

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 Kṛṣṇa consciousness."

(Sri la Prabhupada, letter to Arundati, July 30, 1972)

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

Acknowledgments

Pratyatosa Dasa provided the physical facility, the financing, and the publishing and printing equipment needed to compile this guidebook. In addition to helping with the final editing, he also gave constant encouragement. Madhava Dasa spent countless hours on the computer, designing charts, scanning drawings, and entering revisions, what to speak of doing the entire layout. Bir Kṛṣṇa Swami allowed the use of his computer to search the entire database of Srila Prabhupada's books, letters, lectures and conversations. Kṛṣṇa Rupa Devi Dasi helped with data entry. Prabhasa Dasa and Bisa Laksmi Devi Dasi, by their years of dedication

To gurukula, have been a great inspiration. Jyotirmayi Devi Dasi provided the initial idea for this guidebook and the inspiration for working with Kṛṣṇa's children in general.

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Please Read This First

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

Here we are neither presenting a blueprint for a traditional *gurukula* nor what you probably feel a curriculum should be after reading Śrīla Prabhupāda'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 non-devotee teaching materials, the amount of Kṛṣṇa consciousness being taught depends upon the individual teachers. Kṛṣṇa 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 Śrīla Prabhupāda, 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 Śrīla Prabhupāda's instructions on any particular topic, or that our presentation is thoroughly balanced. The only way for our readers to understand Prabhupāda's vision is to scrutinizingly study all of his books, lectures, conversations, and letters. However, we must remember that Prabhupāda's letters and conversations are sometimes sculptured for a particular time, place, and circumstance. For example, during the time that Śrīla Prabhupāda 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 Prabhupāda'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 Śrī Caitanya Mahāprabhu, we can attempt to summarize the unchanging, eternal principles of *gurukula* that Śrīla Prabhupāda 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 Śrī Kṛṣṇa.
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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Part One

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 Kṛṣṇa consciousness. Unfortunately, this training is lacking all over the world. It is necessary for the leaders of the Kṛṣṇa 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. (*Śrīmad-Bhāgavatam*, 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 the real welfare of the citizens is. 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 Satsvarūpa, 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 *brahmacāryena*, 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 Dayānanda, April 11, 1974)

In our Kṛṣṇa consciousness movement, the *gurukula* plays an extremely important part in our activities because right from childhood the boys at the *gurukula* are instructed about Kṛṣṇa 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. (*Śrīmad-Bhāgavatam*, 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 Satsvarūpa, 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 *pūjari*. 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 Kṛṣṇa, they are

Vaiṣṇavas and we must be very careful to protect them. These are not ordinary children, they are *Vaikuṅṭha* children, and we are very fortunate we can give them chance to advance further in *Kṛṣṇa* Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear. (Letter to *Arundhatī*, July 30, 1972)

So, from the very beginning of life one has to learn this *Kṛṣṇa* consciousness, and thereby one may become fully *Kṛṣṇa* 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 *Kṛṣṇa* 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, *Kṛṣṇa* consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. (*Bhagavad-gīta*, 3.41, Purport)

Śrīla Jīva Gosvāmī 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 *Mahārāja Parikṣit*. One may not be as fortunate as *Mahārāja Parikṣit* 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 only four or five years old, my father gave me a couple of forms of *Rādhā* and *Kṛṣṇa*. 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 *Rādhā-Govinda*. 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, Śrī Śrīmad *Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja*, 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. *Mahārāja Prahlaḍa* 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. (*Śrīmad-Bhāgavatam*, 1.12.30, Purport)

In the language of *Bhagavad-gīta* (Bg. 7.15), people who are engaged in gross sense gratification are *mūḍhas - asses*. The ass is a symbol of stupidity. Those who simply engage in the profitless pursuit of sense gratification are worshipping *avidyā*, according to Śrī *Īsopaniṣad*. 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 *avidyā*, or ignorance. By the culture of such nescience, one goes down to the darkest region of ignorance. (*Īsopaniṣad*, Text 9, Purport)

What You Will Gain From This Book

Śrīla Prabhupāda desired the International Society for *Kṛṣṇa* 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 Kṛṣṇa. 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 Śrīla Prabhupāda envisioned, we must also recognize that it is a young movement - short on centralised 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 Kṛṣṇa conscious education from other devotees of Kṛṣṇa.

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 Kṛṣṇa conscious schools. This guidebook is meant to satisfy that need by providing step-by-step instruction, resources, and guidance for any kind of Kṛṣṇa conscious educational project.

Śrīla Prabhupāda himself gave many general and specific instructions for providing Kṛṣṇa 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, āśrama training, *gurukula* programs for self-sufficient *varṇāśrama* 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 authorised program and everything else is *māyā*.” 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, 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 ensure 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 also strongly desire this kind of equivalency, because they perceive that in the absence of a well-developed ISKCON *varṇāśrama* 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 Śrīla Prabhupāda.

Prepare to Make a Commitment

It is an open secret that teaching Kṛṣṇa consciousness to favourably inclined children is a vast ocean of nectar. The transcendental happiness of seeing your students enthusiastic about *japa*, *kīrtana*, 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 Kṛṣṇa consciousness - whether you teach one child at home or 500 in a large, institutional *āśrama* 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 *prasādam* 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 are 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 Kṛṣṇa has eternal benefit. It is surely better to try, than to take the apparently easy road and never give our children a chance for Kṛṣṇa 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 Kṛṣṇa’s guidance and

arrangements. After all, teaching in Kṛṣṇa 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 Urmilā Devi Dāsi.
- 2) Who is really responsible for educating ISKCON's children? See: "Becoming Gurus for Our Children," by Bhūrijana Dāsa.
- 3) What kind of academic training did Śrīla Prabhupāda think was necessary? See: "Overview of the Gurukula

Elementary School Academic Program," by Bhūrijana Dāsa.

4) How do we put together an educational system in ISKCON's present circumstances without watering down Śrīla Prabhupāda's vision and instructions? See: "Is Gurukula Obsolete?" by Śrī Rāma Dāsa.

Twelve Steps for Success

by Śrī Rāma Dāsa

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 Śrīla Prabhupāda. 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 enhance the possibility of success and eliminate some of the most prominent causes of unnecessary failure. They are not eternal principles of Kṛṣṇa 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 Śrīla Prabhupāda disappeared in 1977, we didn't foresee how things were going to change, and when they did change, we often didn't recognise what was happening around us. We didn't comprehend how difficult it was going to be to organise international projects, or how parents and leaders were going to develop drastically different ideas about what Śrīla Prabhupāda'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 Śrīla Prabhupāda's Standard

Śrīla Prabhupāda'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 taken inadequacies in *gurukula* programs as demonstrations of the impracticality of Śrīla Prabhupāda'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 *Vaiṣṇava* to gradually come up to the standard. For example, when in ISKCON's early years, some disciples were having difficulty giving up smoking, Śrīla Prabhupāda 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 Śrīla Prabhupāda'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 *āśramas* 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 Śrīla Prabhupāda'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 Kṛṣṇa 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 Śrīla Prabhupāda, 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 Kṛṣṇa conscious educational alternatives is diminishing year by year. Therefore, parents must realize that if they don't take the initiative to see to their children's education in Kṛṣṇa 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 Kṛṣṇa 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 Vṛndāvana was founded by Śrīla Prabhupāda 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 “Vṛndāvana 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 Vṛndāvana situation, but it does serve to illustrate some of the difficulty which can come when the goals of an institution are muddled, for whatever reason. Now the Vṛndāvana *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 Māyāpura *gurukula* has evolved into a traditional Vedic-style school which is much different than Vṛndāvana 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 Jagadīśa Goswāmī’s 1986 proposals to the GBC on secondary education, he recommended that a community or region first decide what kind of Kṛṣṇa conscious social environment it was expecting the students to live in when they graduated, then proceed to design the educational program accordingly.

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 an 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 Dāsa pointed out in his paper, "What Will the Second Generation Do? — The Problem of Apostasy in Kṛṣṇa Consciousness" (*ISKCON Education*, Winter 1987), we can't expect our children to live in a cultural void. Until we have established a full Kṛṣṇa 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 all-pervasive 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 Kali-yuga - but our own special *saṅkīrtana* 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 Kṛṣṇa consciousness, the man expects his wife to be Devahūtī 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 Kṛṣṇa 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 aim 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 *miśra-bhakti* we are attached to? Śrīla Prabhupāda 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 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. Bhūrijana Dāsa 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 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*. Śrīla Prabhupāda'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 deep-rooted 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 teacher. *Āśramas* 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 fully-developed 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 Kṛṣṇa 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 Kṛṣṇa conscious educational system. Lord Caitanya warned that devotees should strictly avoid the association of non-devotees. 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 Kṛṣṇa conscious schools, giving training to devotees from the primary through the *varnāśama* 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 *varnāśama* 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 Kṛṣṇa 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 Śrīla Prabhupāda regarding Kṛṣṇa conscious education have been completely fulfilled.

Chapter 2

Getting Started

Drops of Nectar

*śrī-nārada uvāca
brahmacārī guru-kule
vasan dānto guror hitam
ācaran dāsavan nīco
gurau sudṛḍha-sauhṛdah*

Nārada 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 *brahmacārī* should live at the *gurukula*, only for the benefit of the guru. (*Śrīmad-Bhāgavatam* 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 *brāhmaṇas*, they used to become the teachers. So they were not accepting any salary. The *brāhmaṇas* 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 labour 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. (Prabhupāda’s Lectures, *Bhagavad-gītā* 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. *Sakṣād-dharitvena samasta-sāstrair*. 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 behaviour, by life, by action. That is *gurukula*. This sum and substance of... *brahmacārī gurukula vasan dānto 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; *brahmacārī gurukule vasan dānto guror hitam*. The *brahmacārī* 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 Kṛṣṇa consciousness, and engaging in the process of *bhāgavata-dharma*, whereby his life will have a firm, sane foundation with which he can overcome the forces of *māyā* by strong training in the beginning.

The *karīs* 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 sevām dvāran āhur vimuktes tamo-dvāram yoṣitām saḡi-saṅgam*. Those who associate with the *mahātmās* through service to them become eligible for liberation whereas those who are associating with woman or those who are too attached to woman are paving their way to hell. Therefore the [*karmī*] 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 *brahmacārī* 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 organise everything in such a way that we can deliver these souls back to Kṛṣṇa - 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 Satsvarūpa, November 25, 1971)

There are many saintly persons, they are ... *brahmacārī*, or *Brahmacārī*, 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, *puruṣa*. *Puruṣa* means who wants to enjoy. And *yoṣik* means enjoy. So our relationship in this material world, that either in the dress of woman or man, the mentality is *puruṣa*, how to enjoy. The mentality is *puruṣa*. So when we give up this mentality, enjoyer, because we are not actually enjoyer. Enjoyer is Kṛṣṇa (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, April 13, 1975)

Tamāla Kṛṣṇa: You said that your Guru Mahārāja said...

Prabhupāda: "If I could produce Kṛṣṇa conscious children, I am prepared to produce hundreds of children. "What is the use of producing children like cats and dogs? Produce children like Prahāda Mahārāja. The whole world will be benefitted. *Ekaś candras tamo hanti na ca*. Progeny, that is not condemned. Why it should be condemned? Let there be pregnancy, but Kṛṣṇa conscious. That, our Pradyumna's son, these, all children.

Tamāla Kṛṣṇa: Aniruddha.

Prabhupāda: Very nice. They should be trained up properly. Special care should be taken. That is the idea of my Guru Mahārāja, 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 Kṛṣṇa consciousness. Not by studying grammar. There are many grammarians. Let them study our books

nically, English, little Sanskrit, that's all. *Gurukula* organise like that. We don't want big, big scholars. Unnecessarily. There are so many scholars in the universities, drinking and woman-hunting, that's all. (Morning Walk, New York, July 13, 1976)

From the very beginning of life our Kṛṣṇa 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 *brahmacārīs* (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 *varnāśrama-dharma*, which is the beginning of actual human life, small boys after five years of age are sent to become *brahmacārī* at the guru's *āśrama*, 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 *varnāśrama* 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. (*Śrīmad-Bhāgavatam*, 1.5.24, purport)

Please accept my blessings. I beg to acknowledge receipt of your very nice *Īsopaniṣad* 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 *kīrtanas* with exuberance. In future you will be the leaders of this Kṛṣṇa 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-gītā As It Is*, Chapter Thirteen, Text 8-12)

The international board of education has defined some general types of Kṛṣṇa conscious educational programs. These include publicly accessible *gurukulas* with *āśramas*, community *gurukulas* with *āśramas*, 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 Kṛṣṇa 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-*ācārya* himself laid down the basic standards and principles. However, experience has shown that devotees sometimes have greatly varying ideas as to how Śrīla Prabhupāda's instructions should be implemented, and also differing impressions of the application 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 educational 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 Kṛṣṇa 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 God-centered society, or live as an exemplary *Vaiṣṇava* 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 *āśramas*, it requires strict attendance at the full morning program, and forbids *karmī* television watching.)

After putting the general purposes of the school in writing, the devotees who are (or will be) involved in taking the primary 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 brāhminical life; extensive preaching experience; academic training sufficient to satisfy minimum requirements.

Specifics and priorities:

- Facilities that encourage celibacy and chastity.
- Fixed-up, serious *āśrama* teachers.
- A system of supervision and evaluation of *āśramas*.
- An *āśrama* director who is responsible for arranging *sankīrtana* programs, etc.
- An academic system which is efficient, but easy to administer and supervise.

Steps to Start or Reorganise a School

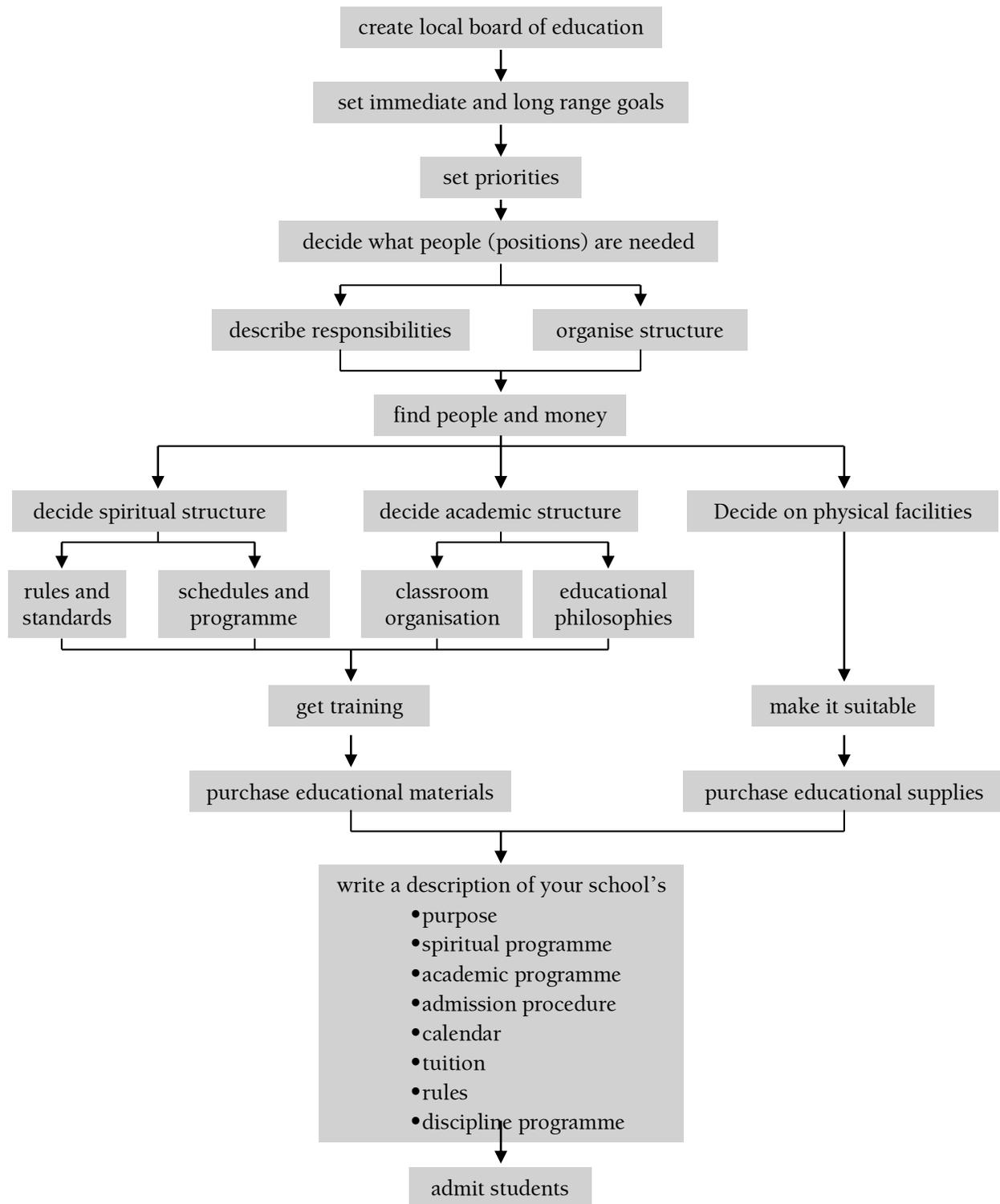


Figure 2.1

Example 2

School goals: Intensive academic training; basic exposure to Kṛṣṇa 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 *Vaiṣṇava* 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

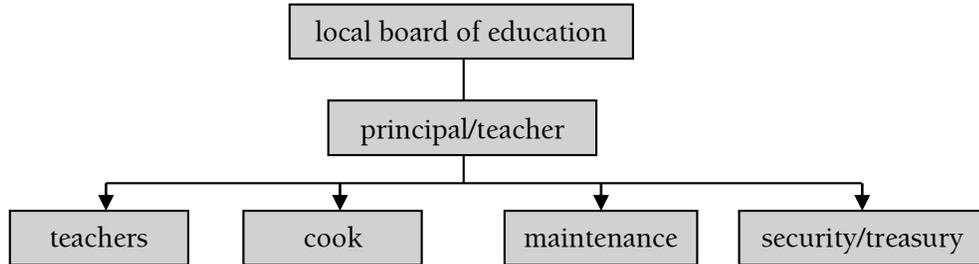
to be accomplished no matter how small or large your planned school is to be.

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

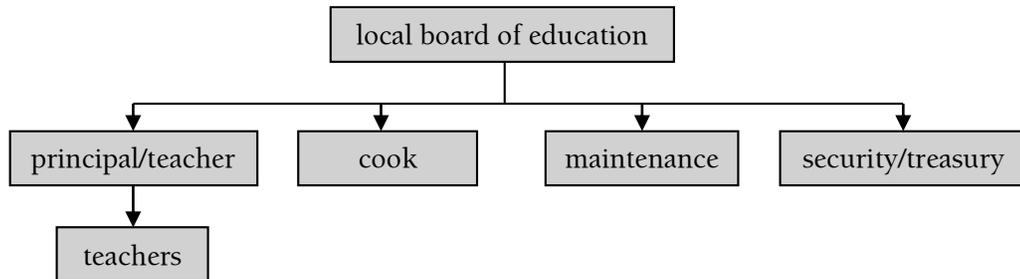
There had been an adequately functioning community *āśrama gurukula* in the community, with about fourteen children aged 5-9. It closed. After some months with no school, the GBC requested devotees to reopen the *gurukula*. The immediate goal was an adequate academic program with solid devotee teachers. 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 *prasādam*, 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.

Organization within School

Small School 1



Small School 2



Large School

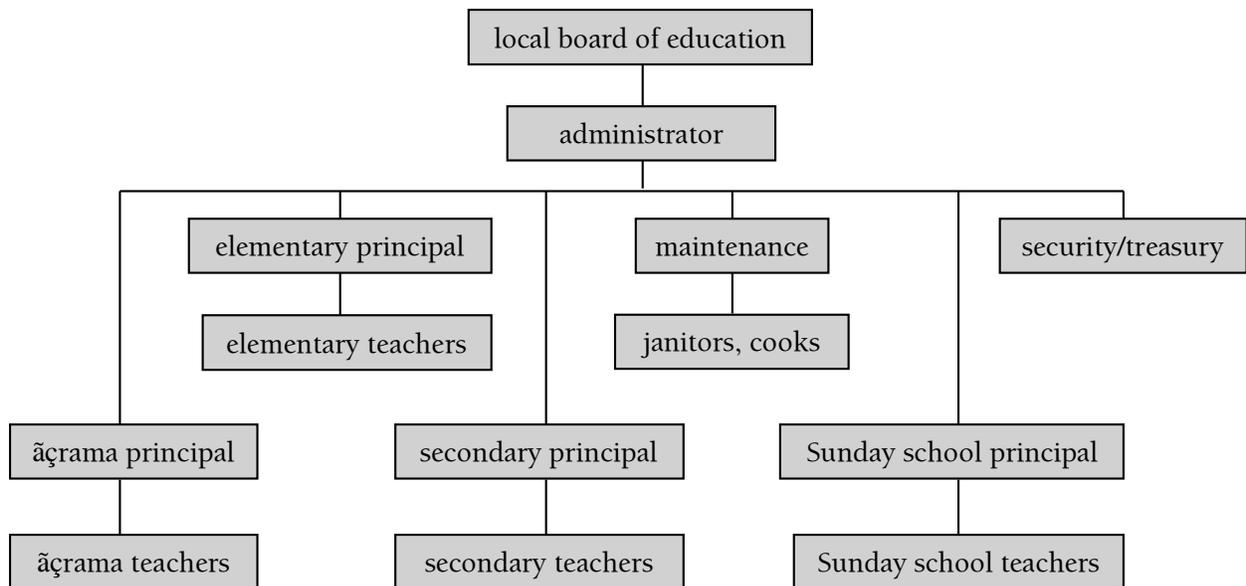


Figure 2.2

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 [??]. An organization al 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, their 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 *prasādam* hot, on time, and in adequate amounts.

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 [??] 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.

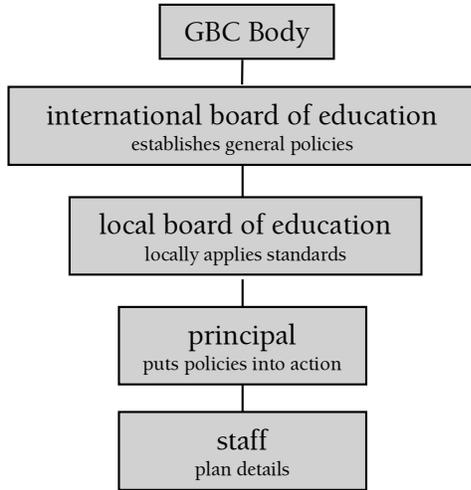
3. The relationship which was, when *gurukula* was first established in ISKCON, the only one, is where the school is completely under the direction of the local temple president (or temple council). It is in the same category as the deity department, or kitchen department. Although this arrangement is 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.

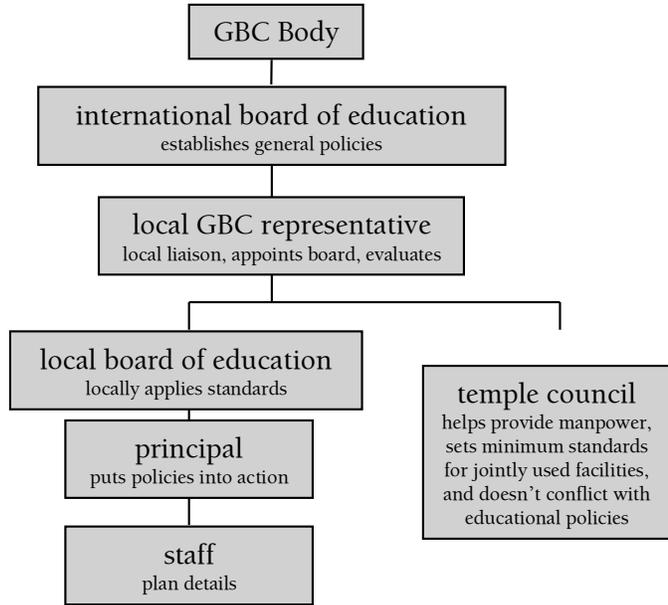
Please don't think the above process only applies to a large, complex institution. In a small school, one person often "wears more than one hat." In such cases, it is even more important to define areas of responsibilities. A teaching principal, for example, should not also have to shop and pick from 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 *Śrīmad-Bhāgavatam*, 10.9.5 purport:

School Organisation

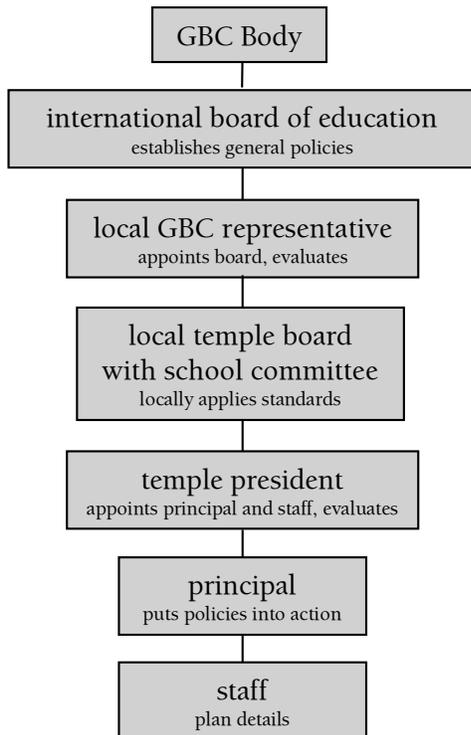
Example 1 Independent School



Example 2 Temple Related School



Example 3a Temple Controlled School



Example 3a Temple Controlled School

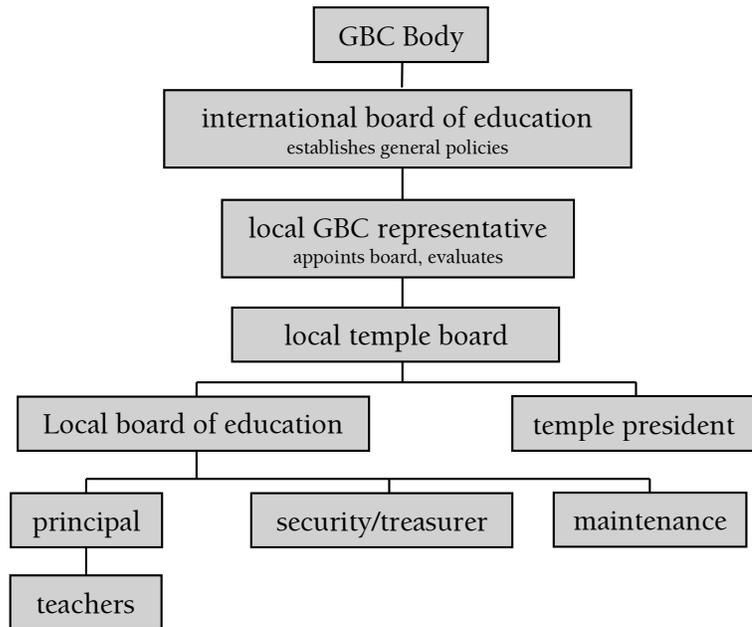


Figure 2.3

Everything in the household affairs of mother Yaśodā was meant forSometimes one must take care of more than one item of important business for the same purpose. Therefore Mother Yaśodā 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 Kṛṣṇa in *Bhagavad-gītā*, 10.10. In Kṛṣṇa consciousness, everything is dynamic.

Kṛṣṇa 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 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 long-range goals, specifics and priorities, what people are needed, their responsibilities and how they will structure their relationships. It is essential that they school administration go through the above process regularly, once a year or once every two years.

See related article in Appendix D, entitled, “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 *āśrama 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 regulations.

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 the basic essentials and add as you re able. One note – many people would rather give a specific gift rather than money. You can approach people with catalogues 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 their children's education but putting together a schools system for ISKCON also requires the involvement of the Society on both international and local levels. Therefore, the ISCKON 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 should include:

- Teachers with low overhead (for example a woman whose husband supports her and is willing to let her teach for free or a minimal salary or a *brahmacārī* 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 Kṛṣṇa'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 Kṛṣṇa consciousness.

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 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 Kṛṣṇa 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
<http://thecenter.net/index-5.html>

National Association for the Legal Support of
Alternative Schools, P.O. Box 2823, Santa Fe,
New Mexico, 87501, 505-471-6928
<http://www.healthline.com/galecontent/alternative-school>

Home schools only—Home School Legal
Defense Association, P.O. Box 950, Great Falls,
VA, 22066, 703-759-7577 (Excellent)
<http://www.hslda.org/Default.asp?bhcp=1>

Chapter 3

Resources

Drops of Nectar

Śrī Caitanya Mahāprabhu has said that in order to preach, one must live a practical life and show people how to do things. *Āpani ācari' bhakti sikhāmu sabāre*. One cannot teach others unless he behaves the same way himself. (*Śrīmad-Bhāgavatam*, 5.4.8, Purport)

I am especially stressing the importance of our Dallas *gurukula* for training up the next generation of Kṛṣṇa 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 Rādhā-Kṛṣṇa 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 *Vaiṣṇava*; 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 Kṛṣṇa consciousness school at Dallas to be the model for education in all the world, and let anyone see our Kṛṣṇa 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 Kṛṣṇa 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 for building up the standard there. (Letter to Satsvarūpa, 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 Satsvarūpa, 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 Chāyā Dāsi, February 16, 1972)

One thing, if a devotee is shaky in his Kṛṣṇa consciousness, how he can teach the children? Unless one is firmly convinced about Kṛṣṇa 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 Satsvarūpa, February 16, 1972)

In teaching the children, you should refer very carefully to my books. The qualities of a *brāhmaṇa* as mentioned in *Gītā* chapter 18, text 42: *śamo damas tapaḥ śocam*. 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 Mahāprabhu (*āpani ācari' bhakti pracāram*). 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 *Vaiṣṇavas*. (Letter to Hirāṇyagarbha Dāsa, August 19, 1974)

Satsvarūpa: They had another question, whether these *sannyāsis'* widows that they would like to engage them, those who want to do it, as teachers. They think that would be a good...

Prabhupāda: That's nice. (Room Conversation, Bhubaneswar, January 31, 1977)

Teachers - The Main Resource

Definition of Teaching

As Kṛṣṇa 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 Śrīla Prabhupāda will probably state their goal like this:

We want to train our children to develop saintly character as described in the *Bhagavad-gītā* (cleanliness, detachment, simplicity), inspire firm faith in Kṛṣṇa and guru, and provide academic training to prepare them for a life of service to Kṛṣṇa. 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.



The Perfect Teacher

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.
6. The student must assume responsibility for learning.
7. The student's work must be rewarded.

Definition of a Teacher¹

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 *varṇas*, 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, 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, equipoise, 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

¹ Adapted from Jyotirmāyī Devī Dāsī

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 Kṛṣṇa at all 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-gītā*'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 Kṛṣṇa conscious topics, reminding us of *Bhagavad-gītā* 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 Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa 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*. Kṛṣṇa sometimes surprises us by revealing eager, qualified people in unlikely places. Finally, consider devotees you know in other communities. Would any of 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 Kṛṣṇa 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 *śāstra*? 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 *sādhana*, 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 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 Kṛṣṇa consciousness at home. It is an actual fact that, if you sincerely desire to teach in order to please Kṛṣṇa, He will carry what you lack. That doesn't necessarily mean that you will be enlightened from within like Lord Brahmā, but that Kṛṣṇa will give you opportunities to gain teaching experience.

Most teachers outside of ISKCON receive their training through university courses and certification. Śrīla Prabhupāda 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.

Prabhupāda'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 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 *śūdra* 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 Kṛṣṇa 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 brāhminical. 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 Kṛṣṇa consciousness. When in doubt, we do well to humbly consult other *Vaiṣṇavas*. 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 Kṛṣṇa 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 *sādhana* 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 *Bhāgavatam* classes, or the adult education programs of the Vṛndāvana 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 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 Kṛṣṇa 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 school conferences are valuable if there is no alternative.

Sometimes a particular teacher desires training in a specific area, such as teaching foreign-speaking 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.

Bhūrijana dāsa offers a workshop in assertive discipline, and Śrī Rāma dāsa 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 government 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 Rath, 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:

Maiva 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 organization

s. 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 organization s worldwide. Contact your local organization to enquire 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 NEI4, Trojan Horse, by Samuel Blumenfeld. Although 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, Kṛṣṇa 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 beginning, 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.

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 school longer than four weeks necessitates review of academic work when school resumes. When deciding about the wisdom and necessity of a long summer break, the main consideration is whether the student will be at an academic or spiritual disadvantage during the time out of school.

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. This is because *āśrama gurukulas* or day schools that begin at *maṅgala- āratī* 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-gītā*, 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.

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

Different Ideas for Semester Breaks

by Śrī Rāma Dāsa

Teachers and parents often greet the periodic semester breaks/vacations with a mixture of relief and horror. Most everyone enjoys the breaks and the change

of pace they provide but some problems keep surfacing, break after break, year after year.

It is not easy for parents who are engaged in full time service to take two weeks off from their work two or three times a year and devote that time completely to their children. Unfortunately, the alternative is often insufficient supervision of the children who then irritate their 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.

Here are a few ideas for improvements which may be worthy of consideration:

The Vṛndāvana *gurukula* has the longest break of any ISKCON school (about two months in the summer) and it is especially difficult for parents to satisfactorily engage those older and very active boys. So for the last few years, some teachers have been taking older boys on a trip around America, attending festivals, preaching and taking a lot of *Vaiṣṇava* association. The Vṛndāvana *gurukula* has been running a similar programme for the boys who remain in India and both programmes have been highly successful.

The Swedish *gurukula* is planning something similar but with adaptations for a different break schedule of two weeks, three times a year. In the future, those parents who want to spend the entire two weeks with their children will have that facility. The school will also organise 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 Dāsa, the former president of the Gītā-nāgari 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 when they take time off. Children must keep up with school 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.

