bibliography,

and general appearance. How well the student develops and supports his ideas should be examined and improved, but in this first experience it is not the central issue.

Spend one or two days a week for two weeks teaching from a text or workbook about research papers instead of a regular English lesson. These classes deal with choosing a topic, how to write bibliography and note cards, and a general introduction to research papers. Give students a minimum number of bibliography and note cards they must accumulate before they start their outline. They should get about 30% more than they'll use in the final paper. Give a deadline of three-four weeks to write these cards, checking them every two or three days. (Otherwise some students will leave them to the last minute and not be able to do them.) During this time, students must have access to a library and instruction on how to use it. After the cards are finished, devote an English class to helping students sort their note cards into general categories. These are then sorted into sub-categories. Some students will have to change their topic or find other cards. At this time or the next day, explain, using the research paper workbook, how to write an outline based on the categories they discovered when sorting their cards. Give the students one or two days to complete their outlines and fill out any more cards that they discovered they needed. Then spend one or two classes, again referring to the workbook, teaching how to use the outline to write the rough draft. Each section of the outline should correspond to a paragraph or group of paragraphs. In the rough draft, references should be indicated in parenthesis after the quote. Give the students about one to two weeks to complete the rough draft. Check it frequently, helping students to stick to their outline, have a flow of ideas without the quotes and references causing awkward interruptions, have smooth transitions between paragraphs, and use proper grammar and punctuation. Give some ideas in regards to improving composition by combining, eliminating, or simplifying

sentence construction. After those two weeks, check to make sure the rough draft is completed. Do not suggest any more improvements. Spend one or two classes teaching referencing, how to write a bibliography, and the form you want the finished paper to take. Give students one week to write the finished paper. Grade them, on this first paper, primarily for an understanding of the form, rather than content, grammar, spelling, composition abilities, and punctuation. It's nice not to mark any corrections or grade on their finished papers, because they will want to keep them for reference. At this point students need praise and encouragement for a difficult assignment.

After the research paper is completed, you may have students start a journal which they should keep for two months. Give them five minutes daily of class time to do this. Check to see that they write something, but do not read it without their permission. At the end of two months, tell the student to take home the notebook, encouraging him to continue. During these same two months (or perhaps three if you have a year-round schedule), the student can write a short story and a book report. At the same time he starts his journal, ask the student to choose a book of at least 100 pages. You may require that the book be Kṛṣṇa conscious. (*Life with the Perfect Master* or books of that nature) Give the student three days to let you know what he is reading. Tell him you expect the book to be finished in four to six weeks, depending on the school year. During that time, spend one English class teaching the elements of a short story. Students will already be somewhat familiar with the terms and definitions from reading and composition class. Explain that a story has an introduction, usually giving the reader an impression of the setting, characters, and perhaps a hint of the plot. Show how the plot develops around this introduction, rising action, crisis, falling action, and conclusion. Explain that first the author has to decide on a theme and his point of view in regard to the idea he wishes to express. The most important lesson the student should

glean from this exercise is the form of the story and the ability to "show" rather than "tell". In other words, he must have the *reader* conclude, by Mr. Jones' conversations and actions, that he is "a bad man." The author must not tell us that. The theme, as well, should not be explicitly stated. Avoid students trying to write a novel in two pages by "summarizing" a long plot. Each paragraph should, generally, cover only five-fifteen minutes of time. Make the events and people come alive! If the student grasps the general form and makes a start toward this "immediacy," consider it a job well done. Students should have at least two weeks to complete their story, turning in a rough and finished draft.

Once the story is finished and the book read, set aside a class for teaching how to write a book report. This will be easy after writing the story! Students now have to explain, in summary, the plot of the book. They then briefly describe the characters and setting. They put the theme into their own words and decide what the author's overall tone was. (They just studied all that when they wrote their story.) Students then describe the author's style, tell about the author's qualifications when appropriate, and give their opinion as to whether the book was interesting and for what sort of people. Students should have a week to write a rough draft. Review it, and then give another week to turn in the finished copy. During the next two months, have the students write another book report on the same principle.

During all of this time, regular grammar classes are proceeding, one or two 45 minute classes a week. If your English text includes instructions on the special assignments mentioned above, there is no need to teach them separately. On the other hand, you may also need separate instruction for letter writing, invitations, and announcements if those are not part of the regular text.

The main grammar text can be part of a combined grammar/composition program or separate. For a combined program, *Writing Rainbow* is superior. This book is meant for a

whole classroom. It can be adapted for multi-level by using a concept approach, but would be difficult to teach in an individualized classroom with many students. It is published by a Christian company, but is very easily used by devotees.

Another good choice is *Basic Verbal Skills for the Middle School*. Longman/ISP is a secular publisher that caters to top non-government schools. The text is academically challenging with little objectionable bias. Although written for a whole classroom organization, it can easily be used in a multilevel or individualized classroom because the lessons are very self-explanatory. It is ideal for students of average or above average abilities. Many lessons require two days. Have students do a textbook lesson one day, the corresponding workbook assignment the next. Plan for this book to be used over two years. (It can be covered in one year if used in eighth grade. If a student needs remedial work in seventh grade, have him work in a sixth grade book this year, and use this textbook as a one-year program in eighth grade.) Correct the lessons, or at least look them over if there are many students. Spend five minutes correcting the previous lesson (assigned for home or independent work) in a group if it is a large class. Any students who have great difficulty should spend another day on that lesson, while the rest may go on to read the next lesson and start on it. You will probably have two or three groups, according to ability. As the book is fairly self-explanatory, you will only have to spend class time teaching new material on occasion, or to the slower students. Assign the work started each day for the next class.