“We instituted this after the headmaster’s meeting in Lake Huntingdon where everyone complained about the *māyā* during breaks and the problems re-orientating 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 and afraid they wouldn’t actually get them but now teachers, students and parents are all very satisfied and it is definitely better for the children’s consciousness”

Chapter 4

Managing the Specifics

Drops of Nectar

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

Prabhupāda: You follow that, *brahmacārī 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 Kṛṣṇa consciousness. By their character, by their behaviour, 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 utilise it for advancing in Kṛṣṇa consciousness.... That's all?

Jyotirmāyi: Yes, and just one more.

Prabhupāda: Huh?

Jyotirmāyi: Because you were saying that the parents can keep their children and teach them themselves, like Arundhatī is teaching

Aniruddha. So does it mean that the parents can...

Prabhupāda: He complained that "My boy is not being properly..." So I said that "You teach your son."

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

Prabhupāda: 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 organised. But some way or other, our students should be given education and spiritual life, Kṛṣṇa consciousness. Individually, collectively, somehow or other. The principle is laid down there, *brahmacārī guru-kule vasan dānto 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 *Vaiṣṇavas*, 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 *brahmacārī gurukula*. *Brahmacārī guru-kule vasan dānto 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 Kṛṣṇa 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 Kṛṣṇa. That should be introduced. Otherwise, the *gurukula* will be... Otherwise Jyotirmāyī was suggesting the biology. What they'll do with biology? Don't introduce unnecessary nonsense things. Simple life. Simply to understand Kṛṣṇa. Simply let them be convinced that Kṛṣṇa is the Supreme Personality of Godhead, it is our duty to serve Him, that's all. Huh? What is that? *māyār boṣe, jāccho bhese' khāccho hābudubu bhāi liv kṛṣṇa-dās e biśwās korle to ār duḥkho nāi*. So organise. If you have got sufficient place, sufficient scope, let them be trained up very nicely. If some four, five centres 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-gr̥ha 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 *brāhmaṇa*, 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 *brahmacārī*, 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. *Saṁskāra*. 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 *vaiśya* or he

should be trained as a *ksatriya*. (Prabhupāda's Lectures, General - 1969)

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

You have suggested that some men are best engaged in doing business. I agree. All *gr̥hasthas* who are interested in doing business should do so in full swing. *Vat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat/ yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam*. Let this be the guiding principle. So let all the *gr̥hasthas* who wish to, execute business full-fledgedly in the USA and in this way support *gurukula*. Business must be done by the *gr̥hasthas*, not by the *sannyāsīs* or *brahmacārīs*. Neither the *sannyāsīs* or *brahmacārīs* 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 favour 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 India— Bombay, Kuruksetra, Māyāpura. The profits from the businesses should first go to support *gurukula* and balance may be given for the local temple's maintenance. *Gr̥hasthas* can do business. It is best if the temple presidents are either *sannyāsīs* or *brahmacārīs*. If the *gr̥hasthas* 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)

Gopāla Kṛṣṇa: I was thinking, Śrīla Prabhupāda, we should get this *gurukula* accepted by the government also...

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

Gopāla Kṛṣṇa: 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*...

Prabhupāda: Our program is open. *Brahmacāri guru-kule vasan dāntaḥ*. We are training like this, covered in the *Bhagavatam*. Never mind government.

Tamāla Kṛṣṇa: If you get accepted by the government, you may have to change your curriculum so much.

Gopala Kṛṣṇa: No, I mean, just this is a *Vaiṣṇava* 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...

Prabhupāda: 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 Yamunā. It is polluted."

Yasodanandana: Even want us to follow their textbook, follow their mundane textbook.

Prabhupāda: Keep this institution pure, not that we have to make it impure. Fighting, we want

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, Vrindāvana, June 24, 1977)

Simply follow the program of the elders, let the children associate as much as possible with the routine Kṛṣṇa 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 Kṛṣṇa 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 Jagadīśa, 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 discipline. 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 Chayā Dāsī, 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 Satsvarūpa, 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 full-time book distribution. That is nice and also it is sufficient. Book-selling is our most important engagement. (Letter to Jagadīśa Dāsa, November 20, 1975)

Basic Structure Related to Administrative Needs

The ISKCON board of education recognises 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 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 principles 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 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 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 Kṛṣṇa 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 *āśrama* 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 non-paying 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 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 enrol 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 Prabhupāda wanted everyone to be given a chance for Kṛṣṇa 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 *healthy prasādam*, and faith in Kṛṣṇa. 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 *āśrama* 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 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 month's exposure to Kṛṣṇa 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 enrolment form, permission for the school to deal with health problems, release form for previous school records,* and a consent to discipline 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 behaviour 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.

*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.

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 *āśrama* and spiritual program, academic placement procedure, curriculum, educational approach, types of materials used, classroom organization, rules and standards, schedule and calendar, tuition and *prasādam*. 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 Kṛṣṇa 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 travelling 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 *āśrama* that 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.

Brāhmaṇas have wealth in austerity and detachment. Although we desire every child in

the world to receive a Kṛṣṇa 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 Kṛṣṇa 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 Prabhupāda's pleasure brings spiritual happiness.

When to Start School

Although local law and custom specify varying ages for the start of school, Śrīla Prabhupāda 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-gītā* study.

Generally, we do not recommend children starting school before five years. Śrīla Prabhupāda 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 Kṛṣṇa consciousness. Śrīla Prabhupāda 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. Kṛṣṇa 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 *prasādam* 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 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 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 or 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 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 non-transparent 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 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. The guidelines presented here apply completely in a large school where prospective staff members are 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 questionnaire is included in Appendix E.) Generally, we want teachers who are initiated, preferably *brāhminical* initiation. Sometimes we may engage an uninitiated person for a very specialised 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 Kṛṣṇa consciousness and follow Śrīla Prabhupāda. 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.

GBC Policy on Child Abuse

ISKCON Governing Body Commission, Mayapura, India, 1990 Resolution 119

1. The local governing authority of each ISKCON school or community is responsible to appoint two or three devotees to investigate and follow-up on all suspected or confirmed cases of child abuse.

2. Suspected or confirmed cases of child abuse must be reported to local government authorities for investigation and/or prosecution.

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 review the investigation and give a finding as to the status of the alleged perpetrator as confirmed, suspect, or innocent/not-suspected.

4. The perpetrator or alleged perpetrator must be immediately segregated so that he has no possible contact with the victim or other children. This segregation may take the form of relocating the perpetrator to another part

of the project, away from children; banishment from the project (and possibly from other ISKCON projects with children); or in severe cases, banishment from all ISKCON projects.

The degree of segregation will be determined by the nature and severity of the offense; the attitude of the perpetrator; the feasibility of protecting the children from further abuse or intimidation; and the sentiments of the local devotees, especially the parents. In no case should a confirmed or suspected perpetrator remain in the local community unless the local ISKCON authorities obtain the written authorization of no less than $\frac{3}{4}$ of the parents of children at the project or in the community. The local government authorities and/or the ISKCON Board of Education will make the final determination of the appropriate degree of segregation.

5. Any confirmed child abuser may never again serve in association with children in any ISKCON project. The Board will also

make available to all ISKCON educational projects and temples the names of all accused, admitted, confirmed and convicted child abusers.

6. Abused children must get appropriate professional counseling so that the serious ill-effects of the abuse can be minimized.

7. All ISKCON educational projects must have preventative programs which train children how to avoid and report child abuse incidents.

8. The local GBC man (or men) are directly responsible to implement the measures outlined above. Should the GBC Body find a GBC man or other ISKCON manager responsible for suppressing or covering-up complaints of child abuse, or supporting intimidation of those who might complain, the GBC man shall be open to censure or probation and the ISKCON manager shall be open to appropriate disciplinary action. □

Note: for more details see Appendix G

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 *Vaiṣṇava*? 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 *brāhminical* 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 discover 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 [?] 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 Kṛṣṇa will arrange for a poor teacher to 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 behaviour, 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 fulfil 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 *Vaiṣṇava* 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 not favour 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 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 first-hand 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 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 well-ordered 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 *Vaiṣṇava* 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 *mahā* garland once a week. Let the cook know she made great rice on Tuesday, and give the teacher a *mahā* 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 Kṛṣṇa 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 *paramparā*, and ultimately of K Kṛṣṇa. Kṛṣṇa 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 Kṛṣṇa 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, "Jīva is doing excellent work in English." There really isn't any difference between the two, but since grades are more easily compared, some parents feel they are "too competitive". Śrīla Prabhupāda 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. (This is explained under "Placement and Testing" later in this chapter.) 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 parent- teacher 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 half an 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



Parent-teacher conferences help give children unified guidance.

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 *prasādam* 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

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 *Vaiṣṇava* 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 *prasādam* room should be spotless with clean serving containers and utensils. Having first-class *prasādam* 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 Kṛṣṇa 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 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 Kṛṣṇa consciousness, not just have a philosophy class. Śrīla Prabhupāda repeatedly stresses regular attendance at *maṅgala-ārati*, 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 Kṛṣṇa 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.

Many experienced *gurukula* teachers and headmasters have concluded that students

won't be permanently satisfied with a Kṛṣṇa 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 realise 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 emphasised to parents who are weak, however, that they must at least believe in and support Śrīla Prabhupāda's program (see *Bhagavad-gītā* 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 non-public school department stated that it is reasonable and legal for a school to suspend or expel a student for behaviour 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 *aśrama* school can have as much (or more) problems with *māyā* 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 date of birth 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
- 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 so on.

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 Jovanovich'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 enrol 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 enrol a child in either a classroom, multilevel, or individual 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 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, *Gītā* 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 that 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 11,2-2 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, I.A.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, criticising 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 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.

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/behaviour using other methods.

In *Life with the Perfect Master* Śrīla Prabhupāda 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 Foundation. 2912 South Daimler Street, Suite 100. Santa Ana, CA 92705. (949) 250-8070. 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. <http://www.charityblossom.org/nonprofit/optometric-historical-society-saint-louis-mo-63141-237431667>

A free pamphlet, "How Does Your Child Hear and Talk?" is available from The American Speech-Language-Hearing Association (<http://www.asha.org/>), you to certified speech-language pathologists 10801 Rockville Pike, Rockville, Maryland or American Speech-Language-Hearing Association, 10801 Rockville Pike, Rockville, MD 20852, 1-800-638-8255 or (301) 897-8682. They can also refer speech problems.

Foundations of School Administration

Edith E. Best

An effective school administrator must start with a clear conception of the goals and purpose of the institution. Based on sound theories of learning and teaching, those goals have to exist not only on a mission statement, but also pervade the policies of the school. Dealings with teachers, subjects, students, and other administrators should flow naturally from the overall school vision. The administrator has to then continually be aware of whether or not the goals are being met, having the flexibility to intervene and adjust elements of the educational program in various ways until the goals are achieved.

Working within the above, the administrator has duties in the following general areas: goals and planning; students, other administrators, staff, parents, and community; and physical facility. And the administrator is most effective when consistently demonstrating inspiring leadership.

Within goals and planning, an administrator may him or herself develop the school's vision, come into a school where the vision is already articulated and be expected to be instrumental in its realization, or be part of team that develops it. In any case, the vision or "mission statement" of the school should be clearly understood and realistic. Faculty, students, parents, and the community in general should know the school's vision both through dissemination of it in written materials, and, most importantly, because of the obvious

fulfillment of the mission in the students themselves.

All aspects of the school—from the structure and contents of the library to the textbooks to the discipline program—should be instrumental in fulfilling the school's vision. Ideally, every academic lesson, every school function, every parent-teacher conference, should be furthering the achievement of the overall goals. It is the mission statement that provides the criteria against which each member of the school, and especially the administrator, can measure any part of the school from the most sweeping to the most minute.

Of course, some parts of a school's vision can only be measured over long periods of time. Some must be implemented in stages, depending on the difference between the school's current situation and its goals, as well as external impediments that may sometimes need to be eliminated or overcome first. Therefore, the administrator needs to formulate short and long term plans in all areas of his or her responsibility. These plans translate the mission into immediate, observable benchmarks that allow all members to know both progress and needs.

And, the mission of a school is centered on its students, especially their curriculum. The best administrators are closely involved in developing, implementing, evaluating, and improving all aspects of students' instruction. Of course, administrative situations in schools of varying size will affect which members of the administration decide which aspects of

curriculum development and implementation. The scope and sequence of the curriculum has to match that of grades and schools below and above it, be commensurate with the overall plan, and realistic for the hours, facility, and staff available. An administrator has to approve all textbooks and educational materials, approve teaching plans, observe classrooms, assist teachers to develop their particular areas of instruction, and conduct or arrange for in-service training. He or she should be able to share various teaching strategies with the teachers, modeling and encouraging retention of effective policies and materials as well as welcoming innovative change. The administrator must have sufficient knowledge to evaluate curricular materials and suggested improvements in each academic area of the school.

The administrator should know about available instructional resources and be adept and creative at procuring them for the school. These resources include the classroom organization and furniture, equipment, core or supplemental materials such as video and software, placement of staff so as to maximize strengths, and scheduling of classes and events. Scheduling needs to take into account which days and times students and teachers are most likely to be productive in various areas and subjects, as well as staff and room availability. For example, as more students are absent on Mondays and Fridays, crucial classes and events shouldn't be planned for those days. Students are also most alert earlier in the day, better able to concentrate on the most difficult academics, while in the afternoon classes such as art and music can be taught. In a large secondary school, it may not be possible for each student to have an ideal schedule, but at least such can be the

aim, achieved as far as possible. Teachers also need scheduling that maximizes their energy and efficiency. For example, students in middle and secondary school can only be given thorough writing assignments if teachers have time to read and correct all of them.

Deciding what extracurricular subjects and activities are offered is an important administrative function. Indeed, defining "extra" is crucial. For example, is teaching art and music an essential part of the academic program, or extra? What about drama and athletics? To some extent the mission statement will define what is integral and what is frill. But while many varieties of activities and clubs, both during school and after hours, generally enrich a school—especially at the secondary level—administrators have to beware of stretching their staff and budget so thin that the basics are no longer adequately covered. Sometimes what is offered will vary over the years according to the staff and resources available.

Training the students goes beyond academics and extracurricular to the formation of their character and values. In fact, character training is the true heart of education. Of course, much of that training is done, or can be done, within the context of academics, both as part of the content and indirectly through instructional methods that include or model ideal values and behavior. Students' character is also shaped through the way they see staff interact with each other, the way their textbooks, video, and reading material portray people and ideals, guest speakers, and the general emphasis and mood of the school.

How discipline and order are maintained directly affects student character as well as

does the general learning atmosphere. Administrators work with teachers and staff to formulate, implement, and evaluate systems that are both based on and encourage mutual respect and consideration, as well as traits such as honesty, loyalty, responsibility, cleanliness, and so forth. Some administrators will develop general guidelines and leave it to individual teachers to have their own discipline programs, whereas others will have consistent school-wide systems. The best administrators will have programs that have equal or greater emphasis on reward as on punishment. Students should perceive discipline as fair, consistent, and predictable. It is best to have a few rules that all can remember, with both good and bad consequences that are commensurate with behavior and likely to be followed through. For example, having after school detention as a punishment is only practical if there are staff members willing to supervise errant students after school.

What the administration chooses to reward, and how and when they do so, greatly influences student behavior and the general school atmosphere. Are trophies displayed for sports victories but not for debate? Do students get opportunities to participate in interscholastic academic contests? Are those who win, publicly acknowledged? Is student work on display? Whatever receives public display, rewards, and acknowledgement will be the goals most students strive for and is one of the most tangible ways the students understand the school's mission.

Who can be admitted to the school and the admission process, while more a concern of private schools that can choose their student body, is part of every administrator's portfolio. If there is a choice about who can be admitted, the

criteria for that choice should support the school's goals. Certainly the makeup of the student body will affect what a school can achieve, though inspired and creative administrators and teachers, working with unlikely groups of students, have created or restructured schools that achieved impressive academic, behavioral, or practical results.

A program of student counseling is also a concern of administration. Some students have difficulties with their studies that the academic teacher cannot address due to lack of time, expertise, or the nature of their individual relationship. Sometimes these problems stem from factors outside the classroom. What kind of services each school offers for learning disabilities, what help is given to students with family or psychological problems, tutoring programs available, facilities for gifted students, and so on, are dependent to some extent on space and financial considerations, but also on the administration's goals and priorities.

Certainly secondary school students need help choosing and planning their current course of study and their goals after high school. How many students attend college after graduation has a lot to do with course choices, counselor-student ratio, and the counselors' expertise in guiding students toward college. But the percentage that attends college also is a reflection of the expectations in the school's greater community. Still, administrative decisions about courses and counseling will have a direct and measurable effect on student choices.

Perhaps the greatest effect an administrator has upon student success is his or her attitude about students as individuals. An administrator who firmly believes and acts

as if every student can excel and do good in the world is more likely to get such a result. A student's problems can be seen as evidence of "bad" character, or misdirected good qualities. The latter view of students leads to a general atmosphere of encouragement.

It is important to maintain accurate and complete records of student achievement, disciplinary action, immunization records, and other relevant data. Requesting records from previous schools and sending records to schools to which students transfer is an essential school service. Some schools defer deciding on admission until reviewing records from previous institutions.

The next general area of administration is the managing of the school faculty and staff. Careful hiring of staff is crucial, and should involve background checks, thorough interviews, and consultation. The administrator should make sure that staff is compensated fairly, and knows thoroughly, in writing, what their salary, job description, benefits, and so forth will be. An on-going evaluation of all teachers is essential, accomplished through classroom visits (of both administration and peers) and follow-up conferences that should focus on encouragement and positive direction. Administrators should arrange for regular in-service training, and encourage professional advancement, if possible through financial assistance and time allowances.

For teachers to be satisfied long term they need not only reasonable pay and benefits, but also a sense of significant accomplishment and appreciation. They should receive commendation for tasks well done, participation in decisions that directly affect them, opportunities for

professional growth, and an atmosphere of courtesy and honesty. It is also important that teachers be placed in an area of strength. Unfortunately, today there's many middle and secondary teachers who are teaching out of their area of expertise. One should consider that a teacher may have strength not only in a particular subject but also with certain types or ages of students, or with particular extracurricular programs.

The administration also has to hire and supervise the non-instructional staff, who is essential to the proper running of the school. These staff members need to be screened and compensated fairly. Their general attitude toward their duties and the students has much to do with the atmosphere in the school.

Personnel problems should be handled with a view toward encouragement of the positive and solving of the difficulty. Incompetence and/or a mentality of non-cooperation cannot be tolerated. It is important to keep records of meetings with staff, and to outline clearly what the problems are and suggested remedies. If not rectified, the person should be given the option of resigning, but in no case should disciplinary action be a surprise.

There also must be a mechanism for personnel to deal with their grievances with administration and other staff members. This mechanism should be clearly spelled out in the policy booklets and allow for a fair hearing of both sides.

The larger the school, the greater the number of people in administrative positions and the more complex their relationship. Most schools, however, have at least a board and a chief administrator who reports to it. Their relationship is

essential to the smooth running of the school. School policies based on overall philosophy and goals are decided on the board level, with the administrator (whatever his or her role in the formation of those) responsible to translate those into everyday practical action. Similarly, the budget is usually decided on the board level, with the administrator overseeing the money within that budget.

Often it is the administrator who brings a problem to the board, along with his or her proposed solution. Ultimately, however, once a board decision is reached, the administrator needs to carry it out regardless of his or her personal opinion. The board is responsible for evaluating the administrator and should do so in a formal way at least annually. The evaluation should be based on the job description; those who do the evaluation should have a sufficient background in teaching and school administration to be able to ascertain the administrator's strengths and weaknesses.

Public relations are a major part of an administrator's responsibility. Good public relation informs others about the work of the school, establishes confidence in it, gets support for the school's maintenance, integrates the home, school and community, improves the partnership between them, and corrects misunderstandings.

One of the most important aspects of good public relations is the way the non-instructional staff deals with the general public—how a secretary answers a phone or a bus driver handles a rowdy child, for example. How the students and former students behave in public and what they say about the school has a huge influence on the public's perception. Of equal

importance are the parents' viewpoints and how well they understand the school's basic mission.

Attitudes and perceptions about the school, good or bad, are communicated during athletic events, musical and dramatic performances, field trips, and at ceremonies such as graduations. Administrators can also intentionally relate to the public through newsletters, orientation meetings and open house, parent-teacher activities, and school handbooks.

Perhaps one of the most overlooked values of good public relations is that it encourages school improvement as much as having guests encourages one to clean the house. When the public is invited to examine the school, those who work in it want to have something wonderful for them to see.

A final area of interpersonal relations for a school administrator is with the government. There are rules about attendance, immunizations, achievement testing, teacher requirements, reporting, building codes, and the academic content. The administrator has to be up-to-date with local and state requirements, have good relations with relevant government officials, and make sure the school is in compliance. Additionally, there are many government resources available for various programs, and the administrator should be knowledgeable and adept at procuring those for his or her school.

Of course, the administrator is responsible for the upkeep of the building, grounds, and vehicles. In this respect, there is little difference between the administration of a school and any other institution or business. If one is fortunate enough to be

able to design a facility or alter an existing one, then one can have the size and structure of buildings and rooms reflect and support the school's basic philosophy.

Even with a previously existing structure, choices about size and type of desk, seating arrangements, displays, contents of the library, and so on, affect the general mood and student performance. For example, there are some schools that set up individual student "workstations" along the walls where each student has a desk and a computer, with a wall separating the desks. There are also centrally located tables and chairs for group work. Such a configuration supports their individualized and group approach, but not a whole-class lecture format. It's often best if the physical arrangements allow for as much flexibility as possible, such as having movable desks and room dividers, so that a variety of teaching styles can be accommodated.

Beyond being an expert manager, a school administrator should demonstrate leadership abilities. He or she should be able to provide all needed educational resources, both tangible and intangible. He or she should be an instructional resource directly—a source of information and ideas and a model of teaching and relationships. An expert communicator who builds teamwork and enthusiasm in the school, and a visible presence throughout the school, the administrator as leader inspires confidence and high expectations.

Thus his or her responsibilities for students, curriculum, staff, other administration, parents and the public, and the physical school, culminate in a place where students love to learn and teachers strive for excellence in their profession.

The Parent-Teacher Partnership

By Urmila Devi Dasi

FOR MILLENNIA, parents sending their sons to school were also turning them over to a guru, not just to be a student but to be a disciple. The boy was expected not only to complete academic assignments but to serve the guru and live as he ordered for spiritual realization. In the last few hundred years, a boy has often continued to live with his parents after becoming a disciple, but in the ancient tradition the student lived with his teacher, often not seeing his family for months or even years.

When a child's teacher is a bona fide guru, the parents have full and firm faith that their child is properly cared for in all respects. The guru, in turn, teaches the student to obey and highly respect the parents. Lord Krsna says in the *Bhagavad-gita* that respecting one's parents is an austerity favorable to spiritual advancement. When initiating one of his first disciples, Srila Prabhupada told him to offer obeisances to his mother, who was attending the ceremony.

A bona fide guru teaches detachment from material family affection, but not abandonment of Vedic etiquette that aids spiritual life. So a great bond of love and faith forms between a child's parents and teacher. The child is surrounded with an identical spiritual focus from home and school.

Few of the elements of Vedic education are present in modern education. For example, in secular schools at least, school lessons come not from scripture but from the imperfect and changing conclusions of ordinary people; most modern teachers don't consider that students need to develop

spiritually to understand and apply what's learned in school. Views held at home and those taught at "philosophically neutral" government schools often clash, putting parents at odds with teachers, with the students in between.

Look for the Views

Though a school might appear neutral, it inevitably has a philosophy about the ultimate purpose of learning and of life. So parents must always carefully monitor what points of view their children are learning from the textbooks, teachers, and other students.

Teachers and parents today are often wary of one another, and in some cases even antagonistic. Teachers assume that many parents will contradict their instruction. If a religious family sends their child to a secular school, the conflict can become intense, as the basic world views are so different. Indeed, devotees of Krsna who send their children to an ordinary school must frequently remind their children to filter the words and actions of the teacher, in effect begging their children to reject their teachers as gurus.

An Ideal Relationship for Today

In the Hare Krsna movement today, few children become the literal disciples of their teachers. Our teachers, therefore, cannot claim the ideal guru-student relationship with the children they teach. Nor can they expect the same trust a guru would receive from the students' parents.

Yet we can call our ISKCON schools *gurukula*—"the place of the guru"—because all the teachers are supposed to represent a bona fide guru, both in their instructions and in their lives. These teachers put great effort into bringing a Krsna conscious perspective to all subjects.

Because our students haven't dedicated body, mind, and words to their teachers, the teachers understand that the children's parents stay the primary authority. Teachers see themselves as servants of the parents and of their own guru. And parents see the

teachers as godbrothers and godsisters who work with them to guide the children.

Neither teacher nor parent expects absolute trust, but both work toward a harmony of philosophy and goals. Each gives the other the benefit of the doubt and encourages the children to respect both.

A close bond then forms between child, home, and school that extends far beyond the school hours and graduation date. When the child matures and accepts a guru, parents and teachers will have worked to form the foundation for that all-important decision.

Nourishment for Parents and Teachers

By Urmila Devi Dasi

ONCE, SOME WEEKS went by when Srila Prabhupada was not writing as much as usual. When a disciple asked him if something was wrong, Prabhupada replied that every endeavor has periods of activity and relaxation.

We parents and teachers who guide and care for children in Krsna consciousness must consider our need to relax, recharge, and get spiritual nourishment. Otherwise, we'll become exhausted.

All who work regularly with children need various types of recharging. Our body and mind need regular rest, meals, and quiet. Parents often say they can't get proper rest and rejuvenation, especially when caring for very young children. Vedic society solves this problem with the extended family; aunts, uncles, cousins, grandmothers, and a network of relatives help one another. In modern society we may have to get help from a network of friends.

Another need is our spiritual nourishment. Children learn more through experience than concepts. So they'll know more about spirituality from what we are than from what we say. To show saintly qualities, we must regularly immerse ourselves in a concentrated bath of serving Krsna through hearing about Him, chanting His names, and so on. Srila Prabhupada gave us a morning schedule of such worship. During that time, we parents and teachers should daily examine whether we are begging Krsna for mercy

and guidance or simply mechanically going through the motions.

Involving our children in our morning spiritual practice will help us gain the sustenance we need. When children are very young, of course, they need some simple diversions so that we may focus on our worship. But within a short time, children included in daily morning devotions respect parents' or teachers' personal time with Krsna. On the other hand, when we leave children sleeping so that we can have our own devotions, not only do the children lose out on the benefit of attending, but gradually we will be tempted to stay sleeping as well.

Besides our basic morning program, we need to faithfully set aside time for study, prayer, and service. Our family once had a designated time to read about Krsna for half an hour each evening. Over a few months, I found myself finishing many books I'd only been able to gaze at with longing. Even a young child can look at pictures of Krsna during such a time.

Finally, we need the association of other devotees of Krsna. We have the general society and companionship of other devotees, of course, but certain types of association particularly help those committed to caring for children. One type of association we need are "fans"—devotees who cheer us on and enliven us. They may not know the details of toilet training or helping children memorize the *Bhagavad-gita* verses, but they care enough to value our service. They're enthusiastic, they give unconditional support, and

they'll step in and cheer us on in difficult times.

We also need friends close enough to be honest with us about our faults. They too may not be familiar with our work, but they can see if we're disturbed rather than peaceful. Receiving correction is difficult, but without having devotees who care about us enough to give needed advice, we may suffer by going far down the wrong path.

We also need devotees with whom we can "talk shop," those who do what we do. For example, in many places ISKCON has

formal seminars where principals, *gurukula* teachers, home-schooling parents, and Sunday school teachers can come together for support, encouragement, and problem solving. Some devotee communities have parent support groups with scheduled meetings.

Having parents or co-workers we can talk to regularly is best. We need to know how others in our position handle the pressures that come with guiding children. Those of us who serve the Lord by caring for devotees in young bodies must live in a way that helps us do our best job.

Part Two

Chapter 5


KRISHNA-AVANTI
PRIMARY SCHOOL



Philosophy of Education
of the
Śrī Īsopaniṣad of the Yajur Veda
with references to Bhagavad-gītā

By Dr. Edith Best (Urmilā-Devī Dāsī)

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PHILOSOPHY OF EDUCATION.....ERROR! BOOKMARK NOT DEFINED.

Based on Śrī Īsopaniṣad of the Yajur Veda, with references to Bhagavad-gītā Error! Bookmark not defined.

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Philosophy of Education

Summary & Brief Overview.....

Introduction

Defining “philosophy of education”

A philosophy of education is a description of principles upon which learning and teaching rest. It delineates what education is, its purpose, the relationship between education and society, the definition of the learner’s basic needs and identity, relationship between learners and teachers, and the process of learning.

The purpose of articulating a philosophy of education

Every school’s materials and activities imply a philosophy of education. An articulated and applied philosophy of education can create a clear learning culture and environment for staff, parents, students, and community. One feature of schools with high achievement is that teachers discuss pedagogy and make clear links between their practice and educational theory. However, for many schools, their philosophy is never openly recognized or examined. Furthermore, it is probably true in a large number of schools that various implied or stated philosophies of education, some in direct conflict with one another, underlie the differing learning strategies, discipline procedures, and resources the staff employ. In addition, the actions of leaders and teachers may bear little resemblance to stated philosophies. In summary, it is rare for a school to have a unified theoretical philosophical base for all facets of its operations, rarer still for that unified philosophy to be public, and exceedingly rare for a clearly stated theory of philosophy to be practically evident in nearly all aspects of that school.

In order for a school to achieve its purpose, staff and parents must clearly know that purpose and how it can be achieved. Most importantly, school leaders who are most likely to accomplish their mission are those who frequently assess whether and to what extent the philosophy of education is evident in the materials, words, and behaviours of all school staff. The value of a school can be determined, at least in part, by how much it reflects on and lives its philosophy of education.

These are the major aspects of a school which should be based on its philosophy of education:

- Educational materials and resources
- Methods of teaching and learning
- Content of what is taught
- Goals and process of student discipline and training
- Methods and substance of teacher training
- Methods and substance of teacher and student assessment
- Relationships (student/teacher, teacher/parents, teacher/administrator, staff/government, etc.)
- Policies

Why this philosophy of education is based on the Śrī Īsopaniṣad of the Yajur Veda, and upon the Bhagavad-gītā of the Mahābhārata

Since Īsopaniṣad is śruti, part of the Yajur Veda, the vast majority of those who consider themselves followers of Vedic religionⁱ accepts the Īsopaniṣad as authoritative sacred literature. In his purports, A. C. Bhaktivedanta Swami Prabhupāda relates many of the Īsopaniṣad's concepts to sections of the Bhagavad-gītā, a scripture that is also widely accepted among Hindus. Īsopaniṣad contains preliminary and advanced spiritual concepts in a relatively short work, easily be used as a basis for training teachers and staff in the school's philosophy. Because the essential concepts are fairly simple, anyone can grasp them in a short amount of time. It covers most of the major concepts necessary to a philosophy of education, and contains much specifically related to education.

How this document was created

It might seem most reasonable to start with various aspects of education and then look in scripture to find support or condemnation. However, with such a process it is easy to be misled. It is possible to support almost any philosophy of education by using isolated sections of scripture. However, what appears to be supported in one place will again appear to be condemned in another. Also, what is ideal and “common sense” among educators changes radically with time. What was once accepted as standard educational practice is sometimes gradually considered abhorrent, only to have educators again discard current ideas and return to what they had rejected. Therefore, starting with an idea and then looking in scripture will only serve, in most cases, to make it appear that a philosophy currently in vogue represents scriptural tradition.

Nor would it be best practice to use only those parts of scripture that empirical research supports. Empirical research is flawed by definitionⁱⁱ, and it is a rare study that has incontrovertible results. Even in such cases, generally various studies contradict one another, or have results that cannot be applied in a general way. While empiricism is useful as an adjunct to understanding, it cannot give us definitive truth.

So, rather than start with preconceptions, this project began with a thorough study of the Śrī Īsopaniṣad, with a view to finding all references related to education in both the mantras and Bhaktivedanta purports to those mantras (with some reference to the purports of Baladeva Vidyābhūṣaṇa). Relevant places where texts from the Bhagavad-gītā were cited in the purports were also noted. All the Īsopaniṣad references were then organized into categories normally dealt with in philosophies of education. A team of educators reviewed the work at several stages. By starting with scripture, it is hoped that this work comes closer to the original intent of the personified Vedas.ⁱⁱⁱ

Referencing the Bhaktivedanta purports in addition to Īsopaniṣad mantras allows this work to relate those mantras more clearly to education in general, and to how learning is understood at the time of this writing. There are, however, issues relevant to modern times that are not

directly or indirectly addressed in Īsopaniṣad or Bhagavad-gītā, but could be included when describing a philosophy of education^{iv}. Because those issues need to be addressed through sometimes extensive extrapolation from scripture at best, it is best if they are handled separately as part of an individual school philosophy that is an explicitly changeable document subject to current teaching trends and government initiatives.

The Philosophy of Education

The purposes of education: benefits for individual learners

Education prepares an individual learner in relation to God, the material creation, other living beings, and oneself.

The foremost purpose of education is to become attached to the Absolute Truth. By such attachment, one can remember Him at the time of death^v which is the perfection of life.^{vi} In order to do this, one must practice during life.^{vii} And, in order to practice remembrance of the Supreme, a learner must regularly engage in one or more of the processes of loving devotion, which are hearing about God, Kṛṣṇa, chanting His glories, remembering him, serving His feet, worshipping Him, praying, becoming a servant of the Lord, being the friend of the Lord, and dedication of the self.^{viii} It is especially important to note that the Supreme Being is described in the Īsopaniṣad and Bhagavad-gītā as the best friend.^{ix} Because remembrance of Him is the ultimate goal of life, Bhagavān is also the ultimate goal of knowledge.^x Loving service to the Personality of Godhead is the central purpose of the process of knowledge described in both Īsopaniṣad's mantra ten and Bhagavad-gītā 13.8-12.^{xi} Īsopaniṣad clearly states in mantra sixteen that it is the form of the Supreme which is the top goal, a form that includes the localized aspect of Paramātmā and pervading Brahman. Indeed, in mantra sixteen the request is made that the light of Brahman covering the Lord's form be removed. The supremacy of the form of Bhagavān Kṛṣṇa over the Brahman effulgence is also confirmed in Bhagavad-gītā.^{xii} Attachment to the Supreme Lord includes attachment to His devotees, especially those who act as teachers, or gurus.^{xiii}

Attachment to the spiritual implies detachment from the material, the next goal of education. This detachment means using everything in the Lord's service, not inaction. Learners must, therefore, understand the definition of, and reaction to, action (karma), forbidden action (vikarma), and free action (akarma).^{xiv} To accomplish this attachment and detachment, temporary material life and eternal spiritual life must be complementary subjects of education pursued parallel to each other.^{xv} One must know of all aspects of the material creation—science, geography, and so forth—alongside all details of the Supreme Being, learned in a way appropriate to the particular developmental stages of each learner.^{xvi}



Education is not only for knowing the Supreme Lord and the nature of matter, but also for knowing oneself. Self-realisation operates on three levels. Learners come to know their individual identity as soul, of the same quality as the Lord, having a spiritual form as the Lord has a spiritual form.^{xvii} Second, they also identify themselves as part of a society of God-conscious persons. That identification can be very broad, so as to encompass all those who, from whatever religious background, share a general conviction in the existence of a Supreme Being, and who dedicate their energy to His service. Group identification can also be more narrowly understood in terms of those whose spiritual beliefs and practices are similar to one's own.^{xviii} Finally, education should help learners discover and develop their individual interests and aptitudes that make up their conditional, external identity.^{xix}

As learners mature they require specific training for a livelihood^{xx} in accord with the individual bodily and mental proclivities that constitute their material identity. In addition, education should prepare learners to enter the various stages of ashrama, such as marriage and retirement, with a view towards progressive spiritual development.

Mature knowledge of the Supreme Being, matter, and one's self will result in respect for all living beings, the inculcation of which is a prime purpose of education.^{xxi} Learners need both a deep, heart-felt respect towards all, as well as training in external etiquette to behave as "ladies and gentlemen".^{xxii} In order to have such respect, learners must refrain from violence towards others, including abstaining from eating meat, fish, and eggs. Education has to emphasise that all life forms are souls, equal in quality and value, inhabiting various bodies according to their desires and past deeds.^{xxiii}

While love for God and all living beings certainly is the root of good character, separate values and behaviours whose presence indicate the fruit of education also need to be explicitly taught.^{xxiv} For example, satisfaction with what one achieves honestly^{xxv} eliminates cheating.

Learners need knowledge, practice, and values that enable them to keep healthy in all areas, such as emotional, mental, and physical.^{xxvi} Intellectual health involves practice in thinking critically and using logic appropriately.^{xxvii} Each learner should "become a scientist or philosopher and conduct research into spiritual knowledge."^{xxviii}

The purposes of education: benefits for society

Having rightly educated citizens benefits society. For example, students who are trained in the way the Īsopaniṣad directs will perform perfect social, political, communal, and altruistic activities by dovetailing them with service to Kṛṣṇa.^{xxix}

Those trained in the philosophy of Īsopaniṣad do not think in terms of their personal rights, but of duty and responsibility, knowing that if everyone fulfils proper responsibility, then the rights of all will naturally be respected. Learners know that everything belongs to Kṛṣṇa, the Supreme Person, and that each living being is given a quota of possessions and enjoyment. Each person should use his or her own quota in Kṛṣṇa's service, while never encroaching on the quota of others.^{xxx} Having this value includes the practice of eating only vegetarian food,

and first offering that food to the Lord.^{xxxvi} The principle of acting out of duty, as an offering to God, is dominant in both the Īsopaniṣad and the Bhagavad-gītā, and would form the basis of any educational program based on those scriptures.

Learners will live lives of ecological responsibility when they truly imbibe the realisation that all belongs to Kṛṣṇa, and must be used with respect in His service. According to Bhagavad-gītā, this life includes a close relationship with cows and bulls.^{xxxvii} Learners would, therefore, ideally have direct experiences with the land and cows as part of their education.

Īsopaniṣad teaches that a truly educated person sees the oneness of interest in all living beings—to serve the Supreme.^{xxxviii} Thus, while various religions understand God in different features, or to different degrees, the essence of all religions is self-realisation and realisation of God in all His features.^{xxxix} While a very neophyte practitioner of religion thinks God is only in a sectarian place of worship and quarrels with other religions, education is meant to bring people at least to the second stage of spiritual understanding, where one develops friendship with all other theistic persons. The ideal result of education is elevating learners to saintliness, where even the general distinction between theist and atheist in terms of “us” and “them” is absent—there is only love for everyone.^{xl} In contrast, the type of religious identification, nationalism, and sectarianism that causes enmity and even war is simply the result of spiritual ignorance.^{xli} Īsopaniṣad rejects such ignorant “religion” which is an anathema to genuine education.

An education that facilitates the individual and societal goals Īsopaniṣad suggests deserves the support of all people.

The constitutional nature of the learner

Learners are each individual souls who are part and parcel of God^{xlii} and, therefore, naturally all-good. Although the soul is never equal to God in quantity,^{xliii} it is of the same spiritual nature.^{xliiii} Therefore, like the Lord, each soul is an individual entity and has free will.^{xliiii} This individual nature ultimately manifests in the original, spiritual form of each living being that exists independently of the present material body and mind.^{xliiii} While the form of the Lord is always spiritual and is never material, individual souls can misuse their free will to become embodied in matter, with a body and mind that are machines covering the spiritual self.^{xliiii} These coverings constitute a conditioned nature which inclines the pure soul to unnatural materialism.^{xliiii}

In summary, a learner is part of the Lord’s marginal energy, and can live either in the spiritual or material nature. When under the shelter of the spiritual nature, a soul exhibits its natural, all-good qualities. When under the shelter of material nature, the soul appears to be inclined towards the dualities of self-centred desire and aversion.

Classroom management and discipline

Discipline policy, education in values, classroom management, and any aspect of education which deals with the character and general behaviour of learners, all need to take the dual

nature of learners into account. (That is, learners are all-good by spiritual constitution yet behave as if naturally inclined toward evil in the conditioned state.) Rules, procedures, accountability, and consequences are all necessary to control learners' conditioned natures. Simultaneously, loving relationships and full nurture of spirituality are needed to nurture learners' innate genuine natures. If teachers attempt only to redirect learners' conditioned natures without awakening the true godly self, the materialistic aspects of conditioned nature will reassert themselves at another time, or in another form.^{xliv} If teachers attempt only to nurture the spiritual without redirecting the conditioned nature, the process will most likely be slow and difficult.

On the side of redirecting conditioned nature, learners need training to restrict material sense enjoyment as far as possible.^{xlv} The goal is self-control. Particularly, learners should be trained to abstain from illicit sex, intoxication, gambling, and the eating of meat, fish or eggs.^{xlvi} Discipline has the goal of gradually and progressively freeing learners from passion and ignorance—elevating them to goodness in which one is happy, enthusiastic and automatically learns the science of God. Passion destroys detachment, and in ignorance one cannot know oneself and God.^{xlvii} While the goal is having learners who have internalized good character and behaviour, external consequences are also part of God's universal plan.^{xlviii}

There are attitudes and policies which have a dual effect, acting positively to revive learners' original, spiritual nature, and simultaneously controlling conditioned nature. The essence is to give learners guidance, encouragement, and examples in order for them to deliberately apply their free will to act in ways pleasing to the Lord.^{xlix} Teachers who represent bona fide gurus relate to learners with great kindness to awaken the spiritual nature.¹ At the same time, teachers should command formal respect from the learner, not the casual friendship of equals, in order to control conditioned nature.^{li}

Educational and discipline policies that specifically target the nurturing of the innate godly self of learners joyfully^{lii} involve both teachers and learners in the processes of bhakti-yoga. These processes should be incorporated as fully as possible into the learning system, both as distinct activities and part of the regular course of study.^{liii} When learning cannot be directly connected with the nine processes of bhakti, it can be God-centred and thus bring learners to an awakening of their real selves.^{liv}

How learning takes place within the learner

The Īsopaniṣad describes the general process of learning in several different ways, looking at the same phenomena from various angles of vision. Īsopaniṣad explains that learning is, in broad terms, both didactic and experiential. One must



hear knowledge from authority,^{lv} and must also practically experience the truth of what one has heard.^{lvi} Knowledge is ultimately revealed from within by the Lord, based on the degree of sincere effort of the learner.^{lvii}

Looking at the process empirically, one learns through the senses, evaluated by the mind, with directions from the intelligence, and desire from the soul.^{lviii} Guidance for this process comes from a teacher who is a bona fide guru,^{lix} without which learners may gain false knowledge, more dangerous than ignorance.^{lx} The principle of accepting a guru in order to gain genuine knowledge is at the core of Hindu educational philosophy.^{lxi} Each bona fide guru is teaching the same truth, presented according to time, place, and circumstance as well as reflecting the individuality of the particular teacher. The learner needs to ask questions of the teacher in the spirit of inquisitiveness rather than challenge. The learner also needs to serve the teacher with all respect. A teacher who is a guru, or representing a guru, teaches through practical demonstration and personal example.^{lxii}

It should be emphasised that learning is developmental, the stages of which can be described in several ways. Learners can progress from beginners, to intermediates, to full realisation (kaniṣṭha, madhyama, and uttama).^{lxiii} The stages can also be described as beginning faith, association with a teacher and other sincere students, removal of misconceptions and bad habits, steadiness, enjoyment, attachment, ecstasy, and realisation of love of God (ādau śraddhā to premā).^{lxiv} Realisation of God may also progress from Brahman to Paramātmā to Bhagavān,^{lxv} though it is preferable to develop a loving service attitude toward Bhagavan from the beginning.^{lxvi} Bhakti yoga can be achieved independently of other yoga process, yet some learners may progress through the stages of work dedicated to God (karma-yoga) to philosophical search for God (jñāna -yoga) to mystic success (dhyāna -yoga) to love for God (bhakti-yoga).^{lxvii}

A learner's qualifications for learning

Sacred literature such as Īśopaniṣad and Bhagavad-gītā explain that attributes such as intelligence, creativity, and critical thinking are not sufficient for gaining wisdom that benefits individuals and society.^{lxviii} Good character is also essential. In fact, good character alone can lead to wisdom, whereas knowledge gained by those with bad character leads only to harm.^{lxix} Therefore, learners with special needs can also gain full wisdom through having good character alone. Bhagavad-gītā 13.8-12 describes the attitudes, and behaviours of one with good character. This list is termed the “process of knowledge.” In other words, a learner who possesses these traits will be able to correctly understand sensory perception, use logic clearly, and be receptive to instructions from a genuine teacher. Or, a learner with these traits who has disabilities that affect sensory perception and logic can attract the Lord's mercy so that knowledge is revealed. Īśopaniṣad mantra ten indirectly states the necessity of good character traits in referring to the “culture of knowledge.”

These character traits can be organised into a learner's internal attitudes, dealings with others, and relationship with God. Internally, a qualified learner is concerned primarily with the spiritual over the material. Duties in relation to the body, family, and society are done to please God, and not with a view for material enjoyment separate from the Lord's service.

Such a learner is tolerant under provocation, neither overwhelmed by material happiness nor distress. There is a taste for a secluded, calm and quiet place. These values are gained through realisation of scripture.

A learner of good character relates to others without duplicity, giving no anxiety to others by the body, mind, or words, and serving teachers with respect and humility. Religious activities are done for practical action rather than for name and fame.^{lxx} Qualified learners seek to serve Kṛṣṇa continuously with rapt attention, free from personal motive.

It should be noted that in the Bhagavad-gītā's description of the necessary character to gain knowledge, humility is the first item.^{lxxi} One cannot learn when thinking one already knows. Nor can an arrogant learner form a respectful relationship with a teacher.

Qualifications of a teacher

Teachers need the knowledge, skills, and values necessary to enable learners to achieve the individual and societal purposes of education. In this regard, the teaching of particular subjects often requires specific relevant qualifications, while rendering some general qualifications of lesser importance. However, teachers' character—behaviour that indicates values—affects learners for better or worse no matter what the subject. Therefore, any school which follows the educational philosophy of the Īsopaniṣad and Bhagavad-gītā needs to think holistically about teachers' values, character, and behaviour. Certainly many modern schools' policies state that it is only teachers' values as exhibited during learning time that affect learners. Yet in the Bhagavad-gītā Kṛṣṇa explains that the mode of nature which dominates a person affects all areas of his or her life.^{lxxii} At least teachers should be predominantly in goodness, striving toward pure goodness; the modes of passion and ignorance are not acceptable in a teacher.

According to Īsopaniṣad, all teachers should have the quality of dhīra, or at least be striving to attain such a state.^{lxxiii} A dhīra has no material hankering, lamentation, or illusion. He or she has realised knowledge, and has been trained in disciplic succession. In other words, a teacher who is a dhīra maintains the mood and practice of a learner with his or her own teacher.^{lxxiv}

Teachers should be honest about their own convictions and struggles, willing to appropriately air doubts and discuss parts of scripture that are difficult to understand or apply.^{lxxv} Teachers who have a mood of honesty and inquiry are more likely to encourage that same mood among learners.

In summary, a teacher would need realised and practiced values of goodness or transcendence^{lxxvi} as well as factual knowledge^{lxxvii} and practical skills.^{lxxviii} He or she should be able to have good powers of discrimination^{lxxx} and a love for all living entities, especially the students.^{lxxxii} A school that uses Īsopaniṣad and Bhagavad-gītā as the basis for its philosophy, should, therefore, include consideration of



teachers' personal lives when deciding on qualifications. A teacher would also need to be able to practice the teaching and learning strategies exemplified in the *Īsopaniṣad* itself.

How teachers teach: values, attitude, approach, basis

Every classroom teacher who is *dhīra* is taking the role of a traditional guru,^{lxxxii} or at least of assistant to a genuine guru. The relationship between learner and teacher is that of disciple and spiritual preceptor. A deep relationship of trust is the ideal learner-teacher relationship. Because “both blind following and absurd inquiries are condemned,”^{lxxxiii} teachers seek to command rather than demand respect, and to encourage learners in making autonomous and thoughtful choices.

A teacher who is a *bona fide* guru knows that advancement in knowledge is generally gradual, and progressive. Expert teachers understand a learner's current stage and instruct accordingly for natural progress to the next level. Both imitation by students of higher stages, and an artificial assumption by teachers that learners are at higher stages than their true understanding hinder learning and lead only to hypocrisy and cheating.^{lxxxiv} Learners' readiness needs to be determined in all areas of life—intellectual, physical, mental, emotional, and spiritual

Teachers who take the role of guru are acting as the external representative of the Lord within the heart of the learners. It is ultimately the Supreme Being who gives all knowledge, remembrance, and understanding,^{lxxxv} with the teacher acting as the facilitator of that natural process.

The mood and goal of teachers are not simply the transmission of information, skills, or theoretical values. Rather, the focus is on experiential knowledge and personal transformation, especially on the spiritual level.^{lxxxvi}

Effective teachers strive to nurture the unique individual talents of each learner.^{lxxxvii} Each learner is valued for his or her abilities, and guided to use those God-given propensities for both spiritual and material benefit. The teacher should also be absorbed in offering everything to Kṛṣṇa in order to make all activities beneficial.^{lxxxviii} When learning and gaining knowledge are fully beneficial for learner and teacher, they are also a joy. Teachers, therefore, aim to have learning be a source of pleasure. Certainly teachers can make learning fun through strategies such as games and various educational activities. The essence of fun in learning, however, is to have Kṛṣṇa at the centre. Otherwise, there will be pain and lamentation.^{lxxxix} For both teachers and learners to be happy and enthusiastic, teaching must be in goodness rather than passion and ignorance.^{xc}

Learning strategies: skills and process by which teachers teach

A core learning strategy is revealed when looking at Baladeva Vidyābhūṣaṇa's commentary to *Īsopaniṣad*'s mantra fifteen. The mantra itself is a prayer to see truth through revelation. In

his purport, Baladeva refers to the strategy for learning that is detailed in the Bṛhad-āraṇyaka Upaniṣad, which offers three broad categories of learning: *śravaṇa*, *manana* and *nidhidhyasana*. *Śravaṇa* means hearing from a teacher. *Manana* means gaining intellectual insight or understanding by reflecting upon the subject. *Nidhidhyasana* means realisation and application in life. He then adds that one needs to pray to the Lord for His mercy in order to understand truth.

These four aspects of learning are found throughout the Īsopaniṣad. One must hear knowledge from a realised source,^{xcvi} or experience learning directly under a teacher's guidance,^{xcvii} and reflect on what one has heard so that it is understood.^{xcviii} Application of knowledge is essential,^{xcix} as is praying for mercy and revelation of truth.^{xc}



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Teachers who follow this four-part strategy first expose learners to knowledge, whether through didactic or experiential means, or a combination. They then guide learners to reflect on and assimilate that knowledge. Assimilated knowledge is applied to life situations. During all stages of learning, teachers and learners ask for, and rely on, the Lord's mercy to reveal knowledge and truth.

The Īsopaniṣad mantras themselves demonstrate various learning strategies that can support the core of instruction. Some examples can be cited here. Repetition of words and ideas is shown in that mantras nine through eleven, when compared to mantras twelve through fourteen, have almost the same structure of words and ideas, except that nine through eleven deals with knowledge and ignorance, whereas twelve through thirteen deals with absolute and relative. Repetition of words is evident in the invocation and mantra seventeen.^{xcvi} Comparing and contrasting are prominent in mantras four, five, nine, ten, twelve, and thirteen.^{xcvii}

The Īsopaniṣad as a whole first entices learners with promises of fulfilment of mundane desires for longevity and prosperity. Gradually the learner is brought to the platform of spiritual desires for loving service to Bhagavan. This moving from an appeal to conditioned desires to the natural soul's desires is a motivational strategy that is very effective in learning. For example, mantras two and eleven deal with mundane needs,^{xcviii} while mantras fifteen through eighteen deal with spiritual needs.^{xcix}

Looking at other learning strategies used in Īsopaniṣad, there is a focus on application of knowledge in most of the mantras, especially prevalent in mantras one, two, six, and seven.^c Mantras six, seventeen, and eighteen demonstrate having high expectations,^{ci} a strategy with much empirical research to support its effectiveness. Summarizing is evident in mantras four through seven,^{cii} with summarizing through definition in mantras five and sixteen,^{ciii} and summarizing through problem/solution found in mantras one, two, and three.^{civ} Recognizing effort, which significantly increases learning, is part of mantra seventeen.^{cv} Homework and practice is implied in mantra fourteen.^{cvi} Mantras nine through fifteen involve classification,^{cvii} and mantras two, seven, eight, ten, eleven, and fourteen set clear objectives

for learners.^{cxviii} Analogies are evident in mantras fifteen and eighteen.^{cxix} The entire work of Īsopaniṣad presents things in a logical sequence.

Assessing learning

The Īsopaniṣad is clear on what should be assessed in learning. First, learners should be able to demonstrate recall of factual knowledge with understanding.^{cx} While neither the Īsopaniṣad nor the Bhagavad-gītā give more than a very general description of what specific mundane informational content learners should know, the curricular requirements of most countries fit well within that general description. Moreover, Īsopaniṣad explains that learners need to be familiar with spiritual content. Second, in addition to content, learners should be able to demonstrate values and proper behaviours, which include an attitude of service and respectful social interaction.^{cxii} A key value included in the assessment process is acknowledging the Lord as proprietor.^{cxiii} Learning must be properly applied or it is worse than ignorance; therefore, assessment should include whether and how the learner is applying what is taught.^{cxiiii} The ability to think critically and have proper discernment must be assessed.^{cxv} Learners' creative thinking should be an integral part of what teachers are measuring.^{cxvi} Effort should be assessed and acknowledged in addition to achievement, in all areas of instruction, and regardless of the kind of academic objective.^{cxvii}

It should be noted that modern society often assesses learning through remote, often computer-graded, exams that are mostly only capable of measuring quantitative learning. School staff who truly follows the Īsopaniṣad's philosophy of education need to remember that what is assessed and how it is assessed tend to drive what is taught and how. It is essential, therefore, to go beyond secular forms of assessment in order to preserve Īsopaniṣad's emphasis on spiritual realisation, values, character, and behaviour. Modern educators may question the ethics of assessing students' values and so forth, just as modern schools generally consider teachers' lives outside the classroom as irrelevant to learning. But, character in goodness is both an essential element to enable learning, and a prime indication that learning has taken place.

Regarding establishing assessment levels, although both the Īsopaniṣad and Bhagavad-gītā give criteria for a standard level of achievement, especially in the spiritual domain, both those sacred literatures emphasise the gradual development of knowledge.^{cxviii} Therefore, students should be assessed both against a predetermined level of accomplishment and in terms of their individual growth.

There is little indication in Īsopaniṣad of a precise method of assessment, though the teacher's attitude and relationship to the learner is crucial, as discussed in the section on teacher qualification. One could not, therefore, make a strong scriptural case to either prohibit or endorse various assessment methods. However, if the only assessment procedures used in a school measure merely factual knowledge divorced from application and character development, such a program would be condemned by Īsopaniṣad.^{cxviii} Conversely, assessment policies that simultaneously take into account mundane knowledge, spiritual knowledge, application, values, character, and devotion to God, would be most in keeping with the teaching and spirit of Īsopaniṣad. Some may argue that values cannot be assessed.

Yet, values are exhibited in measurable behaviour, the aggregate over time composing one's character. Certainly, assessment needs to genuinely measure both the individual and societal purposes for education—goals that take learners and teachers beyond the demands of a national curriculum.

Philosophy of Education: Summary & Brief Overview

This explanation of the Philosophy of Education, derived from Śrī Īsopaniṣad and Bhagavad-gītā, represents eternal and unchanging principles.

What should individual learners achieve?

- In relation to God:
 - Love and attachment for the personal form of God, Bhagavān and all His natural representatives, including those who teach about Him
 - Realised knowledge of God
 - Service to Bhagavān in nine-fold bhakti
 - Mood of knowing that Bhagavān Kṛṣṇa is the best friend
- In relation to The World:
 - Discrimination between ordinary action, forbidden action, and free action
 - Use of the world of matter in Bhagavān's service, without personal attachment
 - Knowledge of the details of the material creation.
- In relation to Others:
 - Respect and love for all living beings, in all species of life.
- In relation to Self:
 - Understand and experience oneself as the eternal soul, distinct from body and mind
 - Participate in the greater faith community
 - Develop individual talents and inclinations, according to one's sva-dharma, to prepare for future occupations and family responsibilities

How will educated people benefit society?

- Service:
 - Contribute through social, political, communal, and altruistic activities dovetailed with service to Bhagavān Kṛṣṇa
- Non-violence:
 - Adhering to a diet of vegetarian food offered to Kṛṣṇa

- Character:
 - Satisfaction with what one achieves honestly
 - Harmony with environment and animals, especially cows and bulls
- Peace and Harmony:
 - Vision of oneness of interests of all living beings, to be connected with the Supreme
 - Appreciation for the essence of all religions, to love God

How are learners disciplined?

- Learners are inherently all-good souls, part of Kṛṣṇa, and this nature should be encouraged through
 - Loving relationships with teachers who demonstrate great kindness
 - Teachers and learners engaging in nine-fold bhakti as distinct activities and as part of all learning
 - Using in Kṛṣṇa's service any learning that cannot be directly connected with the nine-fold processes of bhakti
- Materially conditioned learners exhibit a strong tendency toward materialism and self-centeredness, and this nature should be controlled and re-directed through
 - Teachers commanding respect
 - Bringing learners progressively to mode of goodness
 - Guiding learners to internalize self-control
 - Using appropriate external consequences to foster internal responsibility

How do learners learn?

- Hearing from authority
- Examples of others
- Demonstration
- Direct, practical experience
- Progressively and developmentally
- By developing good character, the most important basis of learning

What are teachers' qualifications?

- Factual knowledge and practical skills in the subjects taught
- Good powers of discrimination
- Representative of bona fide guru
- Love for all living beings, especially the learners
- Skill in teaching strategies
- Skill in student character formation
- Situated in or progressing toward the mode of goodness

- Mood of honesty, inquiry, and introspection

What are teachers' attitudes toward learning?

- Develop a deep relationship of trust between student and teacher
- Encourage learners' autonomous and thoughtful choices
- Command respect
- Teach appropriately for learners' developmental stage in all areas: intellectual, physical, mental, emotional, and spiritual
- Focus on learners' experiential wisdom and spiritual transformation
- Maintain their self-concept as continuing learner from their own teacher

What learning strategies are used?

- Four aspects, where students
 1. Receive learning from authority and/or from direct experience
 2. Reflect on the learning
 3. Apply and assimilate the learning
 4. Depend on Kṛṣṇa's mercy, through prayer, for realisation and proper use of the learning
- Other strategies that teachers use include:
 - Repetition
 - Comparing and contrasting
 - Going from immediate felt needs to deep needs
 - Applying knowledge, skills, and values
 - Having high expectations
 - Summarizing
 - Recognizing effort
 - Homework and practice
 - Setting clear objectives that learners understand
 - Use of analogies
 - Presenting in a logical sequence

How is learning assessed?

- Against a predetermined level of achievement
And
- In terms of individual growth/progress
- With care that one is specifically assessing the desired learning

What is assessed?

- Factual knowledge
- Values and proper behaviours
- Respectful social interaction
- Attitude of service
- Application of learning
- Critical thinking
- Creative thinking
- Proper discernment
- Effort

Educational Views, Approaches, and Methods

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, *saṅkīrtana*, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like *āratī*, *kīrtana*, preaching, *saṅkīrtana*, 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 Chāyā Dāsī, 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 *āratī* 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 prasādam, then worshipping the deity, then more playing Kṛṣṇa games, some *kīrtana*, 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 Keśava Kāśmiri, 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)

Prabhupāda: They're teaching imperfect. Just like they are advertising so much about moon. Do you think the knowledge is perfect?

Bob: No.

Prabhupāda: Then?

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

Prabhupāda: 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?

Prabhupāda: Classroom, you should simply teach about Kṛṣṇa.

Bob: He should not teach about...

Prabhupāda: No, that will include everything. But his aim should be how to know Kṛṣṇa.

Bob: Can a scientist teach the science of combining acid and alkaline and this kind of science with Kṛṣṇa as its object?

Prabhupāda: 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.

Prabhupāda: *That* I was explaining *the* other *day*. Where? In Madras, or where? "Who has supplied these chemicals?"

Syamasundara: Ah, in Madras.

Prabhupāda: I asked one chemist that according to chemical formula, hydrogen and oxygen mixed, it becomes water. Is it not?

Bob: That's true.

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

Bob: How much?

Prabhupāda: Yes.

Bob: Oh, I don't know.

Prabhupāda: How many tons?

Bob: Many.

Prabhupāda: So who supplied it?

Bob: This was supplied by God.

Prabhupāda: Somebody must have supplied.

Bob: Yes.

Prabhupāda: So that is... You can teach like that.

Bob: And should one bother teaching that if you combine acid and alkaline...

Prabhupāda: 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.

Prabhupāda: 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...

Prabhupāda: That is secondary.

Bob: Excuse me?

Prabhupāda: That is secondary. That is not very difficult. Just like this Malatī made puri. So there is flour and there is ghee, and she made puri, but unless there is ghee and flour, where is the chance of making puri? (pause) In the *Bhagavad-gītā* there is this, "Water, earth, air, fire, they are made of My energy." (Talk, Māyāpura, 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 Kṛṣṇa. Every Kṛṣṇa 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 śāstra. (The process for clearly defining goals for our particular situation is discussed under "Setting Goals and Priorities" in Chapter 2, "Getting Started.")

This is the main distinguishing feature of Kṛṣṇa 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.

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 method:* 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 Prabhupāda 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 Kṛṣṇa 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 *Vaiṣṇava* 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 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 evolution, 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 Kṛṣṇa 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.

Śrīla Prabhupāda 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 Kṛṣṇa consciousness where they can actually become purified. This is the perfect understanding of the mystery of "heredity (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 enrich-

ment 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 *varnaśrama* 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-gītā* 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. The editors of *The Teaching Home*, divide education into classical, traditional, early academics, principle, work-texts/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 year-long 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.

John Bear, when examining learning for a mature student, divides approaches into practical life experience, correspondence, self-study, learning contract, and traditional.

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 *brāhmanas* and maybe *kṣatriyas*. 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. 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 Śrīla Prabhupāda's books as the basis and guideline. The teacher researches the scriptures to identify Kṛṣṇa'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

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 "over-learned", 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 students 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 Prabhupāda 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-gītā* 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 Śrīla Prabhupāda'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, centre 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 multilevel teaching found with unit studies without as much teacher preparation. For each subject, the teacher determines one concept that all levels will study together. In mathematics, it may be fractions, or in English it may be verbs. In logic it could be recognizing relationships. She gives the same general instruction to all the students but then each student or group of students does work on verbs according to their ability level. This was commonly used in one-room schoolhouses.

The concept approach can be used by modifying standard textbooks. The teacher, with the concept of "poetry", finds that section in each of the teachers' editions she would need for each level. She decides which of the suggestions she will use to introduce the day's lessons. She then notes which pages in the student editions each pupil, or group, will work on after her introduction. If the concept calls for students to work without a text, she notes what individual assignments mentioned in the teachers' editions should be assigned to each student.

Certain publishers have made concept/multilevel guides available that correspond to their materials. At this writing, none is suitable for devotees, and have use only as a model.

(We could argue that most standard textbooks teach a particular "concept" of each subject at a time. The "concept approach" as described above applies to a 'multilevel or Individualized classroom only.)

6. Delight Directed

Delight directed study is a unit approach that is based on the student's interests. The teacher designs ten or twelve assignments, covering all academic subject areas, from that interest. This is restricted to very organized and experienced teachers, or teaching a very, small number of children on a tutorial basis. It also works better for older students.

7. Real Books

The "real" books approach of Charlotte Mason involves a minimal amount of time in learning the basics of academics, such as reading and arithmetic. Other subjects should be learned by reading and discussing related books (not textbooks). The children should be involved in "real life" activities as much as possible.

8. Informal

Informal education, advocated by John Holt, is child-centred and directed. It is often called "unschooling." Teachers must be ideal models, allow their students to be involved in adult activities with them, surround the students with good books, and respond with careful attention to the child's interests and concerns. This approach can be valuable in certain subject areas, particularly with some older students.

Informal education is used far more often in a home school rather than an institution, as it is by definition anti-institution and anti-regimentation. Parents who practice John Holt's approach completely do not initiate learning experiences or attempt to "teach" their children in the ordinary sense of the term. It is not unusual for children educated in this way to

delay reading until they are nine to twelve years old, and to focus only on subjects that interest them, rather than heeding a syllabus.

A surprising number of children who are educated at home with informal approaches learn as much or more than they would have in a more structured, teacher-directed program. Their learning is sometimes no more imbalanced than a traditional pupil who does not pay attention in particular courses. It should be carefully noted that many of the parents who are attracted by Holt's ideas are very well educated and provide a stimulating academic environment in their home as the children's hourly fare.

The disadvantages of this approach are obvious in cases where the parents are not extremely academically inclined with a tremendous amount of time to personally interact with their children. The educational results are also unsatisfactory when the child is not intensely interested in academic pursuits. A home with many non-academic 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 Kṛṣṇa 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 Kṛṣṇa conscious school. Ironically, these sometimes attract devotees because the practitioners are often favorable to Kṛṣṇa 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). Prabhupāda 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 Śrīla Prabhupāda. In addition, Waldorf education emphasises 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 Prabhupāda'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 self-motivated to pursue a particular area intensely for some time. The knowledge thus gained is retained if the adult also has the self-motivation 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

Speaking Up

By Śrī Rāma Dāsa

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 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, not you

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

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.

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' theatre, predicting, summarizing and restating, movement, drama, art, music and reading to students.

Actually, they 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 analyse below are often combined, as when we both read and discuss.

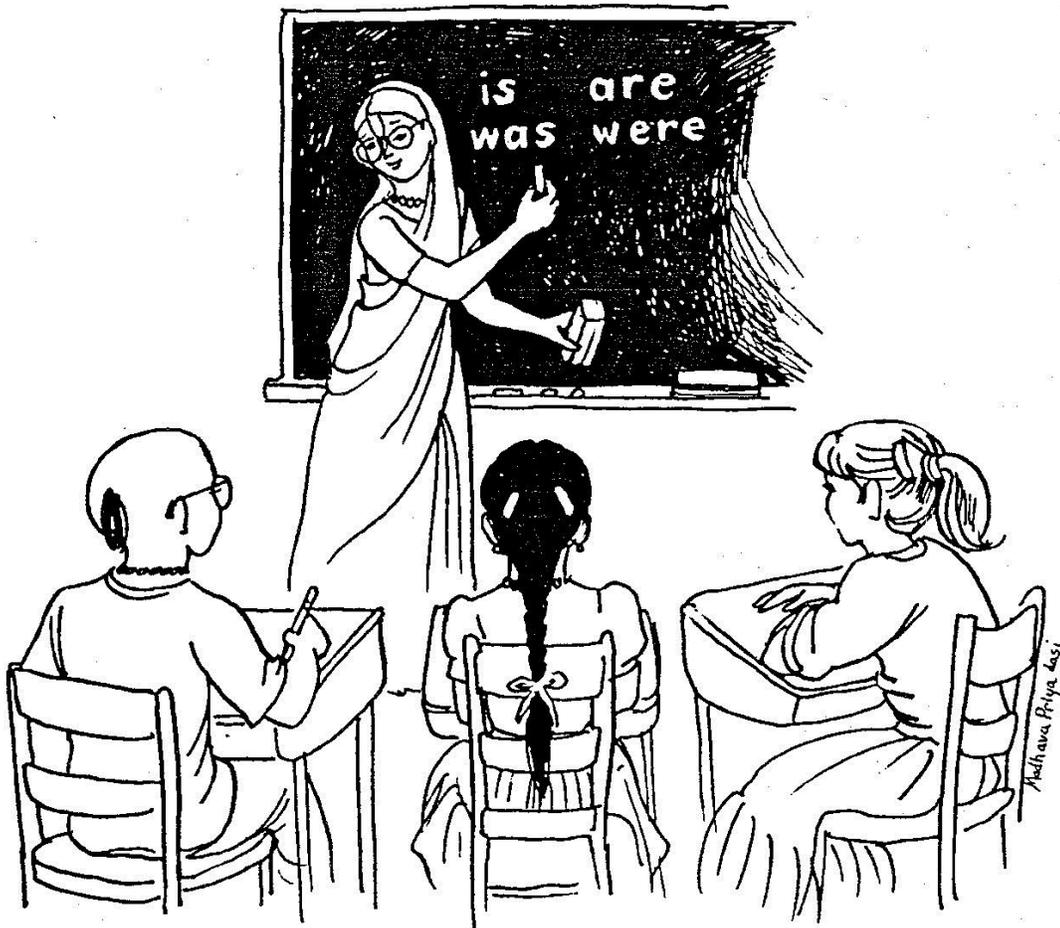
Specific Teaching Methods

1. Reading

Reading is one of the simplest teaching methods. The teacher reads aloud to the student - sometimes pausing to explain a word, to discuss a particular passage, or to ask questions. Reading stories teaches not only the story itself, but also a lot about the process of reading and analysis. Students hear inflection, pronunciation, and become familiar with the structure of a plot. If the story is transcendental, the spiritual exchange of chanting and hearing solidifies the student-teacher

relationship. Reading factual or "technical" information can be a good way of teaching if the reading material's explanation is more clear and concise than the teacher's could have been.

when the material is so advanced that the students become bored or frustrated. It is also inappropriate if the reading material has more information than is necessary. The teacher's summary, perhaps with reading brief passages from the source book, would be more



We can teach not only by reading aloud to the student, but also by giving him books on a particular topic to read himself. This works if the student already possesses the skills, especially reading and research, to make good use of the books. Such reading can often supplement other types of instruction. For example, after the student studies migration in a textbook with class discussion and comprehension exercises, he can read factual books or story books about migratory birds.