Another textbook for a combined program is Christian Light English 701-710. This is fairly self-instructional and is meant for individualized work, although it can be used in any organization. Students should complete a light unit about every three weeks.

If you want to use separate texts/programs for grammar and composition, the 2200 book is an excellent choice for grammar. If students

completed this book in sixth grade, *Easy Grammar* from Isha is quite good. The latter was written by a Christian for public schools. It is incremental and can be used in any classroom organization. Either of these books can be used for ten minutes of each English class, with the balance of time spent in composition work. Or, one or two English classes a week can be set aside for grammar study.

Materials Used:

Writing Rainbow or *Basic Verbal Skills for the Middle School*, corresponding workbook and teacher's keys (All keys from Longman must be ordered in writing on a school letterhead.), or Christian Light English 701-710

For a separate grammar book, HBJ's 2200 (or 2600 or 3200) with teacher's guide and tests, or *Easy Grammar* by Isha.

Supplementary materials: a workbook to teach about research papers such as Basic Education English 81, *Writing a Research Paper*, by Longman, *Fundamentals of the Research Paper*, by Kenneth Publishing, or Lee Canter's research guide.

Teachers can refer to the recommendations for composition teachers in grade four. In addition, they may find *To Write, Write, Writing*, from Longman, to be very helpful.

Subject: Composition

Teaching Aims:

Students learn how to write descriptions, reports, letters, take notes and outline, and improve sentence structure and paragraph unity.

Teaching Method:

If grammar is taught as a separate program, you also need a composition text. *Writing Strands* is very good, although it needs to be supplemented with some poetry and drama. It is meant for home schools and is ideal for any classroom structure. For a more conventional text that is designed for a whole classroom, Scholastic's *Composition I* is acceptable. It is reasonably academically challenging, with

some objectionable material. *Writing Rainbow* could also be used, skipping the grammar chapters.

Students can work on composition during the majority of each English class, or for two classes a week. It is very important to emphasize proofreading and rewriting for all composition work. Composition is also taught in parts of the reading, social studies and science classes.

Materials Used:

Writing Strands, NWI or *Composition I*, Scholastic, or the combined grammar/composition texts listed under “grammar.” Of these, *Writing Rainbow* is superior in the area of composition.

Grade 8

Subject: Reading

Teaching Method:

Follow the same format as in grade six. For independent study, below-average students should finish the *Bhāgavatam* selections and start on *Śrīla Prabhupāda Līlāmṛta*. Most average to above average students will complete *Līlāmṛta*. If they finish before the end of the year, they can begin *Kṛṣṇa* book, a chapter a week, with some chapters broken up into two or three assignments.

In class, as per the directions for grade six, students should read McGuffey’s fifth reader. If that is completed before the end of the year, spend class time reading and discussing Kṛṣṇa conscious articles from BTG and other publications or other Kṛṣṇa conscious books. Continue giving a composition assignment based on the reading.

Materials Used:

Śrīla Prabhupāda Līlāmṛta, *Kṛṣṇa* book, *McGuffey’s Fifth Reader*, books for composition teachers listed under fourth grade composition.

Subject: Speaking

Teaching Aims:

Students should be able to speak for fifteen minutes with poise, clarity, organization, and a smooth flow of ideas. They now move from a focus on form to emphasis on content that is interesting, informative, accurate, and in keeping with *Vaiṣṇava* philosophy.

Teaching Method:

In the last third of the year, or more specifically in the last four-six weeks of school, set aside one English class a week for three weeks to teach speaking. Of course, continue having a regular speaking program as part of the grammar class. Your English textbook probably has oral presentations as part of the lessons, and you can also be supplementing according to the directions for sixth grade. These special end of the year classes, however, have a slightly different focus. We assume that the student has mastered the basic form of a speech. If not, he should wait for this instruction until the high school level.

We start by helping the student choose a topic much like he found one for a minor research paper. He should then take notes in much the same manner and arrange them by categories in the same way. An outline is then written according to the notes. (see grade seven grammar for details on research) The major difference is that the outline is the final product. It should not be a sentence outline—use brief notes. The various sections should refer to different cards or groups of cards. This project should be much, much shorter than a research paper—students should complete the research and note-taking in 45 minutes. When the student is speaking, he brings up his cards, but not his outline—that should be memorized. At the appropriate times he reads the card, glancing at the audience to maintain eye contact. This work is done in the three class periods referred to above, with students presenting their speeches on one or two special days at the end of the school year. Perhaps

students can give their speeches before the class and then later speak at an open house to which parents and supporters are invited. If you find this program impossible because of time restrictions or student inability, a substitute is to have the student make an oral presentation out of the same note cards he used for a previous written report.

Materials Used:

Index cards, access to a library, see grade six.