Reading, either aloud to the students or by the student himself, is not the method of choice

appropriate.

A simple blackboard can be an effective visual tool

[picture missing]

2. Lecturing

Lecturing by the teacher is an ancient teaching method that is particularly useful when the teacher is a good source of

knowledge on the topic. We have all attended lectures or seminars where we earned more in less than an hour than we could have by extensive reading and experience. For a lecture to be effective, the teacher must not only be knowledgeable, but be able to capture and keep the students' attention. The presentation must be relevant to the students' needs, and in terms they can readily understand.

3. Visual Tools

The use of visual tools such as blackboards, ready-made pictures, felt boards and films can be an excellent teaching method. A simple lecture is greatly enhanced even by chalk drawings to illustrate difficult points. By combining lecture with pictures, the teacher takes advantage of both the rational and imaginative learning abilities of the students.

Visual tools can also be used as the basis for a lesson, with verbal explanations supplementing the picture. This is particularly useful when teaching about, for example, the climate and animal life of a region far remote from the classroom. Pictures or film of the place will make a far more lasting impression than discussion or lecture.

The best visuals are dynamic rather than static. A felt board where pieces are added and removed is better than a completed, readymade picture. A chalkboard drawing made as the students watch is also good. Dynamic visuals keep the students' attention and involvement.

Visual tools, even when used almost exclusively for a particular lesson or group of lessons, generally need to be accompanied by some other method. For example students have been reading textbooks about the digestive system and listening to lectures. A class is then devoted to video or film strips that show the same lessons. Used in this way, especially after other teaching methods, visual tools can be powerful reinforcements for learning. In

this connection it should be carefully noted that video or film should never be used by itself as a teaching method. The medium is not interactive enough for deep and long-lasting learning and must therefore be supplemented with or be a supplement for, other learning.

When we need to "paint a picture" for our students but cannot draw it, have no ready-made picture or film, and cannot produce such, we can create the image in the students' imagination. Included in this category are the descriptive passages found in much of

Peaceful Classes

By Śrī Rāma Dāsa

Teachers' often don't realise how much their own loud behaviour can affect the mood of the classroom. For example, when the students are quietly working on their individual lessons and one child begins to create a disturbance on the far side of the classroom, if the teacher calls out to him to behave properly, then every other child will also look up from his work to see what's happening. It's better for the teacher to go over to the trouble-maker and correct him quietly and privately. Whispering is often more effective than raising your voice because children are not so conditioned to turning.

Such tactics could also be put to use during teacher lectures, by walking over and placing an index card on the desk of a misbehaving student with a message such as, "I expect you to stop what you're doing and pay attention to the lesson. If you choose not to, I'll have to chastise you in front of the class. The choice is yours."

literature. The *sāstra* is full of such imagery about the Lord, His pastimes, and His abode. Of course, when actual images are combined with verbal imagery, the "picture" has more than double the teaching influence.

4. Discussion

Discussion with questions and challenges is a distant relative of the lecture. Discussion can invoke students' curiosity so they will be more receptive to the lesson at hand, or it can delve more deeply into lessons already studied. Teachers should not abuse this method to embarrass children or to "catch" those who were not listening. Teachers who use the question/discussion method need to allow students to respectfully challenge the teacher's statements and opinions. This method is required for Kṛṣṇa conscious philosophy classes, because Kṛṣṇa instructs us to "inquire submissively." Students need to air their doubts and difficulties in order to resolve them. Teachers who provide an emotionally secure environment for such exchanges encourage the students in this important area.

Discussions should not be an excuse for wasting time, as when a student tries to divert the teacher from the lesson with irrelevant prattle. Teachers should also not excessively challenge very young students, or question in such a way that doubts and difficulties will be increased.

5. Rote Repetition

Rote repetition and memorization is one of the oldest teaching methods. The teacher says and the student repeats. This method is especially useful for learning multiplication tables and *Bhagavad-gītā ślokas*. Although valuable as straight "say and repeat," the memorization method can be enhanced for faster and more pleasant learning.

The simplest enhancement is song. Instead of saying the spelling rule we sing it. How much easier do we remember songs over prose? Another simple enhancement is rhyme and meter. ("I" before "E" except after "C" or when sounding like "A" as in neighbor and weigh.) When rhyme, meter, and melody are combined, we have a powerful teaching method. A good example is the alphabet song which is remembered by school children not only to learn their letters, but later when they alphabetize in order to use dictionaries, indexes, etc. Songs can be used to teach letter sounds, grammar rules, and anything else that can be memorized.

A slightly more involved memory enhancement is drama. The use of hand gestures to dramatize the meaning of *Bhagavad-gītā ślokas* is one example. Of course, we can combine such gestures with song, rhyme and meter. Children really enjoy learning in this way.

There are other ways of assisting rote memorization, such as creating a related mental image, especially if the image is unusual. Some teachers design memory games, as well. For example, each word of a verse can be put on a separate piece of paper. For added effect, each paper can be cut in a different shape. The papers are put side by side so that the verse can be read. The children say or sing the verse and the teacher gradually removes each piece of paper after every few repetitions.

Some lessons, such as the names of letters, can be taught solely through rote repetition. Most other lessons that lend themselves well to this method are greatly assisted by making sure the student gains a deeper understanding as well. It is useful to have children understand the reason for the various products in the multiplication tables, in addition to memorizing them.

6. Practical Demonstration

Teaching through a practical demonstration is useful for all enrichment activities, such as drawing, music, sewing, and auto repair. It is also important in composition - students need to see the teacher write, proofread and rewrite to thoroughly understand the process. This is an extension of the visual tool. Instead of drawing a picture of the way an arrow flies from the bow, we go outside and shoot an arrow.

Science "experiments" are the main use of the demonstration method in the classroom. Students may not remember from a book, lecture, or discussion that salt remains after the evaporation of saltwater. But, they will certainly remember if they see a demonstration of the principle.

When the teacher uses blocks, shells, or other manipulative to show students a mathematical principal, she is using the demonstration method.

7. Practical Experience

Practical experience is often a natural outgrowth of other teaching methods. Students need to use what they've learned to appreciate its value and internalize the lesson. For example, a shopping trip to buy items, for a project can give the students experience with budgeting and making change.

When the student discovers mathematical relationships and principles by using blocks or other manipulatives, they are learning by practical experience.

Sometimes practical experience is not so much application as just observation and exposure. The major method for teaching Kṛṣṇa consciousness is simply exposure to Kṛṣṇa consciousness. Children learn to preach only by

preaching to serve only by serving. They learn deity worship and chanting only by 'practically' engaging in those activities.

Some lessons cannot easily be experienced or directly applied. We can also have a simulation of experience. We can dramatise a lesson by, for example, role-playing the different positions in government or an event in history. There are many computer generated simulations in the fields of mathematics and science that can be useful if we lack the facility or money for the actual demonstration.

8. Showing

The method of taking the child and showing him combines a demonstration and experience. This method is used when we hold the child's hand to help him form letters, or physically guide him through a somersault. (It is often the case that the teacher demonstrates and then asks the student to practically experience. For example, the teacher gives an oral presentation and then asks the student to copy her presentation with another subject. This, however, is not a separate method of teaching. Showing a child involves some physical contact where the teacher literally guides the student.)

9. Field Trips

A teaching method that could be described as a "big experience" or "big simulation" is the field trip. A nature walk with a treasure hunt or a visit to a factory is an experience; a trip to a museum that depicts historical events and artifacts is a simulation - one is not actually going back in history.

Sometimes a field trip relates directly to classroom studies. Students who are studying desert regions visit a conservatory to see desert plants and a zoo to see desert animals. Other

times a field trip is a general learning opportunity unrelated to present lessons. Students see maple syrup made, sheep shorn, or a demonstration of crafts such as candle-making. The later type of field trip takes advantage of local events and seasonal changes.

Some types of field trips can be an essential part of the curriculum. Many teachers take their students preaching on a regular basis. For some schools, for example, Christmas time means a break from the classroom routine completely while the students distribute books and *prasādam* for a few weeks. Other schools plan *harināma* and book distribution programs around specific *Vaiṣṇava* holidays and local events, such as farm exhibits and state fairs.

Field trips have some value simply because they provide variety in the learning environment. Sometimes the teacher and students need to get out of the classroom just to get a broader perspective of education. For example, one of the best ways to stimulate writing in children is to go for a walk and then ask the students to write a description of the surroundings.

10. Games

Making learning into a game is a teaching method that naturally creates a "need" in the student to learn the material.

Śrīla Prabhupāda explained that young students could be induced to take *prasādam* by having them pretend to be cows eating grass. This is a form of the game method. He also, however, criticized the Montessori approach for having unnecessary so-called scientific games. While educational games can certainly assist in learning, we don't want to be afraid of hard academic work, especially as the students mature. We don't need to create a total game based curriculum out of a desire to make

learning "fun". Learning is enjoyable, ultimately and permanently, only when it is connected with Kṛṣṇa. Sugar-coating education by turning it into fun and games may lead to a program where the teacher is afraid to ask the student to tackle any task that is difficult or "painful." Yet this austerity of learning is one of the hallmarks of *brahmācarī* life.

On the other hand, it is desirable to have a variety of teaching methods (variety is the mother of enjoyment) and to use the children's natural playing propensity in Kṛṣṇa's service.

If they can play a game that helps them advance in Kṛṣṇa consciousness, we accept it with great enthusiasm. If a game will help our students learn their academics for Kṛṣṇa yet does not distract them into sense gratification, we can also accept it as great motivation.

It is the issue of motivation that makes game playing such an attractive method. Before anyone can learn anything, he has to want to learn it. Many people study a foreign language for many years but cannot speak, understand, read or write it. Why? They had no real need to learn. Conversely, someone who moves to a foreign country can learn the same language in a short time. The difference? Need. Many students do not see any need for them to learn classroom lessons. They are concerned with present enjoyment and cannot understand how such learning will help them in the future. However, if, in order to play and win a game a student must learn something new, he immediately accepts it.

Some games may, however, give our students a taste for sense enjoyment. For example, one game to learn parts of speech involves removing key words from a story. The students are then requested to supply nouns, verbs, adjectives and adverbs to fill in the blanks, without knowing the original story. The result is a very silly story, the humor of which inspires the students to understand parts of speech.

On the other hand, some games, such as "Where in the World?" and "Pictionary" have learning as their prime objective, and are serious yet fun. These are good supplements to the curriculum and can be used as a reward for academic achievement or good behaviour.

Games can be very simple and free, or complicated and expensive. They can be just a verbal exchange, played on a board with pieces, or on a computer. Almost any subject, from physical education to science, can be made into a game at least to some extent.

Learning Styles

Śrīla Prabhupāda taught us that one can learn by hearing, seeing and experiencing. Modern scientific educators call this auditory, visual, and kinesthetic learning. There are several theories that each child learns primarily through one of these channels.

While it may be true that some children learn mostly by hearing, or mostly by doing, all children learn in various ways at different times or in different subjects. Also, some subjects naturally lend themselves to a particular mode of learning. Drawing certainly needs to be learned by seeing and doing, with hearing assisting. Grammar is mainly a subject for hearing.

Each of the teaching methods described above reaches the child mainly through one of these gateways. We can analyze them as follows:

- Auditory: reading, lecturing, discussion and question, memorization.
- Visual: visual tools, practical demonstration, some field trips.
- Kinesthetic: practical experience, simulation, taking and showing, games, and some field trips.

Sometimes a student may not be learning because the method doesn't match the student. A student who appears slow or lazy may need

more visual or kinesthetic methods, but many teachers concentrate on the auditory. A student who is a restless discipline problem may be an auditory learner who doesn't want to bother with a visual or kinesthetic method.

Let us take mathematics as an example. Many concepts in mathematics are very abstract and difficult. Place value and zero are highly advanced. For hundreds of years, they were not grasped by European civilizations. It should not be surprising that most girls and many boys have trouble with these ideas. Yet we often try to teach mathematics primarily through auditory methods, with a little visual supplementing - some pictures in the text and on the board.

The number of students who fail to grasp even basic mathematics concepts through auditory methods is quite high. Many others can understand, slowly and painfully, some basic mathematics. Students typically learn mathematics by rote memorization without much real understanding - and therefore have difficulty with long-term retention and application.

By using primarily visual and kinesthetic methods, especially in the early years of mathematics instruction, almost all students can become proficient at mathematics. But what of the minority who have always learned by hearing? For them, work with manipulatives will seem a distraction. They prefer to discuss and ponder.

The conclusion: Use methods that employ a variety of learning styles and be sensitive to the individual needs of the students.

Criteria for Evaluation

It is not enough to teach "content" and then be satisfied that we have "done our job." Teachers need to evaluate the students to see if they have understood the material. There are

different levels of understanding and application which the teacher should expect from his students. These have been classified by Bloom into seven. Educators refer to these as "Bloom's Taxonomy of Educational Objectives."

It is important for teachers to study these levels in depth, so as to recognize them in the students' responses to the various methods of evaluation. Norris Sander, in his book, *Classroom Questions - What Kinds?*, divides Bloom's categories according to a slightly different system than Bloom. A summary of Sander's levels of understanding is as follows:

1. *Memory*: The student recalls or recognizes information. Unfortunately, once a teacher sees that the student remembers what he taught, he sometimes looks no further: Memory is demonstrated when a student can recall the date of an event, the product of four and three, or the capital of his country.

2. *Translation*: The student changes information into a different symbolic form or language. When a student summarizes or expresses a concept in his own words, he has progressed to this level of understanding. Translation also includes illustrating a story, acting it out, or describing a picture.

3. *Interpretation*: The student discovers relationships among facts, generalisations, definitions, values, and skills. Students demonstrate this level of understanding when they see that the product of four and three, the product of three and four, and the sum of four three's is the same. This level of understanding is also demonstrated when a student infers character traits or a theme from a story. Interpretation in social studies involves knowing how time, place and circumstance combine to influence historical events and local culture.

4. *Application*: The student solves a lifelike problem that requires the identification of the issue and the selection and use of appropriate generalizations and skills. Application is de-

monstrated when a student knows how to use his mathematics to solve an actual problem (word problems). In English, application involves how to write a letter to a newspaper that published an article about the devotees, or how to preach (speaking or writing) to a particular audience.

5. *Analysis*: The student solves a problem in the light of conscious knowledge of the parts and forms of thinking. Analysis is demonstrated when a student uses his knowledge of grammar to improve a lack of clarity in his writing.

6. *Synthesis*: The student solves a problem that requires original, creative thinking. Synthesis is the essential ingredient of the inventor. A student may derive the answer to a mathematics problem in a novel way, or using techniques not yet taught, rather than through standard calculation.

7. *Evaluation*: The student makes a judgment of good or bad, right or wrong, according to standards. Evaluation is shown when a student knows that intoxication is wrong and can explain the reasons from a thoughtful understanding of scripture. Students evaluate a story when they conclude, according to Kṛṣṇa's conscious understanding, whether the characters exemplify model traits. Historical events and cultures are evaluated when the student compares them to the Vedic ideal. Simple evaluation involves knowing whether a mathematics answer is correct by using the mathematical rules. (Students are **not** evaluating when they repeat the teacher's conclusions. That is memory.)

We would agree that Sanders has fairly accurately described various degrees of understanding. Teachers will find that an in-depth study of these categories, or the ones originally suggested by Bloom, are an invaluable aid to proper evaluation of their students and teaching methods.



It should be clear that we do not expect all levels of understanding in all lessons of all subjects at all times! Analysis and synthesis, particularly, are not always essential for most students in most areas. We should not, how-

Peer tutoring helps both students.

ever, be satisfied with memory and translation as the sole object of learning. It should be carefully noted that if the teacher or textbook uses a level of understanding that is higher than memory and the student simply repeats this, that is still memory understanding. For example, if the students were told that wars are the result of meat-eating and are then asked, "Why are there wars?" - it is a memory question only.

We now know how to teach and what we are looking for. How do we find it?

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Methods of Evaluation

1. **Asking** the students what they have learned is the most common method of evaluation. A question can be completely open, such as "What do you think?" We can also ask specific questions, sometimes with a limited choice of answers (true or false, multiple choice) that relate directly to the lesson. Questions can be asked orally, in

writing, or by a computer. Often we determine the result of learning by calculating the percentage of correct answers and assigning a grade, or mark. (The teaching method of discussion can include this type, of evaluation.)

2. We can simply ask the student to immediately **repeat** what we have told them. This is particularly useful when we want to know if a student has understood a disciplinary rule. We say, "Don't hit the other children. What did I say?" When the child repeats the rule, then both you and he know that he knows the rule. If he breaks the rule, you can say, "I know you know the rule and yet you broke it. You have chosen to have a minus point (go in the corner or whatever)". (The teaching method of repetition/memorization has this built-in evaluation tool.)

3. Students can show that they have learned the lesson by **summarizing** it.

4. We can evaluate by having the students write their own **explanation or evaluation** of the lesson.

5. We can ask students to **compare** - two stories; a piece of music and a poem; two historical leaders; different plans to combat pollution; different ways of expressing a mathematics problem, etc.

6. Having the students "**model**" their learning is a fun (but often time consuming) evaluation method. Students build a small Rathayātrā cart; show a mathematics problem with manipulatives, or make a sculpture of a tooth. A simple drawing can be a faster "model."

7. Students can **present** what they've learned. Drama is particularly useful in social studies, and oral reports show learning in the subject area as well as in English and speaking skills.

8. One of the most significant evaluation methods is for the student to **use** his knowledge. Can he make a shopping list for the Govardhana Hill project, pick out the best bargains at the store, decide the most efficient way of payment, and determine the change? Can he prepare a *Bhāgavatam* lecture? Can he plant, care for, and harvest a garden? Can he write a letter to his friend? Students show how they've learned grammar, spelling, and composition when they write stories, essays, poems, plays, and reports.

9. One of the most overlooked evaluation methods is for the student to **teach** his knowledge to a younger student. We sometimes assume that peer tutoring benefits only the learner and wastes the time of the teaching student who has already learned the material. In reality, having to teach forces the older student to thoroughly understand his subject. It is very motivating. For evaluation purposes, a child who apparently "knows" something but cannot explain it has not internalized his understanding.

This method works best when the teaching student is not too far ahead of the learning student. Otherwise, if the teaching student is in high school and the learning student is in kindergarten, you may be getting some assistance in your teaching, but you are not evaluating the learning of your assistant.

Many children love to teach others, and would much rather demonstrate their knowledge in this way than to take a test!

Conclusion

Teaching can have a lot more variety and excitement than reading a textbook, giving a lecture, and asking the students to repeat the information on a written test. However you teach and evaluate your students, become in-

volved. Move around the classroom and see what your students are doing. Find their problems before they know they have them. Be patient with your students' progress. It is common for a student to struggle for a long time and then quickly reach a platform of understanding.

This involvement and patience will give you the sensitivity you need to adjust your teaching and evaluation for the best results for you and the class.

Instructional Strategies

Edith E. Best

How does a teacher teach? We wonder if we are a conduit for information, a role model, a catalyst for an internal learning process in our students, a facilitator, mentor, or friend. Certainly we are all of these and more, though at times we play only one or two roles. Our satisfaction comes from our students not just knowing what we teach but using it effectively for their and others' benefit. We wish to teach students not only the knowledge, skills, and values on our objectives' list, but also the desire and ability to increase their learning on their own when our direct influence is long past.

There are overall principles of effective teaching that permeate a successful classroom and create a climate that promotes student achievement. Working within those principles, teachers must plan their courses and lessons, and then have the decision-making skills to implement a wide variety of strategies to achieve their goals.

A foundation of teaching is for a teacher to consider him or herself responsible for student learning. This concept is interesting because it is pivotal, yet not "true" from an absolute or objective standpoint. Objectively, only a student can choose to learn or not to learn. And a determined student can learn from an incompetent teacher, just as one can fail to

learn from a master. Yet a teacher controls the content taught, classroom atmosphere and relationships to students (to a great extent), pace, expectations, and so on. So, the tremendous power of a teacher to cause to learn becomes apparent. A teacher who accepts the responsibility for students' learning enters into a dynamic relationship with those he or she teaches.

Another foundation is the love and enthusiasm a teacher should have for teaching in general, the specifics being taught, and the students. Teaching cannot be a "job" where students go through a "factory" school on a conveyor belt from grade to grade and subject to subject, teachers standing in an assembly line mechanically adding their part as the students go by. Dynamic teaching follows as much as possible the ancient relationship of mentor and disciple, master and apprentice. One must love what one is teaching and then one must love whom one is teaching. We are teaching ultimately students, not subjects.

Loving one's students isn't exactly emotional and certainly isn't sentimental. It's more a matter of demonstrating on a daily and minute-to-minute basis that one is teaching for the benefits of the students rather than for some personal gain, whether subtle or gross (prestige, money, etc.) Love for students is shown when we get to know them as individuals and work

as far as possible to interact with them as such. Love is also demonstrated when we perceive their faults as misdirected strengths; seeing people for what they can be rather than simply what they are. When there's a relationship between teacher and student of love, trust, and respect, incredible gains can occur in the student's character, knowledge, and abilities. Teachers will find themselves becoming better and happier persons, as well. The relationship between teacher and student is at the heart of teaching, for better or worse.

Perhaps obviously, a basic principle of teaching is that the teacher must know the subject, skill, or value being taught. However, it is possible for teachers to learn along with students, or to facilitate students learning subjects with which the teacher is wholly or mostly unfamiliar. In such cases, the teacher isn't teaching the apparent content per se, but the ability to research and learn from other sources, as well as the skills needed to integrate and assimilate the information. It is perhaps ironic that such student directed learning is often the most satisfying and useful for the learner. In any case, it remains a general axiom that a teacher should possess something which the student does not and which is of value to the student, even if that "something" is the skill to facilitate the student in gaining his or her own solutions and understandings.

The above leads us to the principle that real learning will take place only when the student has a genuine need for what is taught. There are certainly cases—too many cases—where the only perceived student need (often in the perception of the teacher, as well!) is to know the

material well enough to get a good grade or pass a test. Yet all subjects taught as standard courses in elementary and secondary schools were developed at least originally because the developers were convinced that students would profit from them in life. An effective teacher, therefore, should carefully inventory not only a course in general, but every aspect, even every assignment, to determine what student need is supposed to be met and whether or not needs are being met in fact.

As an example, there is much controversy over whether or not to teach grammar separately from composition and speaking, and whether students should know grammatical terminology. There are certainly valid points on either side of the issue, and a person can learn proper communication in a variety of ways. Yet, one might consider why grammar was (and generally continues to be) taught separately at all. One can say the rules of communication are called grammar, which is as essential to communication as rules are to any game. Knowing the terminology is, for most, a temporary help (temporary because many if not most adults forget much of it without apparent harm) in order to facilitate fast and easy communication about those rules between teacher and student. In other words, students need grammar because they desire to understand and be understood, and to do so they will profit from knowing the rules of language, without which more misunderstanding will accrue than is inevitable in life. They profit from learning the language of grammar (nouns, prepositions, predicates, etc.) so as to streamline their learning of the rules.

Without establishing the need for teaching grammar, how will a teacher teach it with enthusiasm and effectiveness? And why would students desire to learn it and apply themselves to it? Often, simply by determining the need and value of a subject, learning is greatly enhanced because students now **desire** to learn.

Yet another principle strongly related to need is to prioritize and put the bulk of time and energy into that which is most important. This principle should be behind not only allocation of time and resources within the school day, week, and year, but also within each subject. Mastery of the essentials, that which will bring the students the most benefit, should be the teacher's goal for every student. When applied properly, strong attention to basics allows more time and freedom for advanced and interested students to expand their understanding and for "enrichment" courses and activities.

An equally important parallel essence of teaching is that students tend to achieve according to the teacher's expectations. Students will feel frustrated if expectations are too high or too low for too long. Yet expectations have to be high enough to push students out of their "comfort zone" and into learning. Keeping the balance between students' complacent comfort and their panic is an art that requires constant adjustment. Teachers do need to recognize how even on a very subtle level they are communicating their opinion of a student's ability and potential, and how significant such communication is to what a student will actually achieve.

If all the above principles are followed, learning can take place in any place or

condition or with meager resources. If a teacher **does** have any control over the environment, however, the physical situation can reflect what is the otherwise relatively intangible basis of teaching and learning. Students should have a place to learn that is adequate for their materials and supplies. It is best if furniture arrangements are somewhat flexible so that students can work alone or in groups at various times; sit at desks or sit on the floor. Surroundings need to at least suggest if not proclaim a place of learning, while not giving so much sensory stimulation that the very room competes with learning.

Beyond the physical objects and designs of the place, the mood of a place of learning is ideally one of focused excitement for discovery and striving for excellence, coupled with tolerance and respect for others' differences in speed and style of learning. This mood will usually come automatically if the teacher adheres to principles of effective teaching and employs methods which are the means by which those principles are, probably subconsciously, transmitted to the students.

Methods can be broadly characterized in various ways. (For descriptions of some specific teaching methods, please see *Vaikuntha Children*.) Methods from each of these large categories can be combined to create many specific ways to teach. This is not an exhaustive list, but we will consider five main divisions, each having several subdivisions.

First we can group methods as to whether they are primarily visual, auditory, or kinesthetic, or combinations of two or all three. (We can also include gustatory and

olfactory, though these aren't used with anything approaching the frequency of the main three.) Some examples—lecturing to a class is primarily auditory, with whiteboard notes and diagrams adding a slight visual element. Student who are illustrating a historical document are learning with a method that is visual with kinesthetic. Playing a skipping game while reciting the multiplication tables to a rhyming verse is auditory and kinesthetic. Watching a video is visual and auditory, with the visual usually dominant. Class discussion is generally exclusively auditory. Reading a textbook is exclusively visual. Preparing and serving Mexican food is kinesthetic, gustatory, and olfactory.

A second major way of understanding methods is based on Howard Gardner's concept of seven intelligences. Methods can be any one or a combination of the following: linguistic, logical-mathematical, spatial, body-kinesthetic, interpersonal, or intrapersonal. Dr. Thomas Armstrong, in *In Their Own Way*, gives several examples of methods in each of these categories. To teach reading linguistically, he suggests having students dictate books which they then read. A logical-mathematical method would use "linguistic phonics" which strongly relies on rhymes and patterns of language. A spatial method would involve books with many pictures and rebuses. Kinesthetic teaching involves having a child write before reading, writing his or her own simple words and then learning to read them. He suggests teaching musically by having children first read lyrics to songs they know. There are also reading programs that use many songs to teach letter sounds and combinations. Interpersonal instruction involves making reading a social event, reading in turns,

reading to younger children, and so on. The intrapersonal method has children read in a quiet, separate space with books they really love. One can readily understand that these seven categories include and expand on the three modalities, though there is also some overlap.

Considering who initiates learning is another means for understanding methodology. Situations where the students ask for knowledge or skills are more likely to benefit from cooperative learning, student-directed research, and so forth. When students initiate learning and teachers don't know the answer—as in help with a personal problem, or facts about an obscure subject—facilitation techniques are most helpful. Story telling and metaphor, for example, (Please see the documentation about teaching with metaphors and stories.) are very useful when a teacher wants a student to discover interpersonal and intrapersonal solutions indirectly, either because the teacher isn't sure of the specific answer, or to circumvent resistance. When the teacher initiates learning, it is first best to employ methods that generate student interest and awareness of need, connect what is being taught to what's already known, and so forth. Techniques that avoid resistance, such as metaphors, are also helpful when students are aggressively uninterested in the subject. These same areas of method can also be grouped as direct or indirect instruction.

How we physically group students certainly affects method, may determine it, and may even constitute a separate method itself. (Please see the narrative for Individualizing Instruction in Secondary

Schools, the seminar materials on multi-level instruction, and the whole classroom and multi-level sections of *Vaikuntha Children*.) We can teach individuals, or by forming small or large groups of students. Our groups can be homogeneous, and grouped in various ways—age, ability, interest, or relevance. Or we can group heterogeneously, and again we can mix in a variety of ways—randomly, or with a specified range of ages or abilities or interests. We can teach to the whole group with all doing the same things at the same time. After teaching to the whole group we can assign differently to various sub-groups or to individuals. Or we can start with various groups that have similar or different learning experiences. There are many types of learning experiences that are ideally designed for one or more of these types of groupings. For example, Spencer Kagen (“Educational Leadership,” October 2001, pp. 50-55) explains a method he calls “corners.” Placing the opening words from each of four famous novels in each of the four corners of the room, he asks students to go to the corner that interests them the most (self-grouping by interest). They work with their group to write an explanation of why they made their choice, then come together as a whole class to listen to everyone’s choices and reasons (heterogeneous group). Each student then paraphrases the reasons for the other three choices (individual work).

Our final consideration of grouping methods is by purpose. Are we teaching knowledge, skills, or values, or some combination? Are we teaching something new, or review? Are students supposed to have minimum, average, or advanced mastery of the material? How much time will we have to teach the objectives? We

should note that some subjects tend to have one or two of these purposes dominant, whereas others are more multifaceted. For example, if we are teaching skills over a relatively long period of time with an objective of a high level of proficiency, our methods will certainly involve having the students practicing those skills at increasing levels of difficulty, possibly culminating in having them complete a finished project individually or as a group. In contrast, review of “knowledge” can involve memorizing mnemonics, a rhyming song, or a diagram.

It is interesting, in light of these categories—knowledge, skills, and values—to re-examine the “corners” method above. Externally, it is teaching literature—both reading and writing. The main objective seems to be understanding the importance of the lead lines of a story and how different writing appeals to different audiences. Such objectives can be “knowledge” if applied strictly to appreciating what one is reading; “knowledge” and “skills” if students then have a writing exercise where they write leads for various audiences and then test what they write on potential readers. But Kagen is proposing that this method also teaches values not directly, but intrinsically in the method itself. He writes, “Students practice virtues such as tolerance, understanding, and respect for opinions different from their own. They often find they have something in common with others with whom they might not otherwise have associated. Over time, “corners” builds community.”

These five general ways of labeling methods can, as mentioned above, be

combined. One can be teaching, for example, knowledge and values to a small group of students grouped homogeneously by ability, and using direct, student-initiated methods involving musical composition.

When planning a course or individual lesson, the teacher, basing all instruction on foundational principles, decides first on objectives. What should students know, do, or feel by the end of the instruction? It is important to state these objectives in a way that is measurable, also. Such objectives can be stated in one or two steps (i.e. what the students should gain and how it will be assessed or what they should gain stated in terms of assessment, such as, “Students should be able to list the causes of the Revolutionary War.”) After stating objectives, the teacher determines learning experiences (what the students will do, how the teacher will teach) based on the guidelines presented above. He or she will also benefit from listing resources needed and gathering and/or creating those before the class. (Please see examples of my lesson and course planning in my seminars for teachers and administrators, the Primary and Secondary Administration Course, and Prabhupada Appreciation Course.)

While an experienced teacher can often have excellent decision making abilities to create effective learning plans, a three-part strategy is most useful. That is, determine your objective(s), have the sensory acuity to know whether or not you’re achieving it (them) and then be flexible in your structure and methods to gain your goal. We can understand this strategy from everyday life. If I wish to communicate

directions to someone with limited English proficiency, speaking my native tongue to him or her may not be very effective. If I’m not aware of the lack of results, I may walk away satisfied that I have “taught” the person what was needed. If I have enough sensory acuity to know that the person isn’t learning, but no flexibility, I simply speak English more loudly and slowly. With flexibility, I not only sense failure, but am also willing to try another way and have the resources to generate a variety of behaviors (such as drawing a map) until I get the learning response that was my original objective. Teachers who lack sensory acuity, flexibility, or both, often blame the students for the lack of learning.

Therefore, even the best lesson or course plans—the ones that have worked for many years with many students—may have to be adjusted to achieve the objectives. And sometimes the objectives themselves have to be changed or postponed as more urgent or fundamental goals, not yet met, render the ultimate target unobtainable until they are achieved.

For all its logical and sound theory about principles, environment, methods, and plans, teaching is not only an art. It’s a bittersweet vocation where one can vacillate between a sense of deep fulfillment at having made a lasting and positive difference, to despair at having accomplished nothing, or even caused harm. Yet how often it is—those very students who bewildered us as to how to reach them and teach them, come back as adults and thank us.

Elementary Curriculum Development

Edith E. Best

Curriculum can be defined as what is taught, with what emphasis and order of priority, in what sequence, to what persons, with what interrelationships, in what manner, by whom, and with what resources.

In developing curriculum, the first step is determining what needs exist. Then there should be a plan to meet those needs, and the gathering of resources, including human resources. Next the team that is assembled develops a guide or both a guide and instructional materials. After completing the materials, they structure an initial implementation of the program with both formative and summative evaluations. According to the information received through assessment, the curriculum team adjusts the program, and finally puts the curriculum into place fully in the classroom, school, school system, or for the target students (e.g. gifted children with handicaps).

The initial idea for developing a curriculum, whether for teaching music to third grade students in a small private school or teaching all subjects to elementary students in a public school district, begins with the idea that change is needed. The change may be small, sweeping, or somewhere in-between for an existing program, or part of an overall perceived need for a completely new

school or system with its own unique curriculum.

Whoever is the main controlling interest in the institution—a board of education, community, or both—must support the idea that there is a need for a change. Financial support must exist for the project and lines of communication established between the parties involved. Leadership for the program needs to be determined.

It is essential that all the administrators are enthusiastic about the project and will help with communications and interpersonal relationships during the developmental and implementation phases. Involvement of the teachers who will teach from the final product is a key to whether or not the curriculum, no matter how wonderful, is actually used. In many cases state agencies and school districts spend many months or years, and much money, on creative and thorough plans that simply decorate teachers' cluttered classroom reference shelves. Those who create materials alone or with a small, insulated group, may find that they failed to accurately address needs or anticipate problems, and so their work is either not used at all, or abandoned after a short trial.

Once the general direction and leadership are established, those who are going to lead the project determine the existing

needs. We can define needs as the difference between what we want and what we have. Teachers and administrators who are involved in the proposed or existing institution, parents, and students themselves, all have ideas about what goals they wish to achieve. Through casual friendly discussion, formal questionnaires, speaking with people in the community with whom these people may reveal their mind (barbers, doctors, friends) and direct observation in the classrooms, one can get an excellent idea of what needs a curriculum should address.

Another way of assessing needs is to get information about and/or observe students who have completed the program in the school for which one is considering the curriculum, or who have transferred to other institutions before graduation. One can directly ask these students, either verbally or through a written survey, in what areas they were and were not prepared. Parents and current teachers of the school's graduates and transfer students can often give useful information. For example, students who graduate from one elementary school, when asked to rate their education, may universally praise the English program, be divided about their mathematics knowledge, and say they were ill prepared for middle school science. If such answers are consistent over a broad range of students over a few years and confirmed by the students' parents and current teachers, a need to improve the science program probably exists.

There are some formal instruments for identifying needs, and organizations that specialize in assessing a school's most pressing educational concerns.

Sometimes the development team can learn of needs not from the grassroots people who are teaching and learning, but from the top—government agencies and/or school boards. These groups may already state existing needs in official documents either in a general or specific way. For example, existing policy may state that a certain percentage of students should score at a certain percentile on nationally normed tests, or be able to read at a certain level by a particular grade.

Once the need is determined, there must be a determination of the status quo. For example, if it is desired that 70% of students in sixth grade be reading at or above grade level by the end of their school year, one must find out what the actual reading level is at that time. If teachers say that they want their third graders to be able to solve simple two-step mathematics problems by January, or to stand quietly in line for five minutes when they enter third grade, one can assess what the present situation actually is.

The methods for identifying the status quo can be similar to those used to identify the need. These include informal conversation, surveys and questionnaires, standardized testing, locally constructed tests developed for this purpose, formal interviews, direct observation by competent persons, case studies, and a compilation of two or more of these methods.

It is the gap between present reality and stated needs that a curriculum addresses and that forms the basis for the objectives that will be the first step in planning. Therefore, the needs are accurately expressed in terms of this gap. For example, "increase word problem solving

ability in third grade so that 95% of the students can solve two-step problems by January. Presently only 25% can do so.” Sometimes such specificity is impractical, but the principle of defining needs in terms of a gap between real and ideal is essential.

However, there are probably more needs than the present resources could practically address. Also, as change generally comes slowly, it might be best to address the needs one or a few at a time. Some needs may also be important only to a small number of students or teachers. Or the fulfillment of some needs, while desirable, may not provide a benefit commensurate with the probable cost of their fulfillment.

Therefore, once needs are identified, they must be prioritized. Some schools make a chart of all perceived needs and then rank them as low, medium, or high priority. Whatever the system, it is good to determine a list of the top 3-5 needs—and have a general consensus among those responsible for supporting the curriculum development (including monetary support) that these are, indeed, the highest priorities.

It may seem obvious, but it is imperative to reasonably conclude that the needs identified as the highest priorities are ones that can be satisfied through curriculum development. Some pressing and pervasive educational needs will be solved more simply and effectively by having more teachers, different teachers, different physical facility, a change in admission or expulsion policy, and so forth.

The above accomplished, the leaders of the project need a team, as work that depend on one person’s intelligence and energy may collapse or not be agreeable to those the curriculum will serve. The team’s specific jobs need to be determined. The team should probably review the initial needs and status quo assessment, as well as the method of prioritizing, and the conviction that the creation of, or change in, curriculum is most likely to address the issues.

It is best if some of the people involved in the planning and writing of the curriculum will be classroom teachers who will also use it. In some way, if not through the actual writing, the “end users” need to be involved—at least to review drafts, be surveyed for ideas, and be involved in initial implementation. It’s also a good idea to have at least one person on the team who is outside of the target institution, as he or she may have more objectivity. Such people can be writers, or part-time consultants, editors, in-service trainers, and so forth. Those from within the system who show spontaneous enthusiasm for the project are preferable to those who are “drafted.” And, of course, it is important to have a team that can work reasonably smoothly together and under the leader’s direction.

Once the team is assembled, the first business is to determine the principles or values that underlie the institution the curriculum is serving and the curriculum itself. (Examples of principles can be found in the documentation.) A principle is here defined as an essential truth that the team considers as axiomatic. For example, a principle may be that a fundamental purpose of education is to

produce worthy citizens. If we state, “Knowledge that can generate future learning and integrate understanding is superior to a brief covering of many facts and skills without establishing their interrelationship and application to further learning,” we state a principle. “Each student should get facility and encouragement to achieve to their highest potential,” is also a principle.

If the team is working under a greater authority, as a school curriculum project that operates under a district board of education, it is essential that the principles should refer to, or be in harmony with, the district philosophy and goals. Also, while principles or values are generally stated in one sentence each, it is also wise to have a paragraph or so to explain each one, and possibly to cite authorities who support the truth of the statement.

There must then be a brief statement of the problems and the proposed solution the team intends to create. It may be useful to refer to research that supports the specific curriculum proposal, especially if research shows that such a plan is appropriate to meet the needs. The plan should include grades and subjects targeted, scope of the project, and the overall construction or form (i.e. subject by subject, thematic, multi-grade).

Specific objectives are, in one sense, the key to effective planning. Objectives for each lesson and for an entire course tell both the students and teachers what they are trying to accomplish, and make evaluation possible. They also focus the outlines and sets of learning activities around desired goals. The team will start with overall objectives for the project, then

for each segment of the project, and finally for each lesson or group of lessons.

Objectives have to be worded so as to be measurable. In fact, the means of assessment is implied in the wording of the objective. Vague terms that cannot be demonstrated in student behavior and which therefore cannot be externally validated are not very useful. While education seeks to change students on all levels—thoughts, feeling/attitudes, and behaviors—it is only behaviors that can be measured. We surmise thoughts and feelings/attitudes from behaviors.

For example, if we want to know whether or not a student knows the battles of the Civil War, our objectives could state that he or she should list them, put them on a timeline, describe them, compare them, relate them to the general progression of the war, sing a song about them, locate them on a map, and so on.

The way we term the measurable behaviors we seek in our curriculum defines the desired level of students’ knowledge according to Bloom’s taxonomy. At the first level, *knowledge*, students will achieve the objectives if they can list, define, label, memorize, or show. At the level of *comprehension*, objectives will be to describe (unless they are repeating a description), illustrate, summarize, discuss, and report. The *application* level involves applying, demonstrating, explaining, exhibiting, and calculating. When the student understands at the level of *analysis*, he or she can examine, differentiate, organize, compare and contrast, investigate, analyze, and construct. The *synthesis* level includes designing, creating, planning, inventing,

and composing. Learning on the level of *evaluation* means the student can evaluate, interpret, conclude, determine, recommend, and judge.

The choice of how to measure objectives may also vary depending on the type of objective. If we are teaching knowledge, the student has to demonstrate that he or she knows what is taught, which is done most thoroughly by using that knowledge. If we are teaching skills, the student should be able to demonstrate the level of proficiency desired in that skill. If we are teaching values, the student will probably demonstrate learning in his or her treatment of the object of the value. For example, if we are teaching students to respect the environment, we could have as our objective that students start a recycling program; if we are teaching students to show consideration for others, we could have as an objective that they patiently wait their turn.

It should also be mentioned that objectives in any one area should be varied enough so that students with different strengths can achieve at least a large number of them. Goals should also be varied so as to allow teachers with different strengths to excel in teaching many of them. Objectives should therefore be worded so as to measure students' knowledge, skills, and values in visual, auditory, and kinesthetic ways, as well as in ways that are most suitable to the seven intelligences. They should also be suitable for students of varied cultural backgrounds, and for both boys and girls. They should be reasonable for the time allotted, and the students' ability level. Finally, they should be commensurate with objectives in the levels and lessons before and after them. (Perhaps one of the

most frustrating things for teacher is for a lesson or course to assume knowledge or skills that haven't already been taught.)

Well-written objectives include the time they will be accomplished, the people who will be affected, what behavior will be demonstrated or changed, and the criterion for success. Sometimes an objective also includes the method used to accomplish it, but often the method is separate, written as the learning experiences that make up the lessons themselves. Naturally, what the children and teachers do will flow from the objectives. Objectives that meet the criteria mentioned above would then imply experiences that will be suitable for a wide spectrum of teaching styles and student proclivities.

It is generally useful and sometimes mandatory when determining objectives to refer to existing documents. Certainly the team would have to reference guidelines and lists of objectives that are already established at a higher administrative level (such as a school district referring to state or provincial guidelines). Also, there are many sources of objectives for each grade level and subject—from textbook publishers, independent researchers, and the work of curriculum planners throughout the nation and the world.

So, one cannot say that first the team should plan objectives and then gather resources, but the need to identify and access resources increases as the curriculum develops. Each lesson or group of lessons needs to have not only objectives, but also learning experiences that will most likely lead to those objectives, and resources for the teacher

and student. (Please see some of my lesson plans for examples of this.) Such resources include textbooks, other books, audio and video, software and hardware, field trips, equipment, and various materials such as posters, markers, felt boards, and so on.

In order to list resources for the teacher, the curriculum team needs to research and examine a large amount of material. There are also, however, resources the team needs in the developmental process that the teachers may not use when teaching the lessons. Such resources include the guidelines and lists of objectives mentioned above, money (a large part of curriculum development involves procuring needed funds to pay the team, print the materials, etc.), training (for example, some team members may want to take courses on certain aspects of curriculum planning or writing), and experts in various fields.

When the team has a comprehensive list of objectives and needed resources (again, having proper resources is generally an ongoing job), there is the development of the complete program. Introductory material should include a listing of the reason for this particular curriculum, the principles upon which it is based, and the overall scope (what will be taught) and sequence (in what order). There should also be an explanation of what type of organization the materials are designed for, such as age grouped classes, ability grouped classes, or individualized. What grade levels the work is intended for, how much time is anticipated to complete the program, and how the teachers should be grouped, should also be explained. If there are one or two dominant methods of instruction, such as with a science

curriculum that is primarily designed for experiments done in cooperative learning groups, such should be delineated and the rationale for this decision given. If there is one or a dominant method of assessment—such as using a rubric to grade cooperatively produced projects in lieu of oral or written tests—such should be mentioned and explained.

After the introduction should be the units of instruction. Each unit should list objectives as described above, time allotment, learning activities, needed materials and resources, additional references when appropriate, any explanation of the procedures, and a means of assessment, including quizzes and tests.

(For more explanation of learning activities, please see my essay on Instructional Strategies.)

It is important that the learning activities are those which are most likely to accomplish the objectives, although the development team needs to remember that there are many ways those objectives can be achieved. Some curriculums, therefore, list many times more activities than could possibly be accomplished in the time stated, and presumably assume that teachers will choose what is most suitable for them.

Once the draft is done, it has to be thoroughly checked, of course for grammar, spelling, and whether or not the meaning is clear as written. But the nature of the content needs checking, as well, preferably by someone who wasn't involved in the planning or writing. Learning activities need to correspond to

objectives, and the materials and topics should be relevant to the lesson. There should be consistency between the principles, statements in the introduction, objectives, methods, and way of assessment. (For example, the points highlighted as important in the lessons and in discussions should be the same as on the tests.) The emphasis in the materials should be on what is of most importance and be well balanced. At the same time, there should be opportunities for enrichment and in-depth study, re-teaching, and ESL or LEP assistance. In general, the activities should be able to be adapted to meet the needs of various teachers and students. The order of activities should be reasonable, and there should be consistency within the program (everything assumed to be taught must actually have been taught), as well as with other programs running concurrently, and with programs the year before and year after.

If there is conclusive research that shows why some methods are being used for some subjects, or why some methods of teaching and/or assessment are favored in the program, such research should be cited.

Once whatever problems are in the draft are fixed and then checked against the suggested changes, the curriculum is ready to be field-tested. Probably the most important consideration for choosing the teachers who will bring the draft into the classroom is their level of interest and commitment. It's good if at least some of these teachers had some input into the materials. Giving teachers an opportunity to volunteer is one way to insure some interest. At least they should agree that the

need exists, the materials appear to meet the need, and that their testing will have an effect on the final product. These teachers should also represent a cross-section of those who will be the eventual users.

If the curriculum differs substantially in any way from those with which teachers are familiar, those who are piloting it should receive initial orientation and training, and then opportunities while using it to gain guidance and assistance.

While the teachers are using the curriculum, they should have ample opportunity to give the development team feedback about what is or is not working. In addition to this formative evaluation, there should be a summative assessment where student achievement is compared to the objectives and to what was being achieved with the previous curriculum. These evaluations can be done according to the same methods listed for determining both need and status quo.

After the field test, the materials should be revised according to the assessment, and then checked as to whether or not they've addressed all the problems as well as increasing the strengths. Before printing, a final check as done before the field-testing should be done again. Additionally, the materials should be checked to see if there is balanced treatment of gender, races, and so forth. There should also be both formative and summative assessments of the final program, and teachers should receive initial training and on-going support.

I have been involved in or a witness to some intense discussions about what's

more crucial to good education— curriculum, good teachers, overall school accreditation, or social factors outside the school. While it's true that master teachers can do a great job with a poor or minimal curriculum, excellent materials allow even mediocre teachers to give their students a high quality of education. And, with an excellent curriculum, master teachers can truly help all students achieve their full potential.

Chapter 6

Organizing Instruction: General Principles

Drops of Nectar

The children should be trained in early rising, attending *maṅgala-āratī*, some elementary education: arithmetic, alphabet, some of our books, like that. They should go to bed by 8 pm and rise by 4 am for *maṅgala-āratī*, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during *āratī*. 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 Kṛṣṇa in many ways. Rising early and *maṅgala-āratī*, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasādam 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 Kṛṣṇa 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 Satsvarūpa, 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 Kṛṣṇa 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 dṛṣṭvā nivartate*. Just like Ekādaśī day. Ekādaśī 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 Kṛṣṇa 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 Dāsī, November 18, 1972)

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

Mr. Koshi: I am asking you.

Prabhupāda: 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...

Prabhupāda: 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 Cānakya Paṇḍita. 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. *Prāpte tu ṣoḍaśe varṣe putraṁ mitravad ācaret.* 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.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: That's how you trained us, Śrīla Prabhupāda.

Mr. Koshi: Did you get?

Tamāla Kṛṣṇa: Yes, by Prabhupāda. 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.

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

Mr. Koshi: You...?

Prabhupāda: They tolerate. They know.

Tamāla Kṛṣṇa: 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 favour 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 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-śāstrī, 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 realised 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 age-grouped 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 eight year-olds, and any grouping of nine- to twelve year-olds.

Selection

Chosing 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 criteria. Such subjects can include science, history, geography, and bhakti-śāstrī (philosophy classes). Logic and *Bhagavad-gītā* 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 than 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 *brāhminical* work, but develop *brāhminical* 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 Kṛṣṇa, we should constantly pray for His guidance and inspiration. We should also ask Kṛṣṇa 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 Kṛṣṇa conscious textbooks with teacher's editions in any spiritual or academic subject. There are some Kṛṣṇa 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 Prabhupāda's books themselves, as well as a rapidly increasing library of Kṛṣṇa 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.

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 Kṛṣṇa conscious material, and how to teach directly from Śrīla Prabhupāda'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 Kṛṣṇa 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 pre-packaged 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 Kṛṣṇa consciousness.

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

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 Kṛṣṇa 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 "Kṛṣṇa-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 Kṛṣṇa'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.

Approach	Best suited for		Examples of educational materials			Can also be used for
	Organization	Subjects	Publisher	Teacher preparation time	Bias	
Classical	Whole	Gita	Described in “Academic Overview”		Considerable	Individual
		Mathematics	Miquon, Mortensen		Minimal	
	Whole/multi. All	Art Logic	Drawing Textbook Midwest		Minimal Minimal	
Standard/ spiral	Whole	History/geography	Modern Press	Curriculum	Minimal	Teacher’s edition favours scientific advancement
	Whole/multi.	Science	Modern Press	Curriculum		
Principal	Whole/indiv.	English	Some available	guidelines	Considerable	All available materials are Bible-based
	Whole/indiv.	History/geography				
	Whole/indiv.	Science				
	Whole/indiv.	Art/music				
Mastery/ learning	Individual	English and Mathematics	Alpha-Omega	Minimal	Patriotic/Christian	Whole classroom/ multilevel
			Basic Education	Minimal	Extreme patriotic/Christian	
			Christian Light	Minimal	Amish Christian	
programmed	Individual	English	(2200) HBJ; Isha (Daily Grams)	Minimal	No problem	Whole classroom/ multilevel
	Individual	Mathematics				
	Individual	Science				

Figure 6-1

Approach	Best suited for		Examples of educational materials			Can also be used for
	Organization	Subjects	Publisher	Teacher preparation time	Bias	
Incremental	All	English	Saxon, Math Their Way	Minimal	Slightly materialistic	Whole classroom/ individual
	All	Mathematics				
	All	Gītā	Let's read A Beka	Minimal Moderate	Materialistic Christian	
	Multilevel	Reading				
Unit	Multilevel/ individual	English, History, Geography, Science, Art/Music	Konos (includes all subjects except phonics and maths)	Moderate-considerable	Some Christian	Whole classroom
			Weaver (all subjects except phonics, maths and higher grammar)	Moderate-considerable	Extreme Christian	
Concept	Multilevel/ individual	English, Mathematics, Geography, Science, Art/Music	Most standard or <i>mastery learning</i> textbooks can be adapted. Bob Jones has guidelines for their materials	Moderate	Depends on material (Bob Jones is extreme Christian but useful as model)	Not applicable to whole classroom
Informal Education	Individual	Advanced English, Science, Art/Music, Computing, Vocational Arts	Any materials can be used	Moderate-considerable		Difficult to adapt

Figure 6-2

When considering together the needs of our programme 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 Kṛṣṇa 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 catalogues 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 Kṛṣṇa'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

Consumable Textbooks

by Sītā Devī Dasi

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 it in place with sturdy clip.

The child does the work with an oil based pencil (used for writing on glass and also called a "grease pencil" or china marker"). It is erased with alcohol. Then if 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.

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.

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 Kṛṣṇa 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 Kṛṣṇa 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.

Subject	Organization	Preferred approach	Other possibilities	Teacher preparation	Materials available		Importance of bias
					No mod. *1	No mod. *2	
Gītā	Whole*	Classical*	Unit	Moderate-considerable	Yes	?	Very important
				Considerable	No	Yes	
	Multilevel	Classical	Unit	Considerable	?	?	
	Individualized	Not recommended because of need for group discussion					
Reading decoding	Whole/multi./indiv.*	Incremental*		Minimal-moderate	Yes	Yes	Important
English (spelling, grammar, composition, handwriting, research, comprehension and analysis)	Whole	Incremental	Standard* Mastery Programmed* Unit	Moderate	No	Yes	Very important
				Minimal	Yes	Yes	
				Minimal	Yes	Yes	
				Minimal	Yes	Yes	
				Considerable	No	Yes	
	Multilevel	Concept	Standard Mastery Programmed* Unit Incremental	Moderate	No	Yes	
				Moderate	No	Yes	
				Minimal	Yes	Yes	
				Minimal	Yes	No	
				Considerable	No	Yes	
	Individualized	Mastery Concept	Standard Programmed* Unit Incremental Informal ed.	Minimal	Yes	Yes	
				Moderate	No	Yes	
Considerable				No	Yes		
Minimal				Yes	No		
Considerable				No	Yes		
			Incremental	Moderate	No	Yes	
			Informal ed.	Moderate-considerable	No	Yes	

* described in the academic overview

*1 no modification – can be used by devotees with few or no modifications

*2 modification – can be adapted by changing bias, approach or organization

Figure 6-3

Subject	Organization	Preferred approach	Other possibilities	Teacher preparation	Materials available		Importance of bias
					No mod. *1	No mod. *2	
Maths (grades K-2)	Whole classroom	Classical*	Informal	Moderate Moderate	Yes Yes	Yes Yes	Not important
	Multilevel/ individualized	Classical	Informal ed.	Moderate Moderate-considerable	Yes Yes	Yes yes	
Maths (grades 3-12)	Whole classroom	Incremental*	Mastery	Minimal Minimal	Yes Yes	Yes Yes	Not important
	Multilevel	Incremental*	Mastery Programmed	Minimal Minimal Minimal	Yes Yes ?	Yes yes Yes	
	Individualized	Incremental*	Mastery Programmed	Minimal Minimal Minimal	Yes Yes ?	Yes Yes Yes	
Geography (grades 1-5)	Whole classroom	Standard*		Minimal	Yes	Yes	Important
	Multilevel	Standard	Unit Concept	Minimal Moderate Moderate	No No No	Yes Yes Yes	
History (grades 6-12)	Whole classroom/ multilevel	Principal	Classical Unit Standard* Informal ed.	Considerable	No	Yes	Very important
				Moderate-considerable	No	Yes	
				Moderate-considerable	No	Yes	
				Moderate	Yes	Yes	
				Considerable	?	Yes	
	Individualized	Mastery		Minimal	No	Yes	

* described in the academic overview

*1 no modification – can be used by devotees with few or no modifications

*2 modification – can be adapted by changing bias, approach or organization

Figure 6-4

Subject	Organization	Preferred approach	Other possibilities	Teacher preparation	Materials available		Importance of bias
					No mod. *1	No mod. *2	
Science/ health	Whole classroom	Mastery*	Unit	Minimal	No	Yes	Not important
			Standard	Moderate-considerable	No	Yes	
				Minimal	No	Yes	
	Multilevel	Mastery	Unit	Minimal	No	Yes	
			Concept	Moderate	No	Yes	
			Classical	Moderate-considerable	No	Yes	
Individualized	Mastery	Unit	Minimal	No	Yes		
		Classical	Moderate	No	Yes		
		Informal ed.	Moderate-considerable	No	Yes		
Art	Whole classroom	Classical*	Concept/unit	Minimal	Yes	Yes	Important
			Informal ed.	Moderate	Yes	Yes	
	Multilevel/ Individualized	Classical*	Concept/unit	Minimal	Yes	Yes	
			Informal ed.	Moderate	No	Yes	
Music	Whole classroom	Classical*	Informal ed.	Minimal	?	Yes	Very important
				Minimal	?	Yes	
	Multilevel/Individualized	Classical*		Minimal	?	Yes	
			Informal ed.	Considerable	?	yes	

* described in the academic overview

*1 no modification – can be used by devotees with few or no modifications

*2 modification – can be adapted by changing bias, approach or organization

Figure 6-5

The Return of the One-Room Schoolhouse

By *Urmila Devi Dasi*

"SO MANY COMPUTERS!" That's usually the first comment from someone visiting my classroom for the first time. Then, "Do you teach all ages at the same time in this one room?"

Like most children being educated in Krsna consciousness today, our students here in North Carolina have a one-room schoolhouse. Even in Krsna conscious schools with several classrooms, students at different grades or levels are generally taught together.

Because most parents, at least in the West, feel that one-room schooling is outdated, even primitive, you might wonder whether a teacher who teaches children of different grades in a one-room schoolhouse could do as well as teachers in a huge modern school complex.

To understand the value of one-room schooling, we need to look at history. When most people lived in villages, each school had so few children that students couldn't be divided by age. So teaching them together was a convenience. But parents, students, and communities also understood that the main curriculum was the teacher rather than the syllabus or the textbook. The teacher's personality permeated the school. The teacher gave each student personal attention. And the students were expected to learn character and behavior by working under a moral and self-controlled teacher, rather than by attending a "values clarification" course.

But industrialization pulled together large numbers of people to work in factories. So instead of a village school with twenty or fifty children, suddenly you had a town or city school with five hundred. How to teach them?

Apart from that, most students in a one-room school did chores at home. But when father and even mother shifted from the farm into the office or factory, life at home changed. No longer were there cows to milk, fields to tend, or corn to harvest.

Before, children not only learned adult duties but brought in money. A family could count its wealth by the number of children, as each child added to prosperity and security. Later, in the industrial era, families still needed their children to help with money, so the children too went to the factory. But gradually people realized that factory labor wasn't right for children, and countries passed laws to keep children in school. This not only made for more children in each school; it changed the makeup of the class. In the rural one-room schoolhouse, children mainly interested in crafts or farm work had left school after a little education. But now these children were forced to stay in school until their sixteenth birthday.

The present Western school system, therefore, has not come about because we've found a better way to teach. Rather, it has grown from cities and factories. And like so many adjustments to the industrial

revolution, it has simply created more problems.

With the crowding of many students into one school, the concept of master and pupil is practically gone. The student is no longer expected to serve and emulate his teacher, because education now aims at a set of "learning objectives" decided by a committee of parents and union workers. Modern schooling is built on textbooks, not teachers. And even if a teacher has high moral and spiritual character, for him to put across his ideals to the students might offend some of the hundreds of families involved. After all, the school a child attends is not the one parents choose because of the teacher they admire but the one that falls in the school district where the parents live and work.

Schools responded to having large numbers of students by grouping them by age and then teaching all students of the same age the same things at the same time. But children learn at different speeds. So in a modern class of thirty students, maybe two can follow what the teacher is saying. The rest are either frustrated or bored. The students who can't follow become discipline problems, the frustrated ones often falling behind, later to become society's misfits.

In the days of the one-room schoolhouse, no one heard of a "generation gap." But today's fifteen-year-old student can avoid contact with most adults and with most young children. So we now have subcultures of children and teenagers with their own music, language, customs, and styles of clothing and hair. Denied an opportunity to mingle with all ages, children and young people lose a

sense of responsibility and of their own place in life. For example, instead of helping adults, teenagers see them as being almost a different species.

Forcing children who aren't book lovers to stay in school brings the level of the whole school down. In an agrarian society, the upper levels of schooling were intellectually challenging. Any student who wasn't academically inclined would leave school to farm or take up a trade. But to keep students from the factory, the curriculum now has to "dumb down" to match the students. This is a matter of public record. In the United States the reading books used in 1900 for the eighth grade are now rated for twelfth grade; those used in 1900 for twelfth grade are now rated upper college. The subjects taught have also changed. How many modern schools teach logic and rhetoric?

Far from holding children back, a Krsna conscious one-room school revives much of what was healthy in a simpler society and gives you graduates better educated from every point of view. Students form a close bond with their teacher, whom they see as a model, and form friendships and a way of life based on higher values, rather than on what their peers are doing. Students learn at their own pace, with solid understanding. And if they have the aptitude, they can enter into deep spiritual and intellectual realms without being held back by students less interested.

So we shouldn't be surprised when we read what kind of teaching Srila Prabhupada wanted for ISKCON's first school, in Dallas. As related in *Srila Prabhupada-lilamrta* by Satsvarupa Dasa

Goswami: "The best system of education ... was as he had known it as a child: one teacher in a room with up to fifty students of various ages and aptitudes. One at a time the students would come to the teacher's desk, receive guidance and a further assignment, and then return to work."

Yet we are not entirely going back to a former age: in our one-room schoolhouse we keep up the tradition of personal tutoring, while practically every student learns devotional and academic subjects with the aid of a computer.

Individualizing Instruction in Secondary Schools

Edith E. Best

By the time children are about twelve years old, most of them have developed personal educational interests. It is common for middle and secondary students to have a specialized vocabulary that their teachers don't possess unless they share those same interests. When absorbed in their passion, these adolescents can absorb and apply information and skills at an incredible rate. They will also learn skills that may be secondary to their interest, such as organization, memory aids, typing, and so on.

Besides having individual interests even before they enter secondary school, students also have unique academic, emotional, and social needs that a blanket curriculum and program can't always address. Some have an inherent biological learning problem; others have gaps in their education for a variety of reasons.

The school itself may be structured in such a way that "assembly line, factory" education is impractical, regardless of the needs and interests of students. Whether in addition to or in spite of structure, the administration or teachers may have a personal commitment to fostering strong individual relationships—mentoring and facilitating in addition to teaching.

Once a teacher or administrator decides to individualize secondary instruction, whether for one or all of the above reasons, there are a variety of ways to accomplish the task. A particular teacher may choose one of the ways exclusively or use as many

of the methods that fit both needs and resources.

One of the easiest methods is to adapt group teaching practices for small groups or individual students. One can deliver a lecture to one or three students as easily as to thirty. A teacher can discuss the material with as small a group as one, and have questions and answers. The students can be required to come to class with questions for the teacher, as well, in order to spark more interest and discussion. Often it is the case, particularly when dealing with intelligent and motivated students, that less time is needed overall for the lecture/discussion/question format to achieve the same result as in a large class. In other words, an hour discussion with two students may achieve what requires 5 hours with a large group. The small group rarely has discipline and control issues, and the teacher and student can concentrate on what's most important or difficult for the particular students involved. A drawback, however, is that the atmosphere tends to be more casual—students and teacher may sit on the same level rather than the teacher standing at the board while the students sit with notebooks poised, for example—and this informality can encourage tangential topics taking over the class time.

When a large group method is used for one or a few students, a teacher can keep the same textbook assignments, lesson plans, and so forth, perhaps simply finding that classes take less time and therefore students can use some of what would be

lecture or discussion time for completing independent work. However, it is also possible to have basically the same format as for a large group, but tailor the program for the needs and/or interests of the student(s) involved. For example, when teaching Journalism to one student who has no interest in sports, one might skip the normally planned unit on sports reporting, and instead spend extra time on investigative reporting, which this student finds particularly exciting or difficult.

Obviously commercial lesson plans and textbook assignments that demand group work have to be abandoned when there's only one student in the class. However, sometimes student and teacher can work as the group, or some of the individual projects can be pursued in more depth. Sometimes a student can work with adults in the greater community, other teachers in the school, students in another school, relatives, and so forth, on what would normally be a group student effort.

When there is a small group of students who wish or need to learn something different, one can also use cooperative learning methods that are equally effective with a large group. Investigative projects related or integral to the subject are divided between the students of the group, so that each student becomes "expert" in a particular area. They then work together to produce a finished product that necessitates each sharing their knowledge with each other. The teacher acts as a resource person and mentor throughout the process.

Some other standard teaching methods are particularly useful for individuals or small groups. There are many games, both on

and off the computer, which impart knowledge and skills in such a way that student interest often surpasses what is generated in large classes. There are also simulations, which may or may not have game-like features. These simulations (for example, designing and running a city) are generally done on the computer, though some educational simulations are low-tech games.

In addition to tailoring large class methods, there are ways of teaching which especially address the circumstances of teaching one or a few secondary students. One such method is for teachers to work out individual learning contracts with students. The student(s) and teacher, and perhaps the parents, meet at the end of the academic year previous to, (ideally) or at the start of, the year in which the student will study the subject, and decide together on both the objectives and the way of meeting them. Fulfilling a learning contract can take many forms. Students can read and do assignments from textbooks, or research independent projects. These projects can be reporting on and compiling the work of others (e.g. a research paper), reporting and drawing their own conclusions from direct observation (e.g. a science project with research paper), or doing something entirely or mostly original (e.g. investigative project in various fields).

Learning contracts can involve interactive computer tutorials—one of the most exciting methods of individualized learning. The contract can also be for completing a finished work that will involved the application of the lower level skills normally taught in an equivalent course. For example, a student or small

group can design their own school newspaper, compose their own songs—both lyrics and music, write and produce their own drama, build their own models to demonstrate geometric proofs, and so on.

For such contracts to work, the students involved need to be interested and even excited about the subject. The teacher probably needs to have a schedule where the desired result is checked in small increments. The teacher can act as an instructor, mentor, or resource person. It is often the case that a student fulfilling a contract will work with several teachers or even adults outside of the school staff. Of course, a contract can be as simple as what one high school English teacher did with me one year. I had to turn in a research paper every two weeks on a topic of my choice and show up only to take the classroom tests. I learned how to complete the papers in three days, and got rewarded with extra study hall time in which to work on other assignments. The system greatly motivated me to learn to produce high quality research in the shortest possible time. I doubt that such a result was in that teacher's mind, but I remain grateful to her for it.

Just as there should be natural rewards for completing contracts well and early, there have to be negative consequences for the student whose deadlines come and go without meeting the requirements. Such consequences should ideally be part of the initial contract so as to eliminate misunderstanding. Teachers should also be aware that individual learning contracts are best for those with "intrapersonal intelligence," or those who are expert at motivating themselves. If there's a group

working on the same contract, the peer pressure generated will be a great help. It may also be necessary for the teacher to do quite a bit of "hand holding" for the first contract or the first phase of each contract. Some students are great starters but poor finishers, and some great finishers but poor starters. A benefit of the learning contract is that a dedicated teacher will get to know his or her students as people with their strengths and weaknesses and will adjust accordingly until the students mature enough to know how to compensate for their weaknesses. Students who successfully complete contracts generally have a much deeper sense of accomplishment and satisfaction than is gained from regular classroom assignments. Such students have learned how to plan and execute a program, and how to take advantage of an expert's experience and guidance.