Subject: Grammar

Teaching Aims:

Students complete their study of all grammatical forms. They improve their research skills, do advanced dictionary work, extend their vocabulary, study biographies (see reading), learn to write poetry and short stories, write simple business letters, and improve their writing skills.

Teaching Method:

For a separate grammar program, *2200* (or *2600* or *3200*) continues to be a superior program that can be used in any classroom organization. Complete instructions for placement and teaching are given in the teacher's manual. Alternately, you may use *Daily Grams*, Isha. This program is meant to be transferred to transparencies for use with the overhead projector, or the lessons can be written on the board. Once the students understand the format, they should be able to work fairly independently, making this suitable for any classroom structure. Also, this program can be used for seventh or eighth grade, or both, making it ideal for a multilevel classroom. *Daily Grams* is meant to be used for the first ten minutes of each English class, with the rest of class time devoted to composition. *2200* can also be used in that way, or as a separate class.

For teachers who wish to teach grammar with a more visual method, *Exploring Truths through Diagraming*, from A Beka, reviews all grammar forms and sentence structures. It probably would not be suitable as the only

grammar program (unless the students previously completed *2600* or *3200*) but is good as supplementary material throughout the year, or as an end-of-the-year review. The sentences to diagram are taken from the Bible, but are fine for devotees.

For a combined grammar/composition program, students who started *Basic Verbal Skills for the Middle School* as a two-year text will finish it this year. It can also be used as a one-year text in eighth grade. It can be used in any classroom structure, but may be too academically rigorous for a below-average student to use independently. The other choices for a combined program are CSI's *Writing Rainbow* and Christian Light's English. Please see seventh grade for details on these three texts.

Students may need their texts supplemented with the following assignments, detailed instructions for which are described under seventh grade. During the first third of the year, students write a book report. Give more attention to content, although many students will still struggle to understand the form. Students also need some special class time to write poetry and a persuasive essay (three paragraphs) if not included in their text. During the time they are reading the book for the report, students can work on a brief autobiography. Since they are reading Prabhupāda's biography in reading class, they'll be familiar with the concept.

During the second third of the year, students write a minor research paper (the paper itself no more than two double-spaced pages with at least two sources and five quotes), a book report, and a short story. Start to work more on content in these assignments, although many students will still struggle just to comprehend the form.

During the last third of the year, students write a major research paper as described in seventh grade. Expect better composition skills now that they've become a bit comfortable with the form. They will need the same special classes and help, however, that

they required in seventh grade. During this time students can also write a brief biography of someone they know well. They can write or tape an interview for this purpose. They will also work on, after the major research paper is completed, a 15 minute speech with reference cards. (See speaking.) If the text doesn't include instructions on business letters, one should be written during a special class. Make it a real business letter for a genuine purpose. It would be nice to write it with a word processor.

You will want to continue the seventh grade spelling program, using an eighth grade spelling text. If students are going quickly through the spelling books, a common occurrence, you may cover half a lesson per week or start them in the high school book—*Vocabulary for College*, book A

Materials Used:

HBJ's 2200 (or 2600, or 3200) with teacher's explanation and tests, or *Daily Grams*, Isha, for a separate grammar program.

For combined grammar/composition: *Basic Verbal Skills for the Middle School* (Longman) with workbook and teacher's keys (keys must be ordered in writing on school letterhead), or *Writing Rainbow*, CSI, or Christian Light English 801-810.

Supplementary materials: workbook for research paper (see grade 7), ideas for poetry—"Flair," *The Rhyming Dictionary*, and various resources mentioned in *Writing Rainbow*, *Exploring Truths through Diagraming*, A Beka. It would be helpful for the teacher to read *To Write, Write, Writing*, Longman in order to understand short stories and essays.

MCP or Weston Walch's *Spelling Demons*, or *Vocabulary for College*, book A.

Mathematics

Multilevel Organization

The incremental approach continues to make mathematics a satisfying experience for our

students. Students master all basic operations and begin to study the principles of algebra. Advanced students start an algebra I course in this level.

Teaching Method:

With an incremental textbook, most students will be able to work independently, as the majority of work on any given day is review. With the Saxon books, you may keep the odd answers in the student book, correct only the even answers, and give a test every week. Students do not need to correct their mistakes unless they keep having difficulty with the same area. Or you may remove the odd answers from the back of the student's book, correct all problems, and insist that students find the correct answers to the problems they missed. You do not then need to test at all.

The problem with a multilevel or individualized classroom is finding the time to correct all the papers! In a large class, students may correct their own work, as long they use a different color and type of pen than they use normally, and sit away from their regular desk.

Teachers who wish to use a more visual or kinesthetic teaching method may want to use the upper levels of Mortensen with manipulatives. This needs some supplementing in drill, and a combination of Mortensen and Saxon is very helpful. Mortensen is basically self-instructional once the student understands the process for the particular assignment. Students may work together at a mathematics center, each at their own pace. Unfortunately, at this writing there is a teacher's guide but no answer keys for Mortensen's higher levels. (Hopefully answer keys will be available by the time you read this.) Mortensen has excellent training classes and videos that are valuable even for the teacher who wishes to use manipulatives to supplement another text.