Another type of individualized instruction involves not having a small group or individual learning a different subject from what the bulk of students are doing, but having students work at their own pace or in their own way on the same subject. In other words, all twenty or thirty students in the classroom are learning math, grammar, vocabulary, and so on during the same class time, but they are progressing at different speeds or are learning through different modalities, or both.

If the only difference in the classroom is the speed and/or level of students' learning, then there may be a class where everyone is studying math, but some students are in pre-algebra, some in algebra I, some in basic math, and some studying trigonometry. In order to accomplish this feat, the instructional

materials have to contain everything or nearly everything the students need. Some student textbooks, for example, have up to half of the important instruction and material in the teacher's edition; a student would have a difficult time learning the subject merely from such a student book. Other textbooks, however, are designed to be primarily self-instructional. The ideal format for such self-instruction is probably a programmed, incremental text. I have seen incremental texts and programmed texts, but never both combined in a comprehensive printed course. Such material exists to a limited extent in some software, the downside of which is generally a prohibitive cost.

I suggest that the method described above be used primarily for subjects that are not very creative nor worth augmenting with discussion. Math, grammar, spelling, vocabulary, and any drill work in any subject, are excellent candidates for this approach. I further suggest that this method only be used when all students in the room are working on the same subject. It is rather easy for a teacher to adjust his or her mind from basic math to trigonometry; but quite difficult to switch from gerunds to areas of triangles. The mental switch from both subjects and levels takes only a few seconds longer than just switching levels in a subject. However, those few seconds can add up to many minutes of instructional time lost in a class period.

Once self-instructional material is found, there needs to be a system of self or peer correction of daily work. A teacher cannot correct 30 different math lessons a day, either on the board or after school. Sometimes the self-correction is built into

the material, as in a programmed course. Other times the teacher can make the answers to daily work available. Students can be required to correct assignments at a separate area with a different color pen than the one used to complete the work. Or they can correct each other's work, with "buddies" only correcting work from other levels. Naturally, when there is self or peer correction, grades cannot be based on the correctness of this work. Grades can be based mainly on tests, with credit added or subtracted depending on whether or not daily work is complete and on time.

In the above situation, the teacher acts as a tutor and troubleshooter. Students who are having difficulty can come up to the teacher's desk, or he or she can go to the student's desk, when there's a specific question. Students who have a question can raise their hand, or call the teacher's name; they are then put on a list and helped in order. If there are too many students needing help, the teacher can ask a more advanced student who has finished their work early to act as a teacher's assistant. The teacher also needs to be aware of students who are doing poorly on tests but never ask for assistance. These students need to get help on a regular basis whether or not they ask for it.

A little more complex than simply having students working at individual speeds and/or levels is having students—all in the same subject in an area that is mostly drill and formula—use different methods, or different speeds/levels and different methods. For example, the most excellent programmed grammar course may simply not work for some students. Or a particular student may need a more visual approach to math than that in the text or

software that is the standard for the class. Such individualization of method is done the same as individualization of speed/level, but requires even more flexibility on the teacher's part. The more the teacher is familiar with all the materials and methods used in the classroom, the easier it will be. One or two students learning with an entirely different text or method is quite difficult to manage if that medium is new to the teacher. The program can be done if the need is great and the teacher has a firm commitment to meet that need.

Other ways of individual or small group teaching involve stretching the teacher, so to speak. After all, individualizing may create a logistical problem—how to teach so many subjects to so many students when there's a limited number of teachers, or no teacher with developed expertise in the student's area of interest.

In such cases, students can learn wholly or partially through a "surrogate" teacher. There are excellent high school and college ("honors" or "AP" for high school) courses available on video, audiotape, computer programs, and most recently, the Internet. Courses delivered via computer, whether

with personal software or on-line, are often (not always) interactive and even sometimes can adjust according to the answers the students give. Software can include an audio and video component. With courses via Internet, there can even be "live teachers" who can give a student personal attention beyond the interactive features of the instructional software. The classroom teacher can supervise the program in the sense of making sure students are spending the time with the course. Many of these courses have methods of assessment that the classroom teacher can use to generate grades.

Whether through adjusting various methods of large group teaching, individualizing within a large classroom, or designing programs specifically for the needs of one or a few students, teachers enter a wonderful world when individualizing secondary instruction. Students are involved with their studies, get help in their areas of weakness, and learn how to learn in a way rarely possible in most group instruction. It can be a most rewarding program for students, parents, teachers, and administrators.

Tips for Successful Classroom Management

by *Bhūrijana Dāsa*

Some teachers have that extra magic. They can quiet disturbances merely by arriving at the scene, can quell misbehavior with a glance and can make students bustle with activity and hum with cheerful industry. Nevertheless, most new teachers whether they possess “magic” or not, can improve their teaching simply by practicing simple rules of good management. Following the four basic managerial principles for teachers that we’ve listed below will not solve all problems caused by disturbed, disruptive and disaffected pupils but following them will help remove problems caused by disorganized teaching.

Principle One: Start Carefully

- Be there first, before students arrive. Make sure the surroundings are neat and tidy. Make sure student-seating or student-order is pre-organized. At first, this can be done in an arbitrary way and later, after the teacher has established control, student placement and order can be rearranged.
- Be prepared. Know in advance and prepare in advance what you will do. Have all materials and their distribution already organized.
- Start on time. This immediately establishes the teacher’s authority. The students naturally feel respectful, knowing the teacher is on top of his service.

Principle Two: End Effectively

- Plan in advance how an activity will end.

Know how the dismissal will take place and how a smooth transfer to the next activity will occur.

- Go over it mentally first. Plan in detail and write it out then practice and master it.
- Leave time. For an orderly collection of materials and dismissal so the summing up can be effective.
- Plan the end of the activity. Consider first the goal of the activity. Then sum it up. Don’t let one activity merge into the next. If possible, mentally prepare students for their next activity.

Principle Three: Make Your Procedures Effective

- Know your goals for each activity. Frequently check your results against your goals. Change or adjust procedures if necessary.
- Use variety. Consider student interest, curiosity and motivation. Keep in mind student attention span; two short activities may be better than one long one. Alternate preferred activities with boring ones, familiar activities with new activities, quiet individual work with group work but don’t let variety become confusion.
- Make your instruction effective. Each child should know what he should be doing and when he should be doing it. Just knowing without a doubt what one

should be doing removes some of the temptation to misbehave. Giving precise instructions can be the simplest way to alter behavior.

- Vary pace.
Although the general tendency towards briskness in activities appears desirable, the ability to vary pace and to know when to teach less and when to allow more time for practice is also important. Short periods of practice followed by rest or a different activity seem most effective.

Principle Four: Take the Trouble to Make Good Relationships

- Know you students.
Call the children by their names. Write down the names of the children in your class and see which you can't remember or which come last. Note what quality each has. Deal with each child personally with a question, a comment or a chat not connected with the day's business each day or lesson or section of the day. Be personally interested in each student. Chatting at informal times develops relationships and keeps trouble away.
- Keep your word.
Fulfil all promises. Don't bluff.
- Know what's going on.
When dealing with a group, scan it frequently. Moving to the place where disruptions or distractions occur usually refocuses attention on what's going on. Don't be desk- or seat-bound. Giving personal rebukes to a student where he is sitting or even whispering them in the

student's ear is usually more effective than public warnings. Develop a sixth-sense for trouble and intervene quickly when its first symptom appears.

- Circulate amongst the students.
Know what and how they are doing. Know their strengths. Commend them for work well done. Know their difficulties. Offer help and advice to inattentive students. Document their troubles and achievements. Remember that problem children need more positive reinforcement.
- Keep a positive atmosphere.
Avoid nagging, sarcasm and frequent negative comments and punishments. Tension between teacher and students cannot fail to exist within an atmosphere where these constantly go on. Sincerely praise whenever possible. Think of plenty of exact words that can be used instead of good and nice (delightful, imaginative, superb, great, remarkable, original, fascinating). Remember that chastisements are most effective within a basically positive atmosphere.
- Interact with the students.
When lecturing, look at specific children in a succession of different areas of the room, each for a few seconds. This gives the teacher a feel for how the entire group is doing. Speak loud enough so students can easily hear. Use questions, not to catch the inattentive, but to check whether the material is being understood. If wrong answers are returned, the teacher can see that he may have to explain again in a more simple way or possibly use examples.

Resources

- **H**ighly 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.

Child Abuse 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 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 *sāstra* and guru. From a purely practical viewpoint, neither spiritual nor material learning can occur in a school where students are uncontrolled. Beyond this, one of the primary goals of Kṛṣṇa 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 Kṛṣṇa. Pradyumna used to consider that all things displeasing to Kṛṣṇa were like poison even if they were nectar, and all things pleasing to Kṛṣṇa 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 Kṛṣṇa's pleasure.

It should be clear that teachers in a Kṛṣṇa conscious school are representatives of Kṛṣṇa. The students experience some of Kṛṣṇa'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 Śrīla Prabhupāda 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*,

kīrtana, and temple class. He may talk about Kṛṣṇa at all opportune moments, relating all activities to Kṛṣṇa. 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 Kṛṣṇa conscious. If the teacher tries to keep up some false image of a perfect devotee in this way, it will cause confusion in the children's minds.

* *The paragraph regarding internal motivation was adapted from Jyotirmāyihī Devī Dāsī*

Another type of internal motivation particularly relates to academic learning, although it can be understood spiritually, as well. All of us are motivated by success and discouraged by repeated failure. When the student learns something new, develops a new skill or overcomes a lack of understanding, this achievement is both incentive and reward. It is extremely important to give children material that is neither boring nor frustrating. Students must be properly placed according to diagnostic testing and procedures that apply generally or to specific material. Teachers must also be constantly alert to students' proper placement and make adjustments as necessary. In addition, teachers need to respect the struggle and difficulty of academic learning and spiritual advancement. Instead of saying, "Oh, don't you know that? We studied it last month!" Or, "That's easy. Any baby can do that." We need to say, "Those fractions are tricky sometimes. Do you feel you can figure them out, or do you want my help?" And, "The mind is always wandering and refusing to concentrate on our *japa*. Sometimes it feels like we're trying to catch the wind, doesn't it?" When the teacher acknowledges the struggle, it is much easier for the student to feel inspired by his successes.

External Discipline

It would be nice if, by setting a good example, having a positive, encouraging relationship with the students, and giving the students an opportunity for success, all would be completely internally motivated. We would then have good behavior, no bad behavior, and order, without the rewards and punishment that are generally associated with "discipline."

An organized system of reward and punishment is necessary because conditioned souls are directed by the mind and senses, rather than intelligence. This is particularly true of children. Also, the conditioned soul has a "lower taste" and will actually be more attracted to activities which are harmful than those which are beneficial.

Kṛṣṇa tells us that we give up sense enjoyment by experiencing a higher taste. This applies more to children than adults, as they are more attached. They cannot understand intellectually, like adults, the reasons for restricting them. As such, the teacher must trick the child into enjoying spiritual activities more than material ones. Those tricks are what we call motivations. They are used temporarily until the child, having tasted spiritual enjoyment, prefers it to material enjoyment.

In the spiritual world, there is no karma, no system of reward and punishment, and no "discipline" in that sense. Rather, there is full freedom. But are the residents undisciplined? They are totally internally disciplined which means a world of pure goodness with perfect order. Those who cannot have this level of internal discipline are under the strict control of material nature.

Even the *Bhāgavatam* is full of external rewards for those who are not yet motivated

simply by Kṛṣṇa's pleasure. By hearing about the Symantaka jewel, for example, one can be relieved of defamation. The less spiritually mature the students, the more they will need external motivation. However, the external can never replace the internal, which is the goal. Some parents will object to any type of external motivation, positive or negative. It is therefore important to thoroughly explain your discipline program to all parents, making sure you have their support. All school staff must also be careful not to use external devices in a materialistic way, as the ultimate goal.

* *The preceding paragraphs are from Jyotirmāyī Devī Dāsī*

There are many books, films, and courses suggesting specific plans for reward and punishment. One of the simplest to understand and execute is *Assertive Discipline*, by Lee Carter. It is vital that a school develop some concrete program that is unbiased, consistent, appropriate, and effective. Once you choose a program, feel free to change it if it is not working for you. Don't keep beating to death a non-working program. Teachers can seek advice from co-workers, the principal, or professionals. Principals can refer to the various resources at the end of this section.

It is more important to have a system of external recognition than punishment, although this will not eliminate the need for the latter. It is advised to keep the rewards and punishments separate (in other words, they don't cancel each other out). When referring to the story of King Nṛga, we learn that good and bad karma have distinct results, and don't balance each other out. Our schools should mirror Lord Kṛṣṇa's perfect program.

There are many examples of systems of reward. One method is to use a punishment program in reverse. The teachers give points for behavior they want to encourage, such as being ready for class on time, or voluntarily engaging in service. Upon accumulating a

certain number of points, students get extra free time, special field trips or programs, or prizes such as *maha prasādam* and pictures of Śrīla Prabhupāda.

It is essential that the school formulate a policy of recognition that is in line with its goals. Do you want to especially encourage academic excellence? Preaching? Service? Character and behavior? Then set guidelines in these areas so that students who excel in them can achieve privileges. We want to stress that privilege and responsibility go hand in hand. A good example is an *honour roll*. Students can be evaluated for the *honour roll* on a monthly basis.

The requirements could be:

- 1) completing all required academic assignments on time;
 - 2) academic average of at least 80%;
 - 3) *Bhagavad-gītā ślokas* for the month memorized;
 - 4) no more than seven points for bad behavior.
- The month after the student achieves the *honour roll* he gets his name posted in the school (and the temple bulletin board, if possible), has an extra ten minutes of free time daily, and a special all-day supervised activity.

Rewards can also be evaluated on a weekly basis. If a student fulfils his responsibility for a particular week, he is given privileges the next week. Such a system requires record keeping that involves several teachers. You may want to have different programs for different age and grade levels. There can be various levels of reward (a maximum of three is probably a good idea.) For example:

Viṣṇu Privilege:

Responsibilities for the week:

- all academic assignments finished on time
- *Bhagavad-gīta śloka(s)* memorized
- no more than five points for bad

behavior

Privileges for the following week:

- ten extra minutes of free time daily
- may read approved books or work on approved activities at his desk after finishing his assignments.
- Visnu privilege for five weeks (within a quarter)—student receives a prize of spiritual/academic value.

Rāma Privilege:

Responsibilities for the week:

- all academic assignments finished on time
- *Bhagavad-gītā ślokas* memorized
- no more than three points for bad behavior
- gives an oral or written report on an academic or spiritual subject.

Privileges for the following week:

- twenty extra minutes of free time daily
- may read approved books or engage in approved activities at his desk after finishing his assignments.
- may leave desk without permission during individual study time, within the classroom.
- Rama privilege for two weeks student receives a prize of academic or spiritual value (ruler, fancy pencil, deity picture)

Kṛṣṇa Privilege:

Responsibilities for the week:

- all academic assignments finished on time
- *Bhagavad-gītā ślokas* memorized
- no points for bad behavior
- written report on an academic or spiritual subject

Privileges for the following week:

- twenty minutes extra free time daily
- may read approved books or work on approved activities at his desk after finishing his assignments.
- may leave desk and classroom at will when it does not conflict with other activities or responsibilities.
- student receives a prize
- student may choose:
 - special *mahā* plate
 - to be excused from class one day to help Food for Life, the pūjaris, in the temple kitchen, or in the restaurant

Each classroom (or group of classrooms) should have a place for approved extra books, an inexpensive tape player with approved tapes (lectures, *kīrtana* and *bhajana*, and stories), felt books (grades K-5), and educational games and puzzles (particularly if they can be used by one person). These resources are available for use by all students on breaks and students with privileges during their extra free time. Some schools may include a computer with educational programs (with headphones) in their resource centre. Ask the students what they would like there, as well.

Schools may want to have a yearly program where special recognition is given to students who've achieved excellence in various areas. This can be incorporated with the local temple's yearly book distribution awards. Awards can be given for perfect attendance, Honor Roll for the whole year, highest academic average, good penmanship, no more than five points for bad behavior, memorization of all *Bhagavad-gītā ślokas* for the year, most enthusiastic in the *kīrtanas* (or *japa*) and so on.

A school also has to formulate a list of unwanted behavior that will hinder its goals. Although teachers should be given some freedom to decide what is and is not acceptable behavior in their classroom, the entire school has to have a minimum standard so the

students and parents can have reasonable expectations. The school rules should be very simple - some have suggested a limit of five.

For example:

- All instructions should be followed the first time they are given.
- Ask permission before leaving your seat, line or area.
- Don't hurt anyone's body, mind, or Kṛṣṇa consciousness.
- Unless you are instructed otherwise, before speaking raise your hand and wait to be called on.

Once the rules are agreed upon, they should be visibly posted in all classrooms. It is good practice to have students recite them weekly or biweekly. The school now has to set standards for consequences of rule-breaking. It is often useful to give "points" or "crosses" for violations, with specific punishments for various numbers of points. It is essential that all students and teachers know the standard in this regard and adhere to it. Enforcement of the discipline program is the duty of the principal.

Let's give examples of two programs. The first time a student breaks a rule, he gets one cross. The second time he gets two crosses and 15 minutes of detention during breaks or after school. The third cross gets the student 30 minutes of detention. The fourth cross means a visit to the principal in addition to 30 minutes of detention, and the fifth a call to the parents in addition to the other consequences. Mother system gives 5 minutes of detention for each of the first two crosses. After three crosses, the student serves 30 minutes of detention, 45 minutes for four crosses, and 60 minutes (maximum) for 5 crosses. No matter what system is used, calculation of points for

punishment should start over each day, although a record can be kept for other rewards and punishments, as described below. Also, very serious offenses, such as lying, cheating, and cursing, should get an immediate strong punishment, such as detention.

When administering punishment, keep the following points in mind. Never punish a child in anger. Take time to cool down or turn the child over to another teacher. Don't punish the child publicly unless the offense was public - don't embarrass him. Try to understand the cause of the problem (misunderstanding, fatigue, illness, trouble at home). Make sure you are fair and consistent, in keeping with the school's policy. If you make a mistake, ask the child for forgiveness. Don't label a child as "bad" or keep a mental record of his misconduct. Judge each incident and day separately. If the child has serious or recurring problems, it's time to use another method, at least for that child. Sit down with the child, his parents, or the principal and work out another solution.

At the time a child misbehaves he should be stopped quickly by a short stem order, or a silent mark on a chart or board. It is useless to preach and moralize at the time of the crisis itself. Later on, at an appropriate time, when the child is back in a normal frame of mind, the teacher can give long explanations, and standards for moral behavior. When a child has been caught misbehaving, long preaching is pointless because the child willingly closes his mind. Although apparently listening attentively, he is careful to let every word go in one ear and out the other. But at a time when he is not guilty, he will really listen and understand. Teachers need to be prepared to repeat philosophy and standards of conduct many times, saying the right thing at the right moment*

Motivation for Obedience

By Urmila Devi Dasi

LORD KRSNA DEMANDS surrender, and Srila Prabhupada explains that without obedience one cannot attain to the Lord's kingdom. So how do we teach our children obedience? Here are some ideas:

BY EXAMPLE: We need to show our children how happy we are to obey the scriptures, Lord Krsna, and our spiritual master. Children will think it fair that we ask them to do something we are also willing to do. They will imitate our example.

BY REASONS: I try to be sure I can explain to the children the reason for whatever I ask. They may not always agree with me, but at least they know I'm not asking selfishly or whimsically.

BY CONCERN: An important way to show that we care for our children is to listen to their concerns, their likes and dislikes. Children will follow an adult they feel understands them. What motivated people to follow Srila Prabhupada's guidance was in large part that he constantly showed them care and understanding.

BY TALKING: At least in the West, children today don't respond well to authoritarian commands. So we need to learn indirect ways of instructing. And whenever possible we can adopt a relatively democratic process, asking

for our child's suggestions and reaching an agreement about what is to be done, how, and when.

It's important, though, to hear from the child *before* we make a decision or give an instruction. Better to say, "Let me think about it" rather than an automatic "No" that later changes to an "Oh, all right." We shouldn't change our decision if the child's response is to whine, argue, or criticize. Otherwise, the child will learn to use these responses to get us to renege on a firm decision.

BY CUES: Children are restless by nature and need time to run and play. Giving children certain times and places for normal frivolity will help them behave at other times. Srila Prabhupada told teachers to give children, between academic classes, a ten- or fifteen-minute break when they would have, as he put it, "nothing to do." This way of motivating good behavior is called "putting the bad behavior on cue."

BY REWARDS: A reward for good behavior can serve as a powerful motivator. Too often we notice a child's misbehavior but fail to acknowledge his obedience. External rewards, such as sweets or toys, have some value if used carefully and occasionally, but a far better reward is to sincerely commend the child for behaving or performing well. For example, Srila

Prabhupada's letters to his disciples are full of praise, describing the disciples' specific activities and showing how those activities please Krsna.

Sometimes we inadvertently reward misbehavior, as when we let a child do what he wants after he has been rude or offensive. The desire for happiness motivates all behavior, so we may need to examine carefully what happiness the child thinks he is getting when he behaves badly. We then need to help the child get a taste for spiritual happiness.

BY CHALLENGE: Srila Prabhupada wrote that a good manager inspires subordinates with fresh challenges. Children should strive to improve in all areas of service to Krsna. The standards we set for a child should be a bit higher than the child's present level, but not so high as to be discouraging.

Challenges can include some friendly competition, which Prabhupada said "gives life." Excessive competition can lead to envy, cruelty, and cheating. But if the competition comes with a team spirit—an understanding that we are working together to best serve the Lord—we can keep competitive enthusiasm and yet avoid competitive trouble.

BY FLEXIBILITY: Whether a child is shy or outgoing, fast-paced or slow-paced, people-oriented or task-oriented, stirred by ideas or awed by facts, he or she can use those tendencies in Krsna's service. No type of personality is intrinsically good or bad, and children with different natures find inspiration or discouragement differently.

When the method we're using with a child fails to work, we tend to simply keep at it. That's like speaking to a foreigner one's native language, louder and louder. Instead, when what we are doing fails to inspire our children to obey the Lord and cooperate with us, we need the flexibility to try a different tack.

BY DEPENDENCE ON KRSNA: Only Krsna knows our children's hearts, so only He knows perfectly what will help them think, act, and speak properly. We therefore need to depend on Him constantly by chanting His name, studying His instructions, and praying for His guidance.

Just Say No to No

By Urmila Devi Dasi

THREE ADULTS ARE taking a group of children on an educational excursion, and the "no's" begin.

"Don't climb on that fence!"

"Stop putting your hand in your nose!"

"Please stop hitting Visakha!"

"You're making too much noise!" A lot of instruction about what not to do.

Educator Michael Grinder calls telling someone what not to do a "double message." He compares it to telling someone, "Don't think of a cow." What happens? The person thinks of a cow.

Grinder suggests putting our messages into positive form. For example, instead of saying, "Don't climb on that fence," we can say what we would like the child to do: "Please stay on the sidewalk." Grinder even suggests that the adult's actions when giving the instruction be in harmony with the instruction. For example, if a teacher says, "Sit quietly," while walking around the classroom, the children will get a double message. The teacher should also be sitting.

After becoming aware of how often I admonished children for behavior and attitudes I didn't want, I gradually changed to a more positive approach. Not only does emphasizing the positive get better results, it also fosters an atmosphere of mutual respect.

In presenting spiritual life, to stop harmful behavior Srila Prabhupada encouraged positive activities and thoughts. He suggested that method for giving children spiritual and moral instruction. In Paris, 1976, he told Jyotirmayi Dasi, "Don't say 'no,' but give a taste for the good, then it will be automatically 'no.' If you say 'no,' then [the children] will rebel. If they develop Krsna consciousness, it will be automatically 'no.'"

In these instructions Srila Prabhupada was not promoting a sentimental permissiveness. He always expected us to keep our children from anything spiritually or materially harmful. His point is rather that a child busy in Krsna consciousness cannot also be busy in illusion. Srila Prabhupada would give the example that not even a drop of ink can enter a cup already full of milk. Once he told a disciple that we have a "no-gap" philosophy—we keep always active in serving Lord Krsna, leaving no opportunity for materialistic life.

To practice positive life with children, we have to consider, "What *do* we want them to do? What *do* we want them to say?"

Let's consider the following typical situation.

A group of women were sitting in the dining area. One woman had her six-year-old son with her.

"Get me some water, Mommy!" he demanded.

After lecturing him for several minutes about the importance of politeness, she got him a cup of water. Her mistake? She never told him the appropriate words and tone of voice he should use to be polite.

If we've grown accustomed to simply telling our children what *not* to do, changing our habits may take time. But we have to realize that it is we who must engineer each day so that the child's life will be related to Krsna.

Sometimes, of course, a child will reject our positive approach. Here's an example of dealing with such situations. Suppose a child rudely demands water, so you instruct, "Say, 'Would you get me a cup of water, please?' " If the child refuses to

comply, don't get the water. The child may decide to get his or her own water, but you will have sidestepped the battle of wills that brings rebellion.

Here's another example of using positive reinforcement. Suppose your child brings you a drawing of a mundane war scene. You can say, "Oh! These people are killing and dying without benefit because Lord Krsna is not involved. Come, let's look in the *Bhagavatam* and find a story where Krsna is fighting. I'll help you plan the picture." If the child doesn't want to draw something about Krsna, you can respond, "I'm happy to see your creativity, and I also like to see pictures that remind me of Krsna so I can love Him more and more. Just let me know when you'd like to draw that kind of picture. I'm ready to help."

"Do You Force Your Children?"

by Urmila Devi Dasi

WE SIT IN THE Calcutta Airport waiting for an announcement, the flight three hours late. The many ceiling fans do little to refresh the air, polluted by cigarette smoke and hundreds of bodies. My ten-year-old son and I sit by a door, opened a crack but with negligible effect. I talk with a blue-saried nun from Puna who wishes us the best in our spiritual journey. Then I talk with a couple who supervise testing for students seeking admission to European and American schools.

Then, from an Indian gentleman, the inevitable questions.

"Is this your son?"

"Yes, and we have a seventeen-year-old son and a thirteen-year-old daughter."

"Are they also practicing Hare Krsna?"

"Oh, yes."

"Do you force them?"

I take one of the last drinks from my bottle of mineral water and lean forward.

Force. Everyone wants to know if we force. The devotees at our project in Mayapur discussed this with me at length, and here it is again. Our three children certainly do not feel forced. Yet we expect, and to some degree require, their active and willing participation in our spiritual life, especially the chanting of the Hare Krsna *mantra*. But how can one require willing participation? I've explained it

countless times, and again I beg the Lord to give me intelligence and the ability to ignore the second-hand tobacco smoke.

"I don't like the word *force*," I say at last. "Don't parents 'force' their children to brush their teeth and wear clean clothes? Yet neither parents nor children generally see this as force. Why?"

"Well, we try to explain the reasons."

"Yes, and we set an example."

"And habit?"

"Yes, we try to develop spiritual habits in the children. Of course, spiritual life and a love for Krsna's name are natural for the soul, so these things are not externally imposed by habit. But developing habits in children brings them to take as natural what is actually natural."

"Like—you wake up early, right?"

"Yes, three-thirty. So to our children that's simply a normal time to wake up. They see six o'clock as late. In the same way, a normal person likes clean air and clean lungs. Not like this room."

We both lean back, and my son Kesava continues to chant on his beads.

"Mata," he asks me, "I want to see if I can leave this area and walk around the airport."

"Sure."

I turn to the gentleman. "It may sometimes appear that we demand things of the children, but the point is to awaken their natural attraction for Krsna. It's like training children to brush their teeth regularly so they'll come to feel uncomfortable with an unclean mouth."

My acquaintance is satisfied and turns to his newspaper.

Just how do we instill in our children love for spiritual life? First, we should surround them with spiritual activities, especially the chanting of the Hare Krsna *mantra*, and protect them from all opportunities to grow fond of the modes of passion and ignorance. These precautions won't narrow children. Doing these things is as reasonable as surrounding children with a clean house and getting rid of dirt from clothes, floors, and furniture. Letting children live with dirt won't broaden them.

We sit our children by us when we chant, and we expect them to chant too, just as we put clean clothes in their drawers and expect them to wear them. We teach our children the Hare Krsna *mantra*, show them how to finger the beads and play musical instruments, and guide them daily, as much as we check every day

to see if they're dressed for the weather or have finished their chores.

It's easy to understand how to teach the mechanical, external aspects, but is it even possible to teach the internal, the feelings?

Just by teaching the externals, of course, we give a powerful yet subtle message: "This is important." For example, when a mother, during her *japa* chanting time, always insists that her young child play quietly, the child realizes the seriousness with which his mother approaches her chanting. So the child will naturally imitate.

Beyond that, one can set the example of a deep commitment to spiritual perfection throughout one's life. The children should see that this is a joyful commitment, free from hypocrisy and self-righteousness. The children need to be inspired by regularly hearing the philosophy of Krsna consciousness. And, finally, we can pray to Krsna, who is in the heart of our children, to reveal His glories to them.

With this program and the mercy of Lord Krsna, as our children mature they will voluntarily choose to work for the ultimate treasure, love of God.

Why Children Misbehave

By Urmila Devi Dasi

WHY DO CHILDREN disobey or get into mischief? We might assume they're simply rebellious, but that's rarely the case. Let's discuss some possible causes of misbehavior.

The Lower Modes

Lord Krsna explains in *Bhagavad-gita* that material nature is composed of three modes: goodness, passion, and ignorance. Everything is in one of these modes or a combination of them—food, work, games, books, clothing, knowledge, relationships, time of day, and so forth. Children whose environment is mostly in goodness will be generally good, whereas those whose environment is mostly in passion and ignorance will be full of those qualities. For example, an environment in ignorance would be one in which children go to bed and awaken late, watch violent and sexual movies, are served meat and intoxicants (such as caffeine-laden sodas), and are surrounded by insults and fighting. Goodness supports spiritual development; the two lower modes obstruct it.

Hypocrisy

Children living in a spiritually enlivening atmosphere will rarely rebel. Sometimes children rebel because they see hypocrisy, such as non-spiritual behavior in a parent, teacher, or leader instructing them in Krsna consciousness. Such rebellion comes typically in early adolescence, when a child's intelligence expands to understand the nature of adult society. All adults can't be perfect, but we

can strive for the ideal, while honestly admitting our mistakes.

Wrong Reaction

Sometimes a child who's rarely treated with affection will act out of line just to get noticed. I've seen children say nasty or disgusting things to make adults angry. The adult's reaction may be negative, but for a love-starved child any emotion may be better than nothing. These children need unemotional instruction when they're unruly, and plenty of love and affection the rest of the time.

Unregulated Life

When children are sick, tired, or hungry, they often don't show their needs like adults and may become rude and uncooperative. Children chronically late to bed are often chronically disobedient as well. Children who eat and sleep irregularly can be difficult because they are always tired and hungry. Regulated eating and sleeping, which Krsna recommends in the *Gita*, is often a simple key to good behavior in a child.

Poor Training

It may seem unbelievable, but some parents and teachers actually train children to disobey, be rude, have tantrums, and so forth. Children learn to act in ways that earn them some kind of "reward." For example, if when a child insults or threatens the parents they give in to the

child's demands, the child is being trained to be nasty, as much as an animal is trained to roll over and jump to get food.

Misunderstood Natures

Sometimes what seems to be misbehavior in a child isn't so at all. Adults with little knowledge of the normal behavior of children at different ages may mislabel a child's actions. In addition, every child has an inborn psychology. We commonly think that our particular way of perceiving and relating to the world is ideal, but our child may have a different, equally valid way of doing so. For example, a parent may be reserved, deliberate, and task-oriented, and the child may be lively, outgoing, and people-oriented. To the parent, the child may seem scattered, frivolous, irresponsible, and uncooperative. The parent must learn that every nature can be directed to the Lord's service. A mother satisfied to sit and sew quietly for the Deity might find that her daughter is happier planning a festival.

Bad Examples

One of the most serious mistakes an adult can make is to cut down a child's other adult authorities. If a parent criticizes a child's teacher, the child will think, "Why do I have to do my work or show respect? My parents will take my side." And in families where one parent frequently comes between the child and the other parent, children never learn to cooperate.

We must also be careful not to project our own problems onto children when we are sick, tired, hungry, or uninspired.

When we address the underlying causes of difficulty for our children, we will find that our usual relationship with them is one of peaceful cooperation, helping us and them to advance more easily in Krsna consciousness.

Training Through The Stages of Childhood

By Urmila Devi Dasi

WHAT WE CALL "a child" is simply a soul in a particular type of physical and mental dress. And by understanding the stages of material growth through which the child progresses, we can help the soul attain ultimate freedom.

The sage Canakya saw these stages in terms of how a child can accept responsibility. He wrote that until age five little responsibility can be expected and so the child should be treated with leniency. From five to ten the child's responsibility should gradually increase, and with it the discipline with which the child is treated. From ten to sixteen the adolescent should be treated "as strictly as a tiger," so that he or she doesn't even think of being irresponsible. At sixteen, the young adult should be treated as a friend.

Besides discipline and responsibility, many other things change as a child develops. A child builds his understanding of reality somewhat as a person builds a house. In infancy the land is clear for development. Then the child assembles facts, ideas, and modes of behavior as a builder might collect piles of brick, glass, and wood. An adolescent tries to put childhood understanding into a sensible whole with the tools of maturing intelligence the way a builder creates a structure with the materials he has collected. And a young adult integrates his life with his world view the way a resident finally moves into a completed building, making it suitable for his use.

How can we make sure our child's spiritual and material training match his changing needs and strengths?

Cleared Land and Foundation (Birth to Age Five)

When we read that Canakya advocates leniency from birth to age five, we might think he wants young children to be spoiled tyrants. Not so. Rather, children should be free from too much care and responsibility. They benefit from, and should learn, basic skills of eating, cleanliness, and respect for the Lord's temple. Young children can also take on small responsibilities at home. In *Bringing Up Kids Without Tearing Them Down*, Dr. Kevin Leman suggests that two- and three-year-olds can have such tasks as setting up for meals and cleaning their own messes, and four-year-olds can put groceries away or get the mail. I have found that most children by the age of two or two and a half can learn to sit quietly through a lecture and eat Krsna-prasadam with respect.

It may seem odd that the ages for the lightest discipline is when some physical punishment (often wrongly thought synonymous with discipline) can be most effective. But from about age two to age six or seven a child may, for example, need physical punishment for breaking safety rules to understand the seriousness of a busy street.

Because a child at this age is free from academic learning and practical

responsibilities, he or she can use that freedom to think of Krsna's qualities and pastimes. The child's main business is to prepare the foundation for his life. He has forgotten his past lives and activities and now identifies with his present body. But the mystery of the material creation is that the world is meant simultaneously for bondage and liberation. So the same forgetfulness that allows the derelict to forget his former life as a king also gives an ideal opportunity for a child to forget material desires altogether. Prabhupada tells us that the ignorance, or innocence, of a child allows the child to easily accept *any* training. So if an innocent child is properly trained from the beginning of life to love God, that love will never deteriorate into lust.

And for the baby or toddler to love Krsna is so easy! The tiny child loves to see Krsna's picture, hear stories of His activities, and discuss simple philosophy.

Gathering Building Materials (Ages Five Through Ten)

Training is the keystone of ages five to ten, when children traditionally get their primary education, in the Vedic system at the school known as *gurukula*. During these years, Canakya tells us, we should put aside physical punishment but gradually increase discipline. When children don't fulfill their responsibilities, they should certainly suffer the consequences, which may involve physical discomforts or deprivations, such as standing in a corner for a few minutes or missing some play time. But now the child can understand that good and bad reactions are natural results of his own

decisions, rather than punishments or rewards authorities impose on him.

Now in school, the child is forming lifelong habits and points of view. The child's life should be so ordered that he or she won't even think of waking late, being dirty or rude, or failing to worship and hear about Krsna. A child should feel that doing everything for Krsna, in a life full of goodness, is an essential and valuable piece of existence.

How does the child benefit from this order? It becomes a basic material for the life the child will build. Unlike a house builder, the child cannot fully know the end product. Parents and teachers, therefore, must carefully choose what examples and facts they show the elementary-school child. And a child at this age can learn an amazing amount of information! This is the age for memorizing and investigating.

Children between the ages of five and ten often seem to have a comprehensive philosophical understanding. But generally they are simply repeating stories, analogies, or explanations they have memorized.

Building the Structure (Ages Ten Through Sixteen)

Canakya advises the strictest discipline for children ages ten through sixteen. Srila Prabhupada calls this period the turning point of life, the most critical time. Now the child should be held greatly accountable for his work, words, and behavior. Prabhupada instructs us not to spoil young people with our Western ideas of freedom. We give a young person

responsibility for completing schoolwork and duties on time, but we do not give him or her the freedom to make serious moral mistakes that can have a lifetime of miserable consequences. For example, at age ten, if at all possible, boys and girls should be taught separately. If that's not practical, then at least contact between boys and girls should be minimized. And they should understand the importance of separating the sexes.

The adolescent moves from memorization to synthesis. Not that a twelve-year-old has stopped taking in new information, but he or she is most concerned with evaluating the materials acquired in childhood and fitting them together to see if an integrated view of reality emerges. Adolescents often have difficulty knowing how facts, ideals, morals, a way of life, and understanding God fit together sensibly. Prabhupada tells us, therefore, that this stage of development demands regular detailed study of philosophy and its application. An

intensive course in the *Bhagavad-gita*, the study of logic, and looking at the world through spiritual vision are some means by which parents and teachers can help their growing children understand an integrated world view.

Moving In (Age Sixteen and Beyond)

At age sixteen, when our children have learned self-control and self-discipline, we can gradually treat our children as friends. The young adult, with the help of a disciplined life and adult guidance, has taken the prepared ground, the foundation, and the building materials of childhood to build a structure of meaning and function. The young adult can now move in and use his building in his own way—he can see his place in relationship to Krsna and Krsna's creation.

Discipline in Kṛṣṇa Consciousness

by Viśvādhika Devi Dāśi

His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda established an educational system heretofore unknown to the Western tradition. He established the gurukula, for his disciple's children and for the future generations of devotee children. To the teachers of ISKCON His Divine Grace gave many instructions. The essence of all these is that our discipline should be firm and based on love. The instruction is perfect. It is the duty of the disciple to use his energy in endeavoring to perfectly execute this instruction. How exactly are we going to do this? What are the details of executing this instruction? For example, Śrīla Prabhupāda says:

Avoid using physical punishment to train children. Better use sweet words. If absolutely necessary, show the cane, but do not use it. (Letter to Svāti Devi Dāśi, January 20, 1972)

So, Śrīla Prabhupāda is advising us to use sweet words rather than physical punishment—to show the cane rather than use it. Anyone who has taken care of children, even for a short period of time, knows that these simple directions require some expertise to execute. Actually, we have been given the instruction by our spiritual master to become child-rearing experts. This is no easy task. We will have to apply ourselves to it in every possible way.

One method of pursuing this goal is to use the information and observations of contemporary experts in the field of education. Some are overly permissive and blinded by sentimental ideals. There is

however, an increasing number who advocate the values of proper discipline in educating a child. The latter's observations are useful to us.

One such person is Dr. James Dobson. He is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine, and Director of Behavioral Research in the Division of Child Development, Children's Hospital of Los Angeles. He is the author of various books on child development and a devoted Christian.*

In this paper, an attempt has been made to relate Dr. Dobson's observations to our Kṛṣṇa conscious philosophy of education. The comparisons are made to deepen our understanding of Prabhupāda's words and how well we are practically applying them.

The Critical Factor in Child Management

The following verse explains very succinctly the "critical factor in child management":

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 brahmācārī should live at the gurukula, only for the benefit of the guru. (Bhāgavatam. 7.12.1)

The teacher is the representative of the guru. Therefore it is important that a child respect his teacher, not for the purpose of satisfying his ego, but because of the basic training the teacher is giving the child so that he may become a worthy disciple of his spiritual

master. By this training he will, of course, also become a worthy Vaisnava who can make friends with those equal to him and have compassion for those less fortunate than him.

Discipline must be there. This is the basic training of the student. We must remember that discipline and love are not antithetical. One is actually a function of the other. Srila Prabhupāda gives a very pertinent instruction in this regard:

The children should be trained so that they enjoy austerity. We should not spoil them by offering them sense gratification.

*flj5 does not at all imply that we endorse everything he says or writes.

If they are obedient, they will be disciplined. Without discipline, managing them will be very difficult. So first you must master how to evoke obedience in the children. You cannot always punish or force them. Sometimes you can show the stick, and sometimes you can trick or cheat them into happily obeying. (Letter to Stoka Kṛṣṇa Dāsa, June 20, 1972)

So we must be convinced that punishment is not something which the teacher does to the child, but something which he does for the child. In other words, out of love for the child, the teacher will discipline him. Love and discipline must be there together for the proper effect to take place. An absence of either is a disaster.

If the discipline is properly applied, the child will learn respect for the teacher. Improper discipline, however, or lack of it, will have the opposite effect. It will breed discontent,

anger and ultimately — rejection. Srila Prabhupāda says in this regard:

....Superficially there may be some stricture... [but] by simply stricture they will take sadly. That is not good. They should be situated on the platform of love. ...There are so many regulative principles [You can tell them:] “If you do not, you’ll be punished.” But they should develop the idea of love. (Conversation, Dallas, July 1975)

So a teacher who is sarcastic and biting in his criticism of his students cannot expect to receive genuine respect in return. If the teacher does not treat a child with dignity, he cannot expect that in return. “The child should not be laughed at unmercifully. His strong feelings and requests, even if foolish, should be given an honest appraisal.” (Dobson)

We should, of course, nor become sentimental in endeavoring to discipline with love. Misbehavior should not be ignored; proper behavior must be duly recognized. In this way a teacher will show love for a child and not fall to the platform of temporary sentiment. Proper discipline must be there. If early confrontations with the child are lost, later ones become very difficult to win. The end result of inappropriate discipline is, of course, that the child will not respect his authorities. A child has the right to have his problems in controlling his senses solved as they arise. They will otherwise become an increasingly heavy burden on his Kṛṣṇa consciousness. When he reaches puberty, these little problems will become big problems.

We should neither be unnecessarily lenient, not harsh lords. Either way we are not

allowing our children to develop the proper attitude of respect. Dr. Dobson writes:

Respect for the parent must be maintained for another equally important reason. If you want your child to accept your values when he reaches his teen years, then you must be worthy of his respect during his younger days. If his parents are not worthy of his respect, then he does not want to identify with anything they represent. He rejects every vestige of their philosophy. . . . If they are not worthy of respect, then neither is their religion or their morals.

I find this statement by Dr. Dobson to be a direct challenge as to how serious are my responsibilities in educating young devotees. This is also the challenge that Srila Prabhupāda has presented. He has given us generations of his children to take care of. We should take every measure possible to insure that they do not drift away. Of course, we cannot control their desires and they may still leave, but we should feel responsible to do everything possible to keep them in Kṛṣṇa consciousness. In pursuance of this goal, it is a well-known fact that the early training that one gets in any field is most important because it is the foundation. Gurukula is the foundation of a child's whole life in Kṛṣṇa consciousness. We must make sure it is strong. This is common sense. A building cannot be strong on a weak foundation. So many repairs will be constantly needed. Similarly a child's Kṛṣṇa consciousness will display so many weaknesses if the foundation we give is weak. The children have the right to this. strong early training and it is our duty to give it to them.

Of course, respect for the teacher can only be induced if there is valid reason for the children to give that respect. The teacher

cannot just use psychological tricks. The children maybe enamored by such a teacher for a time, but ultimately they will see the lacking. The children will then feel cheated and lose respect. So, for genuine respect to develop, there must be a teacher who is a sincere devotee, determined in his service to his guru, who has genuine concern for the real benefit of the child, and applies himself to find the means to actually enliven the students in Kṛṣṇa consciousness. In this regard, Srila Prabhupāda wrote:

If a devotee is shaky in his Kṛṣṇa consciousness, how can he teach the children? Unless he is firmly convinced about Kṛṣṇa consciousness, I don't think the children will learn properly from such a person. (Letter Feb 16, 1972)

How to Discipline with Love

We have been talking a great deal about disciplining with love. The element of love is not an artificial thing. The pure devotee has unlimited love for every living entity. However, most teachers are not on such a pure platform, even though sometimes we are expected to be. Our alternative is to cultivate this motive. We always have to be reevaluating our motives in dealing with the children. We must also pray for this transcendental vision. We should be constantly examining dealings with the children to make sure we don't get sidetracked and become petty and unfair. As Śrīla Prabhupāda said, forcing should not be ordinary...it is not material force... Prabhupāda again advises us to keep our discipline on the basis of love, which requires experience and good example:

No, that should be done. Teachers must do and students must also

do....Cānakya Pandita said, lālane bahavo dosāh. If you love them unnecessarily, to make them stupid, that is not good. Lālane bahavodosāz. If you become lenient there will be many faults. Lālane bahavo dosāh.... But if you strictly induce them, forcibly, to be disciplined,... [they will develop] good qualities. Lālane bahavo dosāh tadane bahavo gunah/ tasmāt putram ca śisyam ca tadāyen na tu lalayet. Therefore sons, disciples, and students should always be strictly forced. Don't be lenient. Why should we be lenient? That is not good. They are, after all, children. So if you become lenient, they will think this is the practice. (Conversation, Dallas 1975)

Our instructions, therefore, are to be ācārya and to enforce good Kṛṣṇa conscious discipline. If we remain sincere and always reevaluate our motives in dealing with the children, they will appreciate our love and respond in the same way. Our goal is to help the child direct this loving attitude to his guru. This task will be very difficult if the child does not first experience this loving attitude from us. We have to become strong stepping stones to the spiritual master. We cannot, out of love, let these children go to hell and allow them to be lost in the labyrinth of sense gratification. We cannot also, out of lack of patience, or desire to lord it over, or anger, let these children develop a bad taste for Kṛṣṇa consciousness.

Respect for the Teacher: A Useful Guide

One of the most useful guidelines in deciding how serious the misbehavior of a child is, is the issue of respect. If by his misbehavior a child is directly challenging the teacher's authority, then the misbehavior

should be taken seriously and dealt with accordingly. The punishment should depend on this evaluation. We must never be too tired or busy and ignore this. At the same time, we must not exaggerate the seriousness of a child's misbehavior and see it as a threat to authority, when it is actually just an act of childish irresponsibility. For example, the children become a little silly during playtime and knock over the new plate glass mirror. As frustrating as the situation is, it is an irresponsible action—not a threat to authority. Jadadiśa Maharaja also advises us that certain behaviors should not be taken too seriously. In Śrīla Prabhupāda on Gurukula, he writes:

Tolerate minor deviations from the standard. Be conscious of them, and whenever a child oversteps reasonable bounds, bring him back to the standard. For example, in the classroom a teacher can now and then allow the children a chance to laugh or speak out a little bit. Let them bubble over sometimes, but after a little excess steam has been released, put a cap on the situation and bring them back to the normal standard of behavior. Many petty problems arise which are not worth spending much time over. Understand them, deal with them, but don't get very involved.

We must discriminate between behavior that is defiant and the negative attitude which comes from frustration, disappointment or rejection. The latter is a warning signal to us, which we should not ignore—and which requires reevaluation of how we are dealing with a child. It is one of the most difficult tasks to discriminate between the two types of behavior. It requires us to be observant of ourselves and the child, and always alert to

the child's needs. A most successful teacher is one who can get behind the eyes of the child, seeing what he sees, thinking what he thinks, feeling what he feels. (Dobson, p.22)

At this point, it would be useful to remember that the ultimate paradox of childhood is that a youngster wants to be controlled but he insists that his āśrama teacher earn the right to control him. To do this, the teacher must first be ācārya and must make sure that his discipline is appropriate. Inappropriate discipline has the qualities of being harsh, oppressive, whimsical, unloving and capricious. This kind of discipline, of course, breeds rebellion and distrust. Srila Prabhupāda has advised us that sometimes we may show the stick, and sometimes...trick them into happily obeying. We are also encouraged to base our discipline on preaching to our students, because we see them as Kṛṣṇa's servants. We should work out positive, practical solutions to their problems, and not punish a child unfairly without sufficient evidence. To do so, of course, destroys the trusting relationship.

Disciplining children is not as intangible as it may seem. An integral part of disciplining is to always make sure that the āśrama is well organized. The students' physical surroundings must be neat and well-ordered. All the clothing should be marked and there must be places for everything which are clearly known to the children. They must be taught to respect the āśrama organization. The discipline in the āśrama must also be well organized. Dr. Dobson gives us very good guidelines:

— Identify the rules well in advance.

— Leave no doubt as to what is acceptable and not acceptable behavior.

— If a child cold-bloodedly challenges authority, give him reason to regret.

— Always display love, affection, kindness and understanding. The child should know that you are condemning the misbehavior—not him.

Control Without Nagging

It is important that a child understands that it was his behavior and not him that the teacher is rejecting. The following two definitions of discipline and punishment explain well what attitude a teacher should have:

Discipline is directed at the objectionable behavior the child is displaying and is not resented by the child. In retrospect a child will often recount how he deserved the reaction for his misbehavior.

Punishment is a deeply resented personal thrust at the child, a desire of one person to hurt another. It is an expression of hostility rather than corrective love.

One of the best ways to avoid personal thrusts at a child is to have a clear idea of what we are doing when we discipline. The teacher should be using a well-planned method, because negative reaction deteriorates very quickly into nagging. Nagging is defined as “an action which torments by constant scolding or urging.” Nagging will not bring any desirable result.

Nagging is based on anger. Nagging means using anger to try to motivate a child into desirable behavior. It is far better to use action to get action. There are hundreds of tools which will bring the desired response, some of which involve unpleasant reactions,

while others offer the child a reward. I am not advocating that teachers begin inflicting pain on children to enforce discipline. It does, however, have its usefulness when it is utilized in the proper context by a thoughtful teacher. The motivation of the teacher will very much influence the effectiveness of the discipline. If the teacher is clearly directing his discipline at the objectionable behavior of the child, and not using the opportunity to direct personal anger and vengeance at the child, then the minor pain inflicted on the child will bring positive results.

This type of discipline, or any other method, does not eliminate the need for preaching. As devotees, we can understand that the most important factor for these children is the pleasure of their spiritual master. So, to the extent the child has realized this fact, we can use it as the basis for our discipline. This makes our discipline the most sound, because it is founded on transcendental reality. Of course, not all children are as developed spiritually. In these cases we have to simultaneously awaken this devotion to the guru and utilize other standard methods of discipline. In all cases, we must remember that discipline without preaching is useless. This is where most educators have difficulty and become bewildered by ideas of excessive permissiveness.

Śrīla Prabhupāda always encouraged us to be very positive with the children. In a letter to Rupa Vilasa Prabhu he said:

If we train the children by developing and encouraging their propensities to love Kṛṣṇa, we will be successful in educating them to the topmost standard.

This training can take the form of using action to get action. In commenting on this letter, Jadadiša Maharaja gives very good advice, on page 69 of his handbook, where he briefly mentions daily routine, class or āśrama organization, and reasonable rules used by a teacher dedicated to his or her service.

To be on guard that our discipline does not deteriorate into nagging, we can follow these guidelines by Dr. Dobson:

— Discipline should be administered in a calm and judicious manner.

— Some display of affection toward the child is essential after punishment to demonstrate to the child that it was his behavior and not the child himself that the teacher rejected.

— One might have to prove frequently who is in command.

— One should never underestimate a child's awareness that he is breaking the rules.

— Teachers should recognize that the most successful techniques of control are those which manipulate something important to the child. Minor pain may be one of those important variables. Words following words carry little or no motivational power for the child.

— A child would be more willing to do right if it were clearly to his personal advantage to cooperate.

Again, the more a child is advanced, the more we can help him see the advantages of Kṛṣṇa consciousness in terms of himself as a

servant of Kṛṣṇa. However, this standard cannot be artificial. Practical discipline must be applied along with strong preaching.

The Danger of Excessive Materialism

The concept of excessive materialism may be taken for granted by devotees. Still, we must be careful in the daily business of taking care of our devotee children not to fall into this trap. Too many rewards are the symptom of this mistake. An overly fruitive mentality is another symptom. Śrīla Prabhupāda writes:

The proof of your teaching method will be the spiritual improvement and fresh enthusiasm exhibited by the children. (Letter from Śrīla Prabhupāda to Sriman StokaKṛṣṇa Dāsa, dated June 13, 1972)

Jadadiṣa Maharaja comments: “The actual reward for a devotee’s good behavior is the satisfaction in pleasing the spiritual master and Kṛṣṇa. That satisfaction can be encouraged but never replaced by external rewards. For example, some teachers give points for good behavior, some give points for bad behavior, and some give each student a daily grade in behavior. These techniques may be supported by preaching.”

Avoid Extremes in Control and Love

In his book, Dr. Dobson comments on antithetical authorities. Antithesis is defined as the direct opposite. Antithetical authorities are harmful to a child. The worst antithesis that a child can experience is when his authorities are not acarya. Jadadiṣa Maharaja elaborates:

When the teacher is fully absorbed in his own devotional service, he will be better able to encourage the children in theirs. If during kirtana the

teacher is hearing carefully the transcendental sound vibration, he will find it much easier to convince the children to participate.

The opposites we are primarily talking about are the extremes of smothering affection or rejection. In an āśrama, the smothering extreme is not much of a problem, unless a teacher favors a child and, for whatever sentimental reason, allows his misbehavior to go unchecked. On the other hand, we must be careful to never give a child the impression that he is being rejected. This will destroy him emotionally and give him reason to reject other authority figures as he grows up. Sometimes, this becomes a recurring pattern which is detrimental as he approaches puberty. We must always strive to give students a nice taste for Kṛṣṇa consciousness, which will carry them through all the difficulties of growing up. Śrīla Prabhupāda gave these instructions:

Don’t bring many No’s, but give them positive life.... If you say, “No,” there will be a struggle. This is the psychology.... If we are attracted by devotional service, other things will be automatically “No.” Param drstvā nivartate. (Lecture, New Māyāpura, France, July 31, 1976)

The extreme of too many no’s must be carefully avoided. Too many no’s lead to rejection or are viewed as rejection by the child. This is a bitter experience and could well lead to rejection of Kṛṣṇa consciousness in later years. We should take Śrīla Prabhupāda’s dealings with his early disciples as a good example of how to take care of discipline problems we encounter. He was always very positive, strict in maintaining basic rules—and he preached. Preaching is the essence. Discipline without

preaching is useless. We must treat the children with respect and dignity and expect the same from them.

A child's attitude of respect for his teacher does not negate the possibility and the need for communication between teacher and student. It is possible to communicate without sacrificing this respect. The child must be taught how to express his discontent. In a pioneering Vaisiava community, such as ISKCON will be for many years, this is a very important aspect of a child's social education. The teacher must teach his students how to express their discontent, and value their comments without anger on the part of either teacher or student.

This does not mean that the teacher should have to tolerate protesting crying or anger. It is natural, but the child should not be allowed to indulge in it for more than five minutes. If it is allowed to continue, it becomes a rebellious act, rather than a natural outlet. If the child is not too rebellious, he can often be simply distracted from his crying.

In the same category as nagging, is screaming, yelling, and flailing the children for accidents and mistakes. This is violent behavior and teaches the same. This violence is one of the antithetical behaviors on the part of teachers that confuses children and is also very easy to fall into. In Bhagavad-gītā Lord Kṛṣṇa tells us that anger leads to the degradation of the soul. So of course, anger harms the relationship between the teacher and the student. Jagadīśa Maharaja warns in this regard:

If a teacher punishes out of anger, there is great risk that he will hurt the child and seriously strain his

relationship with the child. Anger makes fools of us all.

The teacher should expect the children to be sometimes disobedient or disrespectful. He should never take it as a personal affront and become defensive, because his ability to correct such behavior will then be impaired. (Sriḷa Prabhupāda on Gunikula, P. 68)

Another significant point is a reminder by .Dr. Dobson that there is security in defined limits. Therein lies the importance of the standard daily routine for the children. Where this is lacking, there is chaos and anxiety. It is a simple material arrangement, but one that is very important because it creates a peaceful atmosphere wherein Kṛṣṇa consciousness can flourish.

How many times have teachers found their attempts at discipline to be failures, even though the disciplinary action was not administered out of anger and was well thought out? This is difficult for a teacher to deal with, but I have found the following guidelines on why discipline fails to be very helpful:

— Infrequent whimsical punishment. Children need to know the certainty of justice.

— The child may be more strong-willed than the teacher. The solution is to outlast the student, even if it takes repeated measures.

— The form of discipline chosen is too infrequently applied. It loses its credibility. The teacher becomes discouraged during the time the children take to get used to the new method.

— Disciplinary action may be too gentle or too harsh for the circumstances.

Law of Reinforcement

“The proof of your teaching will be the spiritual improvement and fresh enthusiasm exhibited by the children.” (Letter from Śrīla Prabhupāda to Stoka Kṛṣṇa Dāsa, June 13, 1972)

This section is concerned with a rather mechanical method of dealing with the behavior of children. So it will be beneficial to keep in mind the above statement by Śrīla Prabhupāda the same time.

The Law of Reinforcement is a tactic, which Dr. Dobson explains as, “Behavior which achieves desirable consequences will recur.”

This law is a useful tool in the hands of the teacher—but it is a tool and not an end in itself. We are not, after all, training our children like an animal trainer in the zoo, or a sergeant in the army. However, Śrīla Prabhupāda did encourage the use of some tactics to help teach the children.

Basically, we are talking about rewards. For rewards to be effective as a means of discipline, they must be given in a well-planned manner. They should not appear as a whimsical favor, which the student has no idea how he has earned.

Rewards should be granted immediately. Immediate reinforcement is a most useful technique for training children in responsibility. Parents and educators often complain about the irresponsibility of their youngsters, yet fail to realize that this lack of industriousness may have been learned. Much human behavior is learned, both desirable and undesirable responses. The universal teacher is reinforcement. Children

repeat the behavior that they consider to be successful. Consequently, it is imperative that the teacher allow good behavior to succeed and bad behavior to fail.

Rewards need not be material. Anything that is considered desirable to an individual can serve as a reinforcement for behavior. This can be a sincere word of praise, particularly if the adult approval is expressed in front of other children. Verbal reinforcement is a strong motivator. Consider the impact of this statement, “Vāsudeva Dāsa, you are so stupid, you never do the right thing. When are you going to get your act together?” In this case a lot of negative motivation is going to be generated. We must make sure, as educators, that our words become an impetus for the Kṛṣṇa consciousness of our children, not the opposite. It would have been far better to say, “Vāsudeva, I’ve explained to you very clearly how to do this. You are capable of doing this right. I want you to go over and do it correctly this time.”

Our words must be well thought out before they are spoken. Verbal reinforcement should permeate the entire teacher-child relationship. The purpose is not to flatter but to encourage. The teacher must make wise use of this tactic and know when praise is necessary. It’s not wise to compliment a child for everything he does. The praise becomes meaningless. On the other hand, a child who has become used to this positive encouragement will take a reprimand with much more concern and remorse.

Any behavior which is learned through reinforcement can be eliminated if the reward is withheld long enough. Unreinforced behavior will eventually disappear. If a child’s misbehavior is not encouraged, it will eventually disappear because the child does not get the result he

wanted from the behavior. In order to eliminate undesirable behavior, one must identify it and withhold the critical reinforcement. I had a five-year-old child in my āśrama who whined a great deal when he wanted something. Why? Because, previous to his coming to the āśrama, his busy mother would only respond to his requests when he whined. Her annoyance at the whining prompted the response. This behavior can be eliminated by first letting him know, in a matter of fact way, that the teacher will no longer respond to his whining. Only proper verbal requests will be answered.

The classroom show-off can be trained in the same way. First, determine his motivating behavior, then extinguish that behavior by meeting his needs in a positive way. We should not become discouraged, though, if the behavior which was extinguished one day, returns the next. This is to be expected. The best method of changing a behavior is to **withhold its reinforcement while rewarding the replacement.**

Parents and teachers are also vulnerable to reinforcement. This is an uncomfortable fact to meditate on, but it is a daily reality which we have to watch out for. Teachers should be aware of their own reactions to reinforcement and make sure that they are in control of the new learning situation. Otherwise, the child will be training his adult authorities rather than them training him. This can be, perhaps, best explained through a couple of examples:

— A teacher disciplines one of his students, who immediately retorts, I hate this āśrama. I'm going to get Mahābhārata Prabhu to change me to a new one. The teacher feigns aloofness from this comment, but the children notice that he later changes

the disciplinary action to a much easier task. We should not think that children will not notice this.

— Another teacher has a very low frustration tolerance. Whenever her girls fall short of her expectations, she yells at them—a technique which seems to work. Her screaming has been reinforced and she gradually becomes a loud, aggressive teacher. She never wanted to be like that, but she's been conditioned by the children's reaction.

Teachers often reinforce undesirable behavior and weaken the behavior they value. The most effective way of insuring against this type of pitfall is to act as acārya. We cannot teach what we do not ourselves practice. If we tell our children not to fight with each other and yet we argue with other teachers at the drop of a pin, then our actions are speaking louder than our words. In a conversation between Srila Prabhupāda and the teachers in Dallas, another related point was brought up:

Dvārakanātha: It seems we must become humble. We must become servants to them, in the sense that we do everything that we can to facilitate their service.

Then, when they see we are surrendering to our service, they will surrender to us. Śrila Prabhupāda: Very good idea. Example is better than precept....

A final consideration is that teachers should not take definitive positions on issues until they have thought them over thoroughly. A teacher must exercise self-discipline and patience to insure that the reinforcement which takes place is positive.

Resources

Highly recommended:

- Bhurijana's discipline workshop
- *How to Discipline Your Class for Joyful Teaching!* by Mary Pecci. This short and simple booklet contains in a nutshell a very effective program for motivating your students and maintaining classroom order.

Recommended:

- Lee Carter's *Assertive Discipline*, books and video (books published by Harper and Row).

These are the basis of Bhurijana's discipline workshop. This is a comprehensive, detailed program of reward and punishment for classroom management.

Recommended with reservations:

- *How to Talk So Kids Will Listen and How to Listen So Kids Will Talk*, by Adele Faber and Elaine Mazlish, Avon Books. An excellent explanation of psychology, this book has many practical examples to help parents and teachers get more cooperation from children. It helps develop mutual respect and understanding.
- "Discipline Training Lightunit" and "Procedures Manual," Christian Light Education. These booklets detail their program of classroom reward and punishment, along with the underlying philosophy of motivation.

Part Three

Chapter 7 –

Older Students

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 Kṛṣṇa conscious devotees. (Letter to Hayagrīva, November 7, 1969)

Prabhupāda: Make him a *Vaiṣṇava*, 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.

Prabhupāda: 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...

Prabhupāda: Yes, but one who is Kṛṣṇa 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 *brāhmaṇa*? If you become a perfect *brāhmaṇa*, who will care for you? Nobody is interested to become a *brāhmaṇa*. "Why we shall become *brāhmaṇa*? 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? Hayagrīva 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 Mahārāja, his institute is suffering from the very beginning till now, simply begging, begging and paying, paying the professor. No student. First of all he started *Vaiṣṇava* philosophy, so doctorate, Ph.D. So especially in India, who is going to take Ph.D. in *Vaiṣṇava* 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 Prahālda Mahārāja. "In my mind, in my decision, persons who are engaged in Kṛṣṇa 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 Kṛṣṇa 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 mould the life to become fully Kṛṣṇa conscious. Those who are contemplating to organize our, this *gurukula*, they should stress

on this point as Prahālda Mahārāja says, *tan manye adhitam uttamam*: " He is first-class educated." Who? *Śravaṇam kīrtana viṣṇoḥ smaraṇam pādasevanam*. 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 mould the life of the children to become Kṛṣṇa conscious. So this is the summary given by Caitanya..., Prahālda Mahārāja. We should follow this instruction. Thank you very much. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, March 31, 1976)

No universities. Their higher education they will get from our books, and other things they will get from experience, like preaching, saṅkīrtana, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like *ārātī*, *kīrtana*, preaching, saṅkīrtana, like that. (Letter to Chāyā Dāsī, February 16, 1972)

Prabhupāda: 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.

Jyotirmāyī: Painting?

Prabhupāda: Yes. Sixty-four arts, Rādhārāṇī did: Then She could control Kṛṣṇa.

Jyotirmāyī: So after they have learned all the academics, reading, writing, all these.

Prabhupāda: Academic is ordinary, ABCD, that's all. Not very much. But these arts. They should learn how to cook nicely.

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

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

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

Prabhupāda: 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 *Bhakti-rasāmṛta sindhu* it is

stated, how Rādhārāṇī 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.

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

Prabhupāda: Oh, yes, everything is devotional. *Śravaṇam kīrtana viṣṇoḥ smaraṇam pādasevanam*, there are varieties. We are not. Māyāvādī, 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 *brahmācārī*, this sex impulse should be controlled. That ruins the whole character. Our big, big *sannyāsīs* are becoming victimised. So that is the danger. Woman is good, man is good; when they combine together, bad. (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 Kṛṣṇa for guidance and inspiration. Prayer and surrender to Kṛṣṇa's direction must 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 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 Kṛṣṇa. 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 Kṛṣṇa." 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, Kṛṣṇa 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 non-driver 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 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*, *sādhu* and *sāstra*) 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 Kṛṣṇa'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 - pre-

cisely 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 Kṛṣṇa. There are, of course, many theories about how to smooth 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. Śrīla Prabhupāda 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 nothing. 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 boys - those who chose to remain in the *brahmācārī āśrama* or directly go to the *vānaprastha* or *sannyāsa āśramas*. 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, *pūjari*, 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 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. Teenage 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 Śrīla Prabhupāda - 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.

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 behavioural 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 Kṛṣṇa 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 Ajāmila, that Kṛṣṇa conscious training in youth is never lost. Rebellious children will return to Kṛṣṇa consciousness, even if in another life. Ultimately we must do the best we can, and leave the result up to Kṛṣṇa. 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 non-repentant attitude of the adult. He has not really admitted that his teenage sinful activity was wrong. If we are completely convinced that breaking of Kṛṣṇa's laws causes much suffering, that our sinful life before being saved by Prabhupāda 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." (*Bhāgavatam* 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 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 Kṛṣṇa consciousness is the most important thing in life but then send, our children to *karmī* 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

H*ow 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.

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 Prabhupāda'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 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 *varnāśrama* 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 Kṛṣṇa, 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 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 edu-

cation, 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 of 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 Kṛṣṇa 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 *sādhana* 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 *pūjari* 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 *āśrama* teacher is expert in animal care could learn enough to become a veterinary 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, Ten-Speed 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.

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 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 English, but feel confident that many such courses exist. Devotees outside of North America can contact homeschooling organizations, local government-run schools, and local government officials.

Resources

The Big Books of Home Learning, Mary Pride, Crossway Publishers

Some correspondence programs available in English (not all have been thoroughly personally reviewed. We present these as possible candidates for devotee's education, and to give the reader some idea of the possibilities):

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 textbook-based, 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-pats for average to above-average students. In both these curriculums, the academics in the early 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 excel, 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 Kṛṣṇa 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, 703-434-0768; 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 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, 202-722-6570, 800-394-4769—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.

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 Centre 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
- 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 catalogue 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 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 Hewitt Research is therefore "tailor-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 simultaneously 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 record-keeping. 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 *āśrama* 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 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 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 un-schooling 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 centre appears obvious: don'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.

Travelling with Teenagers to Preach

by Lakṣmī Monī Devī Dāsī

For two years now I have taken my *āśrama* of eight teenage girls travelling for the month of July. Come to think of it, we travel a lot all year but mostly short one or two day programs to nearby temples and preaching engagements. In the summer, however, we all go out. Packing academic books and teacher, food, shelter and clothes into a maxi van, we head down the nation's highways, stopping at campgrounds and temples, distributing Kṛṣṇa's pastimes and the philosophy of Kṛṣṇa consciousness.

It is amazing to see these uncontrolled teenage minds and senses somehow unite into a cohesive troupe of wandering preachers. As the travel, these girls profoundly affect 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 abilities that my students have imbibed after endless hours of constant repetition of Śrīla Prabhupāda's philosophy. On this excursion I get to see them through the eyes and minds of others who are experiencing them for the first time or in a comparative way. The input definitely provides a fresh vision which is often rewarding and enlightening.