Whatever text or method you use, the more individualized the classroom for mathematics, the more the teacher can help students by walking around the classroom and working one-on-one. Multilevel grammar and spelling

can be taught from behind the teacher's desk, but it is typical for students to work many mathematics problems incorrectly before they realize it, or for them to have difficulty with new ideas. When we work with each student, we may show them how to cipher the problem on paper, on the board, or with manipulatives.

Considerations for Each Grade, 6-8/Whole Classroom

Grade 6

Subject: Arithmetic

Teaching Aims:

Students work on strengthening basic skills of arithmetic. Fractions and decimals are emphasized. Time, money, geometry, customary and metric measurements are covered. Students study arithmetic in business and home such as: interest, investment, taxes, and insurance.

Teaching Method:

With Saxon, the publisher recommends that, in a whole classroom organization, the odd answers are left in the book. Students start a lesson in school, working the most difficult questions first and using the best students as helpers. The lesson is finished as independent work, and the students check the odd answers. During the next class, the teacher writes the answers to the even-numbered problems on the board. He then explains any problems with which most of the class had difficulty. Then he spends no more than ten minutes teaching the next lesson. The rest of the class is spent working the most difficult problems. Class lessons are not graded. A test is given once a week, for which the students receive a grade.

For teaching Mortensen to a whole classroom, particularly if there are many students, it would be worthwhile to purchase a magnetic board with their magnetic manipulatives. The teacher can then show the class how to work the day's assignment from the front of the room. All students then work at a mathematics

center, where manipulatives are available. Students complete most work in class, and only work independently if they do not need manipulatives in a particular area.

Materials Used:

Saxon (*Math 76* for average to above average students; *Math 65* for average to below average students), and/or Mortensen level two or three, with manipulatives (Cuisinaire rods, base ten blocks, Mortensen's fraction kit and very basic operations kit (for the thousand strips). Saxon is a complete program although many students will benefit from work with Mortensen and manipulatives in areas of difficulty; Mortensen covers most areas, but need supplementing with some drill and extra word problems.

Saxon has free instructional videos. Mortensen has excellent inexpensive instructional videos for each level, as well as local one-day (per level) workshops for teachers and students.

Grade 7

Subject: Arithmetic

Teaching Aims:

Students work on strengthening basic arithmetic skills. They study numeration, properties of nonnegative integers, rational numbers and fractions, percent, finite, infinite, and empty sets, measurement, areas and volumes of geometric forms, basic geometric concepts, ratio and proportion, elementary business practices, reading and constructing graphs, development and use of formulas, and the metric system.

Materials Used:

Saxon's 76 for average students; advanced students may use Algebra 1/2. Math 87 is for advanced students who don't want to start any algebra yet, or for students who need remedial work.

Mortensen's level three can be used at this grade. Many teachers will want to combine

Saxon and Mortensen. With Mortensen, you'll need Cuisinaire rods, base ten blocks, Mortensen's fraction kit and very basic operations kit.

Instructional videos are available from Saxon (free) and Mortensen (reasonable). Mortensen has local one-day workshops for teachers who wish to learn how to teach with manipulatives.

Grade 8

Subject: Mathematics

Teaching Aims:

Students maintain their skills in fundamental operations, apply knowledge of percent, knowing the use of fractions and decimals, learning simple formulas and equations, study insurance, banking, and taxes, scale drawings, metric and non-metric geometry, polynomials, powers and roots, equalities and inequalities, graphing an equation, factoring and products, sets and simple sentences, numeration systems, probability statistics, non-metric geometry, and knowledge of computers.

Note: The above aims will be achieved by the average/below average student. Above average students will achieve the aims of what is often taught in ninth grade.

Teaching Method:

Saxon may be used according to the program outlined in their teacher's edition and instructional videos. See sixth grade. Before starting a pre-algebra program, or in place of it, you may use Mortensen's algebra series, level one to four. This will cover all of eighth grade algebra, and most of first year high school algebra, as well. A student who completes at least level one and two of Mortensen should have an easy time with almost any algebra textbook.

Materials Used:

Saxon's *Algebra 1/2* is recommended for average/below average, Saxon's *Algebra 1* for above average. *Math 87* is for average students who don't wish to study algebra now.

Mortensen level three can be used as the main program, with some supplementing in drill and word problems, or as a supplement to a more conventional text.

For pre-algebra with manipulatives, Mortensen's algebra levels one to four is ideal.

Manipulatives needed with Mortensen are Cuisinaire rods, base ten blocks, Mortensen's fraction kit and very basic operations kit (for thousand strips).

Social Studies

Multilevel Organization

Teaching Aims:

Students continue their practical geography skills, such as map and chart reading.

Students study American history through a unique Kṛṣṇa conscious perspective, using a manuscript written by ISKCON devotees. This work, centering around class discussion, is supplemented with field trips, research, and films.

The study of logic continues to give students the foundation that will prepare them for analytical thinking. The study includes sequences, classifications, the denotation and connotation of words, deductive reasoning, and flowcharting.

Teaching Method:

The sixth grade students should work with level two for their basic geography study. During this time, the seventh and eighth grade students have a national history class. This is of necessity a group discussion class. The course lasts for two years. (Students who start in eighth grade therefore start in the middle, unless you have only eighth grade students, who would then go through the course more quickly.) If there is no separate teacher for level three, and the available teacher has difficulty setting aside one or two classes a week for this group discussion, it may be practical to have a part-time teacher who simply teaches

seventh and eighth grade history. He could also teach *Bhakti-śāstrī*, the other group discussion course for this level. The Kṛṣṇa conscious manuscript for American history is exciting to teach, and many devotees, especially someone who enjoys preaching and philosophy, would relish teaching it. In other countries, a part-time teacher could dedicate himself to writing Kṛṣṇa conscious guidelines for a *karmī* text. Many devotees who are not overwhelmed with full-time teaching responsibilities would like such a challenge. The American history course is described in the "Whole Classroom" section of seventh grade.

We should note that very, very small schools and home schools can be flexible with the grade groupings. For example, suppose a school or home has some children under nine years of age. There are only two older students when the school opens—a sixth and seventh grader. If the sixth grade student studies geography and the seventh grade student studies history, the teacher/parent has a great burden. It is certainly permissible to have both students start national history together so the older student will finish before high school. The younger student would then study geography in eighth grade. This is just given as an example, to show that a teacher/parent with special circumstances such as these may consider that a discussion class is better with more students participating, even if the "grade levels" are not precisely what is "recommended." These levels are somewhat arbitrary, and, except in phonics and mathematics, it is not necessary to always study things in a particular order.

Students continue working in their logic and map skills books independently. Students who finish their logic books before the end of this level may either study logic with the level four students or spend time with other subjects. We suggest the latter or supplementary logic books. The map skill series we recommend has books through grade six. Yet, these books are difficult, and it is wise to start a new student who had no previous instruction in practical

map reading at one level below his general ability. Therefore a number of seventh and eighth grade students will still have map skill work. In addition, students should practice map skills and logic in real situations. Geography and history classes can also be supplemented by films, field trips (to museums or places where historical events took place), letter writing to devotees in foreign countries, and extra reading.

Considerations for Each Grade, 6-8/Whole Classroom

Grade 6

Subject: Social Studies—World Geography

Teaching Aims:

Students study the world region by region, with reference to how various cultures utilize their resources. Students learn to see the problems and solutions of various people through the eyes of *śāstra*.

Teaching Method:

Follow the textbook, paying close attention to the suggestions in the teacher's edition. Every class should include a discussion that relates the material with Kṛṣṇa consciousness. Give the students any relevant writing assignments mentioned in the teacher's edition, adding work in poetry and drama where applicable. Teachers should read over the book before starting the course, study one or more of the books recommended for composition teachers, be well-versed in *Vaiṣṇava* philosophy, and be current in world events. This class should be held once or twice a week with homework. Also continue having 20 minutes a week for map skills in a special workbook.

If the book is completed before the end of the year, refer to the instructions in grade four.

Materials Used:

Homelands of the World, MCP, with workbook and teacher's edition, or Steck Vaughn's

World Geography and You, most recent edition. Also use Scholastic's *Success with Maps*, book F.

Subject: Logic

Teaching Aims:

Students increase their ability to reason, make deductions, and present their arguments clearly.

Teaching Method:

Follow the book, giving help where needed. Don't rush a student who is struggling. Even with a whole classroom organization, it is suggested that all students progress at their own pace. However, lesson plans are provided by the publisher for all students to work together. Logic should be taught once or twice a week as part of the social studies program. Teachers should work at least some of the more difficult problems themselves.

Materials Used:

Building Thinking Skills, book 3 verbal and book 3 figural.

Grade 7

Subject: Social Studies—National History

Teaching Aims:

(Many non-devotee schools teach the history of the Western world, meaning Europe, in seventh grade) Students study from the time of earliest recorded history according to the materialists until the present. For America, this begins with a look at Europe of the Middle Ages and the early explorers. Names, dates, events, and places are integrated into a total view of man's desires and destiny. Much composition skills are included.

Teaching Method:

This is an extremely difficult and sensitive subject for devotees to teach. Keep in mind that the materialists are propagating their philosophy, lifestyle, and culture through literature, view of history and man's destiny, and

the role of science in that destiny. Therefore, literature, history, and science are the playgrounds of *māyā*. For literature we can stick to Prabhupāda's books and carefully chosen selections. In science we gingerly stick to facts and observation. But what of history, so colored by human viewpoint and desires? Prabhupāda said that our children could learn the "bare facts." However, no one can learn all the facts, and which facts are presented, how much time is given to each, and how each fits in the total picture gives the students an overall view of the causes and results of events. It is therefore impossible to teach history without simultaneously teaching philosophy, unless the students just memorized tables of dates! In fact, such a table, called a time line, is very useful as an aid to understanding, but the basic dilemma remains.

At this writing, a manuscript is available to teach American history. It has to be supplemented with field trips, library books (the manuscript has no pictures or maps), and films. It has flaws and problems. However, it is much, much easier than trying to use a non-devotee text and injecting Kṛṣṇa consciousness. If you decide to use a standard textbook, contact America's Future for free reviews of the most factual and unbiased material. Study your text thoroughly, and decide in advance how you will present each phase of American history. You will probably find the ISKCON manuscript helpful as a teacher's resource of ideas.

In the ISKCON text, there is presently no teacher's manual, but at the end of each chapter are questions and answers. In the answer section are suggestions for the teacher about further discussion and activities. Plan to use this book (or any other course) for two years. During class, students read (silently or taking turns out loud) one or two chapters. Have a brief discussion of difficult points, referring to the answer page, and assign questions 1-9. Students begin working in class, turning in this assignment in a week. (Have one 45 minute class per week). At the next class, correct and grade questions 1-9. Some questions will

evoke further discussion. Then, spend about ten minutes discussing question ten, using references to Prabhupāda's books when possible. Students may begin question 10 in class, finishing it as a home or independent assignment for the next week's class. In this way, each chapter takes two weeks. Or, each week the students do question 10 from the previous chapter and 1-9 from the present chapter. You may sometimes enrich your classes with the supplemental activities mentioned above. After finishing the unit, set aside one class for review. Give the test the next week.

Outside America, use the cautions mentioned above in choosing and using a textbook. Try to use as many "original" documents and materials as possible such as the actual text of an important proclamation, the letters of a major ruler, or significant political writings of a particular period.

All national history classes can follow the question 10 format of the ISKCON manuscript. Question 10 relates the study in question to immediate Kṛṣṇa conscious concerns. For example, when we study the invention of the telegraph, we ask students to write a story or essay describing how they would preach without telephones and other communications devices. What would be the advantages and disadvantages? When studying a war, students can write a poem comparing mundane war with the great battles fought by Kṛṣṇa and Rāmacandra. When studying their nation's political system, students write what post they would be interested in occupying and how they would be able to affect their country, in spiritual terms, from that position.

Materials Used:

Please write to America's Future for textbook reviews. If you use the ISKCON American History manuscript, you need units 1-9, chapter questions and answers, and unit tests. You will also need blank map forms and access to library books and films.

Please refer to the section regarding choosing textbooks in chapter 6.

Grade 7

Subject: Logic

Teaching Aims:

Students study figural similarities, sequences, classifications, and analogies. The students study verbal antonyms and synonyms, as well as the denotation and connotation of words. Verbal sequences such as: writing and following direction, deductive reasoning, flowcharting, definitions of time intervals, and schedules are also studied. The course includes selecting verbal classes, explaining exceptions to a class or set, and diagramming class arguments. Verbal analogies are covered in depth.

Teaching Method:

Most students will start this program in sixth grade, but all should be at this level in seventh. Have one or two 20-45 minute classes a week. Students can all do the same material with the teacher following the detailed lesson plans provided by the publisher. Or, students can work at their own pace, with the teacher noting mistakes that the student must understand and correct before he can progress. Use the figural book first.

Materials Used:

Critical Thinking Press and Software's *Building Thinking Skills*, Figural and Verbal, book 3 with lesson plans that include an answer key. Teachers should work at least the more difficult problems before giving them to the class.

Grade 8

Subject: Social Studies— National History

The program started in seventh grade lasts for two years.

Subject: Logic

The program started in sixth or seventh grade continues until the end of this year.

evoke further discussion. Then, spend about ten minutes discussing question ten, using references to Prabhupāda's books when possible. Students may begin question 10 in class, finishing it as a home or independent assignment for the next week's class. In this way, each chapter takes two weeks. Or, each week the students do question 10 from the previous chapter and 1-9 from the present chapter. You may sometimes enrich your classes with the supplemental activities mentioned above. After finishing the unit, set aside one class for review. Give the test the next week.

Outside America, use the cautions mentioned above in choosing and using a textbook. Try to use as many "original" documents and materials as possible such as the actual text of an important proclamation, the letters of a major ruler, or significant political writings of a particular period.

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Subject: Logic

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Science/Health

Multilevel Organization

Teaching Aims:

Primarily relying on practical demonstrations, observation, and field trips, this study includes astronomy, ecology, classification of plants and animals, electricity, air pressure, and effects of weather and climate.

Through group discussion and projects, students study nutrition, cleanliness, accident prevention, and personal and public safety.

Teaching Method:

We suggest a mastery learning or self-instructional textbook for science classes. All students can work at their own pace, and correct their own work, except for tests. Students need a science “center” where materials are available for the experiments or demonstrations that coordinate with their course.

The teacher needs to answer difficult questions and help with experiments. While it is certainly an advantage to have a level three teacher who is well-versed in higher science, any teacher can become qualified by working through the student texts.

Most level three students need two or three science classes a week, with some work done independently. It is important to remember that some experiments take several days to complete. The teacher needs to help the students plan so that several classes are not spent simply waiting for the results of the demonstration. This planning can be done either by starting the demonstration well in advance of when it is needed to answer questions in the text, or by going ahead in the text, and then returning to the section with the experiment when it is completed.

It is important that students at this level have some preliminary knowledge of the harmful effects of intoxication, illicit sex, meat-eating and gambling. Have books available in the classroom library, and be knowledgeable enough to bring facts to the students’ attention

during relevant discussions. Additionally, depending upon the local situation, students may need more intensive instruction than this. You may assign outside reading and then ask students to make a report to the class.

Considerations for Each Grade, 6-8/Whole Classroom

Grade 6

Subject: Health & Safety

Teaching Aims:

Students learn the cure and prevention of common diseases, facts on intoxication, how we get our food supply, the workings of the heart, safety and first aid, personal appearance, and health maintenance.

Teaching Method:

Most of this will be covered in science, social studies, *Bhāgavatam*, and *Bhakti-śāstrī* classes. If you see that an area is being neglected in your textbooks, devote some of your class time in these subjects to a special study.

Materials Used:

See appendix F.

Subject: Science

Teaching Aims:

Students learn about helpful and harmful insects, how people “improve” plants and animals, classification of living things, food for growth and energy, microbes, algae and fungi, energy and simple machines, climate and weather, motors and engines, electricity and its uses, astronomy, geology, sound, light and heat, atom and nuclear energy, inventions and discoveries, space travel, ecology and recycling.

Teaching Method:

Continue to follow the science textbook. (Some of these items are also discussed in social studies, *Bhāgavatam*, and *Bhakti-śāstrī*.) Keep your science practical, emphasizing

hands-on experiments and common sense observation.

Materials Used:

Christian Light science or Modern Curriculum Press

Supplies for experiments and demonstrations. Christian Light has an elementary core kit that coordinates with their program.

Grade 7

Subject: Health & Safety

Teaching Aims:

Students learn good health habits, grooming and posture, effects of intoxication, personal and public safety, accident prevention, circulation and respiration, functions of the body, germ theory, antibiotics, toxins and antitoxins, and immunization.

Teaching Method:

These subjects are probably covered in your science program. Any that are not should have one to three classes during the year devoted to them. Make use of films, library books, and experts on health and first aid in your community. Do not use standard health textbooks, particularly for the students, as they are very contaminated at this grade level.

Materials Used:

Science textbook, *First Aid Manual*, films, library book, Betty Luken's felt human body. See appendix F.

Subject: Science

Teaching Aims:

Students learn about the scientific method of induction, classification, the cell, life cycle of insects, anatomy and physiology, genetics, rocks and soil, minerals, air pressure, atmosphere, the energy crisis, alternative energy sources, conservation, properties and uses of water, effects of weather and climate, ecology and environment, and "great scientists".

Teaching Method:

Follow a seventh grade science textbook and teacher's guide. Continue making science practical by including nature walks, field trips and experiments. Some research and composition work can be included. Many science issues at this level deal with scarcity of resources and the proper use of the material energy. It would be wise to have a science teacher who is well-versed in Prabhupāda's views on these issues. Because these are distinct from controversies over the solar system or evolutionary theory, they don't require detailed scientific knowledge. However, someone with college level work in science will be much better prepared to teach this grade. If that is not possible, have such a person available as a consultant.

Materials Used:

Christian Light's 701-710 with teacher's key and core experiment unit or Modern Curriculum Press' seventh grade textbook with teacher's edition. *Inquire* from Spice is useful for enrichment activities. Why not get the students involved in a local conservation, energy, or pollution issue, as well?

Grade 8

Subject: Health & Safety

Teaching Aims:

Students learn sanitation, mental hygiene (always think of Kṛṣṇa), first aid, grooming, types and functions of food (explained in the *Bhagavad-gītā*), the body's utilization of food, functions of the body, community sanitation and health.

Teaching Method:

These areas are included in science, social studies, and *Bhakti-śāstrī*.

Materials Used:

See appendix F.

Subject: Science**Teaching Aims:**

Students learn that scientists arrive at conclusions by deduction, become familiar with scientific nomenclature and scientific measurement, learn water and its uses, magnetism and electricity, the composition of the earth (avoid speculation), the movements of the earth, weathering and erosion, the ocean and atmosphere, weather, the universe (at least read the Fifth Canto even if we can't understand all of it), space and space travel (real and absurd), conservation, contribution of scientists (you can have fun with this one!), astronomy, heat, light, machines, the atom (see Second Canto), chemical changes, wave energy, mechanical energy, electrical energy, nuclear energy, ecology and environment, and recycling of resources.

Teaching Method:

Use an eighth grade science textbook and teacher's edition. Keep your study of science real, practical, and based on common sense. Students should not study any theoretical, textbook knowledge that cannot be shown by a simple "experiment" or demonstration, or which has no utilization.

Materials Used:

Christian Light's Science 801-810 with teacher's key and corresponding core unit of experiments or MCP's eighth grade science with teacher's edition. Supplement with almanacs and ephemerides.

Supplies for experiments or demonstrations.

Second Language

Multilevel Organization

Subject: Sanskrit**Teaching Aims:**

If students haven't completed the level two course, they should do so now. Advanced work beyond that level is optional. For those stu-

dents who are ready and interested, the aims are: Complete understanding of all verb conjunctions, all noun bases and endings, plus pronouns, adjectives and adverbs. Study irregular nouns and verbs and the various types of compounds.

Teaching Method:

The students study more noun types, pronouns, adjectives and adverbs. In addition, students work on developing an increased vocabulary. Since the self instructional course for this level of study is at most a one year course, an experienced Sanskrit teacher (could be an older student who has already gone through the course) is practically required for students who wish to advance further.

Materials Used:

Sanskrit by Cassette, part two, from the American Sanskrit Institute covers about one year of instruction. For more advanced studies, use *A Sanskrit Manual*, part I and II, by R. Antoine, available from the Vedanta Society of Southern California.

or

Subject: English as a Second Language**Teaching Aims:**

Students should be able to speak, read and write at least as well as a native speaker who is one grade level below them

Teaching Method:

Students who are studying English for the first time in level three will benefit from the same type of audio tape program that the English speaking students use to study French, Spanish, etc. Phonics is preferred over linguistics for reading, as the latter depends on knowledge of spoken English.

It is generally possible to use the same type of phonics program that is employed in the early grades, but to move through it faster. But, many books for beginning readers will not appeal to this age student. It is wise therefore

to use books that are especially designed for the older learner.

For students in a non-English speaking country who are learning English, it is wise to have the whole class work on conversation and writing. Reading groups can be formed just as they are in the lower grades.

For a non-English speaking student who transfers to a school in an English speaking country, you may immerse him as much as possible in English. He can listen to audio cassette programs until he has some proficiency in speaking, and then have an individualized program for reading and writing. Such a student cannot, of course, study other subjects such as science and social studies until he can read at that grade level. If possible, he can have books in his native language in these subjects until he can function with the regular students. Many publishers have Spanish versions of textbooks that are identical to the English book. (for example: Saxon Math) In this way even a teacher who is unfamiliar with Spanish can teach the student.

Unfortunately, few publishers have the same facility for languages other than Spanish. For students who speak other languages, the teacher may want to use a manipulative based mathematics program where instruction is more visual and kinesthetic than verbal.

Materials Used:

Professor Phonics has a simple to use and very inexpensive reading program for older students and adults. This is just the instruction, without reading books. RISP has a more complete (and slightly more expensive) phonics program for older students and adults.

Audio Forum has an English course on cassette tape.

Enrichment

Multilevel Organization

Teaching Aims:

Students learn to draw complex real objects, using three-dimensional techniques of foreshortening, overlapping, shading, and size. Advanced students may draw people and/or explore other art forms.

Interested and qualified students study Computer programming, programs for layout, design, and accounting.

Subject: Drawing

Teaching Method:

The two multilevel approaches—concept and mastery—are appropriate here. In either case, one class a week is sufficient, as long as some drawing (and other creative work, such as painting, collages, etc.) is included elsewhere in the curriculum.

For the concept approach, all the students draw the same object(s). It is often useful to have a real object to copy. There are several books that give overall guidelines for teachers in this regard.

For mastery learning, each student has his own textbook where he progresses at his own pace, gradually drawing more and more complex figures. These students, who have mastered the basic shapes, up to lesson twenty in the Drawing Textbook, can study at their own pace. Students who are new to the school should start at the beginning, but will go faster than the younger students. This program is rewarding for the students, but more taxing for the teacher, who needs to draw several different objects on the board during the same class! Still, this can be done, especially if the teacher has worked through the book. It becomes easier as the teacher repeats the course over several years. Some teachers prefer to have the entire class work on drawing at once. Others may want to divide the class into groups according to ability and level in the text, so they can concentrate on either simple or more com-

plex shapes according to the group. In this level, if the teacher decides to teach in this way, the students who are drawing can generally work on their own, and the teacher can have, for example, a reading class with the other students.

Some students, especially if they started the drawing program at a young age, will be finished with the basic course before the end of this level. Such a student has several options. He can go on to more advanced work, maybe at a high school level, for which he should get high school credit. He might work on his own in level three or join a level four art class. Or the student might want to explore other art forms during class time, such as painting or collage. Students who have finished the course and don't want to go on to other art work may prefer to either study an area of personal interest or to work in a subject in which they have difficulty.

Materials Used:

McIntyre's *Drawing Textbook* and *Drawing with Children*, Mona Brooks

Subject: Art

Teaching Aims:

(For students who've completed the basic drawing course.) They may go on to work with charcoal, pen and ink, and paint. The advanced students will also study an introduction to design and shapes, line variation and shading, interiors and nature scenes, texture, color and its principle, figures, heads and cartoons, the flannel board, lettering, and bulletin board decoration.

Teaching Method:

When a student has finished McIntyre's course, becoming expert at portraying three-dimensional shapes, he is ready for more advanced work. Follow the textbook.

Materials Used:

Basic Education's *Beginning Art*, 73-84 plus related supplies. Teachers should be able to do McIntyre's work, and do these more advanced lessons along with the student. An art background is certainly helpful but not necessary. A local artist should be available for consultation if the teacher has any doubts about his qualifications.

McIntyre has several short books beyond the "textbook" level that you may want to use first.

Subject: Computer Programming

Teaching Aims:

Students should learn how to program in BASIC—at least know the fundamentals. Students learn functions, subroutines, arrays, low and high resolution graphics, etc.

Teaching Method:

Do one lesson per week, 45 minutes per week. Follow the instructions in the book. Someone not familiar with programming could teach this course after completing the lessons themselves.

This is an optional course for interested students only.

Materials Used:

BASIC Programming, books 1,2, and 3 for the Apple computer. Or get books for whatever computer system the school or community uses.