Many would-be or used-to-be *gurukula* personnel complain that it is a thankless task, at least within the immediate present but watching these girls preach and hearing the appreciation that comes from everyone that meets them, it 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 *gurukula* rules and regulations and when

others tell me that they are well behaved, genteel and generally different from their materialistic contemporaries, it is very encouraging.

Aside from the benefits for me as a teacher, the girls find it a wondrous adventure in Kṛṣṇa's service which they remember all year and anticipate 225 days in advance. It comes in second only to Śrīla Prabhupāda's marathon in December. They ain't got great conviction in the philosophy of Kṛṣṇa 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 about Prabhupāda's books, they learn to see the weaknesses in other philosophies and the infallibility of their own. Several girls have pointed out to me that by seeing how strong Kṛṣṇa consciousness is all over the United States and meeting other devotees, they felt more confident in giving their lives to ISKCON.

They support themselves by their (and our) book distribution, stopping here and there in otherwise unexplored villages and towns, sari-clad and tilaka-adorned, to give out books and magazines to anyone they meet.

They are eagerly received in all ISKCON centres for their plays and bhajanas which are performed with great care and attention - the product of hours of dedicated, selfless hard practice. They work together as best as their adolescence will allow, to cook, camp, shop, pump gas, travel, swim, play, preach and act together and come out with deep friendships and topics of conversation based on real Kṛṣṇa consciousness experiences.

The overall outcome is a refreshed determination to advance in Kṛṣṇa consciousness. Surprisingly enough, although they relish the travelling experience, they also develop an appreciation for the regulation of their normal lives and comeback enthusiastic and ready to resume their regular *gurukula* program.

Drug Free

By *Urmila Devi Dasi*

IT'S RATHER COMMON now in America—a sign proclaiming "Drug-free School." But teachers, parents, and students know the idea is a joke. Intoxicants—tobacco, alcohol, marijuana, cocaine—rage through the minds and bodies of young people practically everywhere.

Studies, treatments, and educational programs have done little. Rather, children are taking intoxicants at younger ages, and use is increasing. Modern society knows that intoxication brings crime, cruelty, illness, laziness, accidents, family breakups, and early death. But what can we do to stop it?

First we need to consider why people take intoxicants. The urge to dull or distort one's awareness comes from a sense of futility and hopelessness. Modern philosophies teach our children that all existence comes from chance interactions in a universe with no one at the controls. In schools, on television, in history, science, or literature, the message is that there are no absolutes. Truth is relative. Expedience and popular whim determine value.

To children who see reality as having no ultimate goal, the future looks empty. A sensitive child can understand that life in the material world is basically miserable and temporary. And if the present life is everything, with nothing beyond death and gross matter, why not create a more pleasant reality—at least within one's mind?

Another reason for the urge for intoxication is modern society's equating happiness with escape and delusion. According to *Bhagavad-gita*, such delusion is happiness in the mode of ignorance, the lowest of the three modes of material nature (goodness, passion, and ignorance). Some intoxicants may seem to promote passion, as they speed up physical and mental processes. And some intoxicants seem to mimic the effects of goodness by imitating a sense of peacefulness (it's really just lethargy) or "consciousness expansion." Yet all intoxicants produce only varieties of illusion and delusion.

How do we give children the message that happiness equals the ignorance of distorting reality? By encouraging them to escape from life through fantasies, fairy tales, parties, and amusement parks. Television and movies further the idea that entertainment and pleasure come from entering a world of illusion. In fact, watching television creates symptoms similar to those of intoxication, such as increased violence, decreased attention span, false estimation of one's abilities, and difficulty showing compassion to others.

Influenced by the mode of passion, kids use intoxicants for social acceptance. In fact, mild forms of intoxication are so much a part of the world today, regardless of the country or culture, that not only peers but also parents and family elders routinely initiate children into smoking and drinking, or at least ingesting caffeine—in caffeine-laden drinks and chocolate.

We can keep or save our children from intoxicants first by giving them thorough knowledge of the purpose and plan of creation. From a young age, a child should know that he or she is a pure soul, capable of achieving unlimited spiritual happiness in love of Krsna, both in this life and beyond. Children need to learn that the miseries of life result from our rebellion against the authority and love of Krsna, the Supreme Person. We get free of misery not by ignoring or covering it but by using our free will to serve Krsna. Besides receiving theoretical knowledge of such a view of life, our children should be around people whose lives exemplify their spiritual vision.

By living with people who think and work in harmony with Lord Krsna, naturally our children will experience happiness in the mode of goodness, and even happiness beyond any material happiness they can imagine. Spiritual

happiness means full alertness and expanded consciousness, so children who perceive love for God will tend to avoid anything that will limit their awareness.

The natural inclination of a child to play, hear stories, and celebrate should be directed not to illusion but to the supreme reality, Lord Sri Krsna. In that way a child can transcend the material miseries rather than try to cover them.

And if a child's community is filled with people who don't include the dulling or distorting of consciousness as part of festivity and social acceptance, pressure from peers and elders will work in a positive way to give the child a sober lifetime.

Higher Vocations

By Urmila Devi Dasi

Srila Prabhupada Wanted Iskcon's educational system to produce high-class people, high not in wealth or status but in character. We often describe the ideal character of a *brahmana* (intellectual) as tolerant and austere, of a *ksatriya* (civic leader) as heroic, and so on. Yet for the training of our children, Srila Prabhupada also emphasized another quality: independence.

Brahmanas, *ksatriyas*, and *vaisyas* (farmers and merchants) can create their own vocations. Whether working directly in the service of Krsna or working to maintain their families, they don't need to beg from others, and they don't need much supervision. Such higher-class persons, willingly obedient to the spiritual master, are self-disciplined and therefore self-reliant. When we understand this kind of independence, we remove the problem of finding a vocational "place" for our children. They don't need to beg work from anyone, in or out of ISKCON. For the self-disciplined, independent person, is there not unlimited work, unlimited service?

Make a list with your child of ways to spread Krsna consciousness. Surely he or she will have the ability and the inclination to perform some of them. Many will also provide income. Your child can choose a service and begin to prepare for it.

Here are some ideas:

1. Open a *prasadam* restaurant.
2. Open a health-food store and sell *prasadam* and Krsna conscious books.

3. Open a shop for books and devotional paraphernalia.
4. Publish devotional books.
5. Sell Krsna conscious books retail or wholesale.
6. Farm organically with oxen and sell produce.
7. Cook and sell baked goods to stores.
8. Teach courses that include a Krsna conscious perspective.
9. Produce and sell Krsna conscious music.
10. Sell Krsna conscious art.
11. Write educational computer software for Krsna conscious schools.
12. Sell items or services useful to both devotees and nondevotees (such as groceries, cars, office supplies, tools, computers, printing, layout, electrical work, health care).
13. Develop a Krsna conscious theater company of a professional standard.
14. Start your own ISKCON center for spreading Krsna consciousness.

Here are some suggestions for fostering a higher-class mentality in your children, a mentality in which they'll find positive ways to function independently.

Don't think in terms of getting your son or daughter a good job and tying them to mundane schooling for that purpose. Let your child know that striving for "job security" by waiting upon others is less important than becoming Krsna conscious and teaching Krsna consciousness.

Put emphasis on practical education. From age eleven to age fourteen, let your children spend lots of time with adults who can train them in practical work.

Most adolescents benefit from friendships with their peers. But learning practical service from adults and making spiritual friendship with them may provide a deeper relationship that is more valuable for bringing out good character.

Give the child some social, economic, and familial responsibility, at least by age twelve. For example, a fifteen-year-old can regularly volunteer some time at the local temple for a Krsna conscious project such as Food for Life. Even a twelve-year-old can do valuable service or earn money that will mean something for a family or a project. And as children mature, they can take on chores that demand more competence.

Give your children as much responsibility as they can handle. But for children under sixteen, be strict in giving strong direction in moral and spiritual decisions. Srila Prabhupada taught that children under sixteen should be dealt with so firmly that they won't even consider disobeying. Especially, it's up to you to set guide-lines on such matters as what they read, what they watch on TV, how they treat intoxicants, and how they behave toward members of the opposite sex. We don't tell a fourteen-year-old, "Now I've informed you about marijuana, but it's your choice." We simply forbid it.

If a child of sixteen or older still depends on you for money, treat him the same way you would a friend in that circumstance—and expect the same compliance with rules.

See adolescents as useful members of society and give them opportunities to feel useful.

Train children from as young as possible to use intelligence in Krsna's service.

Reward them for doing things voluntarily. Encourage vision and plans, even if undeveloped and immature.

Urmila Devi Dasi was initiated in 1973 and has been involved in ISKCON education since 1983. She, her husband, and their three children live at the ISKCON community in Hillsborough, North Carolina, where she runs a growing school for boys and girls aged 5-18. She is the major author and compiler of Vaikuntha Children, a gurukula classroom guidebook.

Teens and Celibacy

By *Urmila Devi Dasi*

CELIBACY IS SUCH an important part of Vedic education that the Sanskrit word for student is *brahmacari* ("celibate"). The pressure to give up celibacy begins, of course, in adolescence, the most dangerous age and often the turning point of one's life. Young adults need guidance before and during the teenage years to recognize and follow the right path.

Celibacy trains adolescents for self-restraint, whether they stay single or get married. It develops their inner strength, self-control, and good character. It also fosters good health and a fine memory.

Without celibacy we can never realize that we are spirit soul, distinct from the body. Sex reinforces the illusion that we are these bodies. Sexual attraction and its extensions in family and society are the main knots that bind us to material identification. Vedic education aims to free the child from these knots so the adolescent can act on the spiritual plane.

Children, of course, have no knowledge of sex. How do we train them to value celibacy before they reach puberty? By association and environment.

Modern educators know well how children's early impressions influence their later moral behavior. And these educators are passing on their decadent moral values to our children. For example, the New York City public school board recently introduced textbooks in the first grade that show families with two "mommies" or two "daddies," to get children used to homosexuality.

And schools aren't the only place kids learn to think well of illicit sex. Role models such as those on television, on radio, and in politics keep reinforcing the message. Parents add to the negative influence by using contraceptives or cheating on their marriage vows.

The result, of course, is that children enter adolescence with attitudes that lead them away from self-realization, or even civilized life. The illicit sex that results from years of indoctrination leads to chaos. Yet the very educators and politicians who promote illicit sex to children talk on about fatherless families and unwanted kids who turn to crime and drugs.

To be trained in celibacy, our young students should live with people who take pleasure in Krsna consciousness. Our first task is to shield our children from materialistic influences and surround them with positive, transcendental life. That's the only way to get them ready to face their transition into adulthood.

But childhood training isn't enough. Prabhupada told us we must carefully guide our children during their teens. Then surely they will come out first-class Krsna conscious devotees. We should be like a commanding officer who not only trains his soldiers but also serves with them on the battlefield.

Traditionally, a spiritually guided society helped young people with good association, vocational training, and marriage. Our teenagers need to train and study with Krsna conscious friends and

teachers. Otherwise, Prabhupada once said, if from twelve to fifteen years of age they go to an ordinary school, by bad company they become rotten. It is sad to see this happen to a child who had strong childhood training and could have become a first-class human being.

Despite the best training and the best company, most teenagers want to associate with the opposite sex. Therefore, Vedic culture prescribes early marriage, on religious principles. That kind of marriage makes the mind peaceful and receptive to spiritual instruction.

Parents must help their sons and daughters find suitable marriage partners, except for children who are going to stay happy in lifelong celibacy. Parents should understand that adolescents have only three choices in sexual morality: celibacy, marriage, or immorality. Because of the danger in a society where boys and girls mix freely, marriage should be encouraged.

We sometimes mistakenly think that an "arranged" marriage means that the parents force a twelve-year-old girl to marry a thirty-year-old man—and they meet for the first time at the wedding. Prabhupada gives us a different picture. He tells us of a gradual process, usually spanning several years. The parents look for a suitable partner for their child, taking into account that the boy and girl should be equal in character, qualities, social position, and renunciation.

The parents judge the match through their own observations, by asking others,

and through astrology. The wishes of the boy and girl are also important. Once the families and the boy and girl agree, a period of occasional, supervised association begins. It's as if the parents introduce their child to a suitable mate and then chaperone formal "dates" to prepare the children for marriage. When the children are old enough to marry, the girl may still spend long regular visits at her parents' home so she may gradually get used to being a wife. An extended family makes this easier by helping the new couple in their duties and relationship.

This time-tested process can be easily followed today. The girl engaged to a suitable boy doesn't have to advertise herself to find a man. And the boy knows he can't marry until he becomes responsible. He is therefore motivated to mature into a conscientious man of good character.

Built on the early training in renunciation, their marriage will be dedicated to Krsna, fulfilling our hope for their future.

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Chapter 8

Influence Outside the Classroom

Drops of Nectar

The vow of *brahmācarya* 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. *Brahmācarya* 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 *brahmacārīs*. Without such practice, no one can make advancement in any *yoga*, whether it be *dhyāna*, *jñāna* or *bhakti*.

(*Bhagavad-gītā 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 Kṛṣṇa 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 realising Kṛṣṇa, one cannot make his life perfect. (*Śrīmad-Bhāgavatam*, 4.31.1, purport)

You have a natural inclination as a teacher of small children, and I think that you should utilise it to instruct the young children of Hamburg in Kṛṣṇa consciousness. Children especially are inclined to appreciate Kṛṣṇa's pastimes, so begin by reading to them from Kṛṣṇa book. They are not yet covered by false prestige and will very quickly take to tapasya as if it were amusing like a game!

Just see the young *brahmacārīs* 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 Himāvatī, November 11, 1971)

Prabhupāda: 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 Kṛṣṇa: No, I know many women who are very good cooks, I have tasted...

Prabhupāda: 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 Kṛṣṇa, back to home, back to Godhead". That is parent's duty. Otherwise they 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 Thākura was *grhastha*, he produced Bhaktisiddhānta 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 Bhaktisiddhānta Sarasvatī. My Guru Mahārāja used to say that "if I can produce Kṛṣṇabhakta 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, sex-mongers 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 theatre 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 *hamsā*. He is not a crow, that he'll go such places. Why? What is there? So *hamsā*, here it is said, *tad vāyasam tīrtham uśanti mānasāḥ*. They reject, reject. *Uśanti mānasāḥ na yatra hamsā niramanty usik kṣayāḥ*. 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. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, June 6, 1969)

Similarly, if a *brahmācarī* 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. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, 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: (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, November 26, 1974)

Prabhupāda: In India these things are entering: dog, television. And cigarette, wine, has already entered.

Bahulasva: This is the degradation. (break)

Prabhupāda: Ah, yes.

Bahulasva: So much sex, everything you watch.

Prabhupāda: And not only that, horrible scene.

Bahulasva: Yes.

Prabhupāda: Killing and like that.

Dharmadyaksa: They sit hypnotised. They say we are becoming hypnotised by chanting, but actually they are hypnotised by this TV set.

Prabhupāda: No, no, that I have already explained. We must be hypnotised. If we do not become hypnotised by Kṛṣṇa, then we must be hypnotised 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 *kīrtana* and spiritual instructions from scriptures, can save the common man from the hellish cinema attractions and rubbish sex-songs broadcast everywhere by radios. (*Śrīmad-Bhāgavatam*, 2.3.22, purport)

Prabhupāda: 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, Vṛndavana, 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-parā* 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. (*Śrīmad-Bhāgavatam*, 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?

Prabhupāda: That is not very difficult to understand. Just like you dress in a certain way, I dress in certain way. So we have got this dressing system in our Kṛṣṇa consciousness movement, and this is taken from Vedic literature. A *brahmācārī* 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 *brahmācārīs*, 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 *brahmācārī* 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?"

Prabhupāda: So description of *brahmācārī* 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 *brahmacārīs* used to go to *guru-gr̥ha*. In those days the *guru-gr̥ha* was not palatial building. Now if you haven't got palatial building nobody will come. The different stage. But actually *brahmacārī*, the guru also, they were living in the forest, and *brahmācārī* used to go that *guru-gr̥ha*. 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....

Jaṭā. *Jaṭā* means the bunch of hair. Means you should not take care of the hair. Then automatically it will become *jaṭā*. If you apply very nice coconut oil and with comb you dress very nicely, then there will be no *jaṭā*. The *jaṭā* 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.

A *brahmacārī*, either he is clean-shaved or he keeps his hair without any taking care. That is two processes. *Jaṭā kamaṇḍulūn*. 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 beauty still, he thinks, "I have become very beautiful by keeping hair". So this should be avoided. In this age, of course, this *jaṭā* is not possible. If you keep *jaṭā*, 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. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, April 15, 1976)

Interviewer: Now, one more thing, you have some paint or colour down your forehead and your nose and on all your followers who are here in the studio.

Prabhupāda: Yes. These marks are a temple of Kṛṣṇa. 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 *śikha* and *tilaka* must be very prominent. Coat, pants, necktie, and everything, *brahmacārīs* and *gṛhasthas*, they can put on, because you are not *sannyāsīs*. In the temple, you can dress as *brahmacārī*, 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 *śikha* and there is no compromise for this purpose. (Letter to Brahmānanda, 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 *siti*.. What is called in English, *siti*? 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 . (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, May 9, 1973)

Guest: Is the exterior clothing important?

Prabhupāda: Ah?

Guest: Is the exterior identification important?

Prabhupāda: 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 *sannyāsī*, saffron cloth, one will respect that "Here is a *sannyāsī*". But if he is a thief in a dress of a *sannyāsī*, that is dangerous. (Questions and Answers, Hawaii, January 17, 1974)

Tamala Kṛṣṇa: 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.

Prabhupāda: 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, Māyāpura, 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. *Kumārī*, 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, (*Śrīmad-Bhāgavatam*, 4.21.4, purport)

So you leaders see that the Kṛṣṇa 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 Mādhavānanda, 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. *dāl*, *capātī*, 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 Jagadīśa, 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 *dāl*, *capātī*, 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 Satsvarūpa, October 9, 1971)

Prabhupāda: He used to collect all these things for guru's cooking. Kṛṣṇa went to collect with Sudāma 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 Sāndīpani Muni, other students, came and rescued them.

Pusta Kṛṣṇa: Now we have to collect to pay the electricity bill.

Prabhupāda: These things are wasted. It can be utilised. 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 utilised, the nature's gift is utilised, and there is no expenditure. (Morning Walk, Johannesburg, October 21, 1975)

Prabhupāda: 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, Māyāpura, March 12, 1976)

Teach the small children to play Kṛṣṇa games: one child is a cow, another is cowherd boy, they go to the forest, there are demons there, Kṛṣṇa kills the demons, like that; in this way, let the children play Kṛṣṇa games, then attend āratī, then learn some ABC, then play some more, have *kīrtana*, little ABC, and by keeping them always diversified they shall not lose interest and will keep their attention always focused around Kṛṣṇa. (Letter to Girirāja, July 30, 1972)

Children: Haribol!

Prabhupāda: (laughs) Kṛṣṇa Balarāma used to practice race with the birds.

Hari-sauri: Now our boys are racing with the cows.

Prabhupāda: This is childish game. This nature is there in Kṛṣṇa. (Visit, New Vṛindaban, June 26, 1976)

Determining Standards

Kṛṣṇa 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 behaviour of the most fallen person in the devotee community. In other words, the children will quickly accept whatever is the most deviant behaviour and life style that is acceptable for "devotee" adults. The sad truth is that almost 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.

* *from Administration of the Christian School, Chapter 7*

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 *Vaiṣṇavas*. 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 *āśrama gurukula*. 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 co-operative, 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, realising 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 *Vaiṣṇavas* 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 fall-down 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 Śrīla Prabhupāda 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 *śāstra* stresses the importance of hearing from devotees, and criticises 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 Prabhupāda's books from age six on.

Our experience is that, if only adult-level Kṛṣṇa conscious books are available, our children will generally not read very much. Most devotees live in a greater society that is full of 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 Śrīla Prabhupāda'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 Prabhupāda'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 fall-down 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 Śrīla Prabhupāda'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 "how-to" books should not hamper our practice of *sādhana-bhakti* or our reading of Prabhupāda's books.

We also need to consider books "about Kṛṣṇa" that have been written or translated by persons outside of a bona-fide *sampradāya*. These wolves in sheep's clothing should be avoided whenever possible. This includes many comic books.

Most śāstric references to the evils of mundane literature refer to romance and sex life. All stories that have any inclusion of man-woman 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 Kṛṣṇa 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 behaviour. 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 Śrīla

Prabhupāda'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 based on Kṛṣṇa consciousness or at least, Kṛṣṇa's codes of ethics and behaviour.

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 *Śrīla Prabhupāda Nectar*, *Lessons from the Road*, and *Nimāi* all by Satsvarūpa Mahārāja.

Students can read the stories in Śrīla Prabhupāda'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 behaviour, 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 Prabhupāda's books in later life. They continue to need practical examples of proper behaviour 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 Śrīla Prabhupāda's books. They should not be forced to read the purports.

An ever-increasing number of adult-level books within ISKCON are 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
Title _____ Title of the work.

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 Prabhupāda's books is desirable. Any bona fide *Vaiṣṇava* 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 Rādhārāṇī) to computer programming. Any books for the oldest students that require classroom discussion should not be openly available.

Reviewing Non-Vaiṣṇava Books

It is easy to say, "Use moral and uplifting books". How do we judge? To assist us, Sri Rāma Dāsa 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.

Author	Author of the work.
Edition Reviewed	Publisher and date of publication. Abridged or unabridged? Special children's or student edition? Illustrated? Glossary? Any other special qualities?
Type of Material	Book? Magazine? Prose? Poetry? Fiction or non-fiction? Reference? Picture book? Biography? Novel? Historical novel? Short story? Etc.
Reviewer	Your name.
Summary of Plot	Give a brief description of what the work is about. What would make a person want to read this work?
Reading Level	What level of education would a student have to have in order to tackle this work?
Interest Level	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?
Writing Quality	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?
Vocab Quality	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?
Theme	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 Kṛṣṇa conscious understanding.
Hero's Qualities	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 behaviour, respect for God and his representatives, respect for bona fide authority, desire for some form of self-realisation or spiritual improvement, etc.
Morality	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.
Good/Evil	<p>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.</p> <p>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 <i>karma</i>.</p>
Logic of Karma	Very few authors have knowledge of the laws of <i>karma</i> . 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 favourable light, or are they treated as naive sentimentalists? Is respect shown for the process of self-realisation?
Varnaśrama	<p>There are several treatments of social structure which are favourable to understanding the value of <i>varnaśrama</i>: 1) The remnants of <i>varṇāśrama</i> 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.</p> <p>View #2 is seldom explicitly stated, but an observant devotee can see how people unnecessarily suffer because of lack of <i>varṇāśrama</i>. <i>Varṇāśrama</i> reduces competition in society and instils social responsibility in individuals. Without it, there is always social chaos and oppression.</p> <p>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.</p>
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 unfavourable 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	<p>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 recognise it when we encounter blatant examples.</p> <p>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.</p>
Meat Eating	<p>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.</p> <p>It will be hard to find books that don't portray meat-eating in this way, but some books are noticeably worse than others.</p>
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 thinkers?
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 Devotee	After reading the book, does one still feel glad to be a devotee of Kṛṣṇa? Or does the reader 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 Kṛṣṇa 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 Kṛṣṇa 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?

Recommendation:

How would you recommend this book to be best utilised?

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	<i>Les Miserables</i>
Author	Hugo, Victor
Edition Reviewed	Washington Square Press, Abridged Edition
Type of Material	Novel
Reviewer	Śrī Rāma Dāsa
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	<p>Much of the writing is brilliant, with observations and details which the reader identifies with and which inspire a sense of realisation 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.</p> <p>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.</p>
Vocab Quality	The vocabulary is not easy.
Theme	<p>There are two main themes:</p> <p>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.</p> <p>Society's struggle of progressive advancement. Society must and will be changed for the better through social action.</p>
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.
Morality	The morality of the favourable 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 <i>many</i> "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.
Varṇāśrama	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 realisation 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	Meat eating is portrayed as normal, but not prominently or as absolutely necessary.
Intoxication	Not portrayed particularly favourably
Gambling	Not portrayed
Illicit Sex	The sad results of illicit sex are clearly portrayed.
Romance & Marriage	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.
Other Problems	None
Devotional Service	Whilst 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 enamoured by the possibility of perfecting material existence.
Proud to be Devotee	The book may lead one to believe that being a "good" person is the most important goal of 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.
Possible Value	It is interesting literature and one could derive many realisations about material life but the benefit is probably outweighed by the misconceptions that one could walk away with.
Free Reading?	Yes
Guided Reading?	Yes
Recommendation	For whatever benefits one could get out of this book, there are other books which could give those benefits in a better manner.

Title	<i>Pilgrim's Progress</i>
Author	Bunyan, John (Adaptation by Oliver Hunkin)
Edition Reviewed	Dangerous Journey. An adaption for children. Marshall Morgan & Scott, UK 1985. Full colour illustrations.
Type of Material	Book. Allegorical novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	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.
Reading Level	Probably readable by anyone over ten, but comprehension of the theme may be limited for those under 16.
Interest Level	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.
Writing Quality	This edition is quite readable and the style suits its purpose.
Vocab Quality	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.
Theme	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.
Hero's Qualities	The hero (Christian) is a sincere seeker of transcendental life, and will be easy for any devotee to identify with.
Morality	The concept of morality is transcendental, with mundane morality condemned. There is some emphasis on Christian good works.
Good/Evil	The concept of good and evil is black and white - perhaps a bit too self-righteous.
Logic of Karma	This being a thoroughly Christian work, the concept of <i>karma</i> is wholly absent and the author steers clear of any area where the Christian philosophy is lacking.
Wisdom/Self-realize	Knowledge and spiritual wisdom are totally respected.
Varṇāśrama	Social structures are not dealt with.
View of God	Puritan (see sections "Possible Value" and "Major Flaws.")
View of Religion	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.
Secular Humanism	None. Just the opposite.
Meat Eating	Mentioned only in passing.
Intoxication	Intoxication "Spirits" mentioned in passing.
Gambling	Condemned

Illicit Sex	Condemned
Romance Marriage Other Problems	& Marriage is presented as a means to a holy life. See "Major Flaws."
Devotional Service	This will encourage one in the practice of devotional service.
Proud to be Devotee	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 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	<p>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:</p> <ol style="list-style-type: none"> 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 fail 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 <i>dikṣa</i> 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 Kṛṣṇa 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 <i>karma</i> and transmigration of the soul.
Possible Value	<p>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:</p> <ol style="list-style-type: none"> 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) 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.
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	<i>The Secret Garden</i>
Author	Burnett, Frances Hodgson
Edition Reviewed	Dell Yearling Classics, Dell Publishing Co. ; Livingston, NJ.; 1986
Type of Material	Children's novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	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.
Reading Level	10 yrs. to adult
Interest Level	Charming story. Anyone who is a little sentimental will enjoy it.
Writing Quality	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.

Vocab Quality	Some characters speak "Yorkshire" dialect and there are a few unfamiliar Indian words, but a reasonably intelligent reader should have no problem.
Theme	The theme is about personal transformation and how we bring on our own misery by bad behaviour 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.
Hero's Qualities	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.
Morality	As a Victorian morality tale, one of the goals of the book is to inspire moral and selfless behaviour .
Good/Evil	Good and evil are clearly drawn, according to the Christian conception. One is encouraged to rise from the mode of ignorance to passion.
Logic of Karma	Nothing to contradict the law of <i>karma</i> , 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.
Wisdom/Self-realize	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.
Varnaśrama	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.
View of God	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.
View of Religion	Religion is touched on in only a peripheral way, and one feels its absence.
Secular Humanism	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 endeavour that higher power can be tapped and utilised.
Meat Eating	Portrayed as normal activity.
Intoxication	The only incident is where young Mary accidentally drinks a glass of wine and is knocked out of commission for a few days.
Gambling	None
Illicit Sex	None
Romance Marriage	& None, but one can foresee that the intimacy that develops between Mary and her cousin Marriage 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.
Other Problems	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 grovelling, 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.

Devotional Service	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 endeavour.
Proud to be Devotee	See "Other Problems," above.
Major Flaws	The major problems have been described above.
Possible Value	Children might learn about some of the unhappiness which is caused by gross selfishness, and how it can be recognised in one's own character and overcome.
Free Reading?	If it were going to be read, it is the type of book which a child would read on his own.
Guided Reading?	Practically nothing which lends itself to in-depth study.
Recommendation	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 <i>A Little Princess</i> , which is much less troublesome
Title	<i>A Little Princess</i>
Author	Burnett, Frances Hodgson
Edition Reviewed	Bantam Classic; Bantam Books, 1987
Type of Material	Children's novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	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.
Reading Level	10 yrs. to adult
Interest Level	Very engaging story for anyone with a sentimental streak.
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 Quality	No problem, except for a few unfamiliar Indian words.
Theme	<ol style="list-style-type: none">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 behaviour . 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	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 <i>karma</i> 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 realisations.
Varṇāśrama	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.
View of God	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.
View of Religion	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, <i>The Secret Garden</i> (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 endeavour 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.
Meat Eating	Portrayed as normal.
Intoxication	None
Gambling	None
Illicit Sex	None
Romance & Marriage	None, though the portrayal of love between father and daughter has a romantic intensity that Marriage would have been romantic had the characters been appropriate.
Other Problems	India is mentioned as an unhealthy place for children
Devotional Service	As with any work of this kind, which avoids reference to God, a child might wonder about the relevance of spiritual activity.
Proud to be Devotee	Neutral
Major Flaws	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.

Possible Value	There are many practical lessons on how sense and mind control are both relevant and desirable. Children can learn positives modes of behaviour for dealing with other children and also envious adults. A child who could learn to keep secure by thinking of Kṛṣṇa, the way that Sara thinks of her imaginary worlds, would have a valuable lesson.
Free Reading?	Would be nice if the teacher or parent was prepared to discuss the above considerations.
Guided Reading?	Not really the kind of book one would study in a class.
Recommendation	Probably one of the better books of this kind.
Title	<i>Little Lord Fauntleroy</i>
Author	Burnett, Frances Hodgson
Edition Reviewed	Bantam Classic, Bantam Books, 1987
Type of Material	Children's novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	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.
Reading Level	10 years to adult.
Interest Level	Best for hard-core sentimentalists
Writing Quality	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.
Vocab Quality	No problem, except for a bit of dialect here and there.
Theme	Theme "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.
Hero's Qualities	Both Cedric and his mother are perfect creatures with no faults.
Morality	Clear-cut morality.
Good/Evil	No problem
Logic of Karma	Nothing contradictory
Wisdom/Self-realize	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.
Varṇāśrama	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.
View of God	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.

View of Religion	The church parson is a pious Christian whose main concern is the material well-being of his parishioners.
Secular Humanism	A pious variety, emphasising that man can make a better world by kind behaviour .
Meat Eating	Portrayed as normal.
Intoxication	Not portrayed as desirable.
Gambling	Not portrayed as desirable
Illicit Sex	Not portrayed as desirable
Romance Marriage	& 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.
Other Problems	None really.
Devotional Service	Like so many books that make no real reference to God, a child might wonder about the relevance of devotional service.
Proud to be Devotee	Neutral
Major Flaws	Kindness is its own end and reward.
Possible Value	Shows the happiness that is created by kindness and good behaviour .
Free Reading?	Yes.
Guided Reading?	Not really the kind of book one would study in class.
Recommendation	Not a great book, but probably harmless and enjoyable for many children.

Title	<i>Lost Horizon</i>
Author	Hilton, John
Edition Reviewed	Pocket Book edition; Simon & Schuster, New York, 1970
Type of Material	Novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	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
Reading Level	13 to adult.
Interest Level	Good. Nice engaging novel.
Writing Quality	Pretty good.

Vocab Quality	Some geographical names, foreign words and names of historical persons should be looked up in the dictionary.
Theme	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."
Hero's Qualities	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.
Morality	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 behaviour .
Good/Evil	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.
Logic of Karma	<i>Karma</i> is not dealt with specifically, though its action could certainly be implied.
Wisdom/Self-realize	The attainment of wisdom is the major theme of this novel. The lamas are engaged in a kind of self-realisation, that is however, limited to an impersonal understanding in the mode of goodness.
Varnaśrama	The case for having a brāhminical class of men is strongly made in the novel. However, a devotee may note with interest how the whole future of Shangri-la is jeopardised by the lack of understanding that not everyone can be elevated to the mode of goodness in this lifetime
View of God	There is worship, religion and self-realisation, but no meaningful reference to God, except from the missionary woman, whose view is not to be taken as a serious alternative. One can safely assume that the author's conception is impersonal.
View of Religion	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.
Secular Humanism	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.
Meat Eating	Not emphasized
Intoxication	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-realisation is mentioned.
Gambling Illicit Sex	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. -
Romance & Marriage	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.
Other Problems	None.
Devotional Service	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.
Proud to be Devotee	A devotee will feel empathy with the lamas who are attempting some form of self-realisation, but he may also understand how much better his position is, in that he doesn't have to speculate.
Major Flaws	Major problems are the "moderation" philosophy, the view of religion, and the sense of impersonalism.

Possible Value	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.
Free Reading?	It may be marginally alright if you have a liberal attitude about children's reading matter.
Guided Reading?	Quite appropriate and interesting for classroom study.
Recommendation	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
Title	<i>The Princess and The Goblin</i>
Author	George MacDonald
Edition Reviewed	Published by Marshall Morgan and Scott Publications, a subsidiary of Zondervan Corporation. This edition illustrated by Alan Parry and abridged by Oliver Hunkin.
Type of Material	Children's fantasy
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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.
Reading Level	Elementary
Interest Level	Children who like adventure and magic
Writing Quality	Good
Vocab Quality	Some unfamiliar British terms
Theme	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.
Hero's Qualities	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 <i>many</i> 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.
Morality	Everyone in this story is either all-good or all-bad, although many characters need to make further spiritual advancement.
Good/Evil	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.
Logic of Karma	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.
Wisdom/Self-realize	The grandmother is portrayed as having vast wisdom and knowledge of material and spiritual

things. Her spiritual knowledge, however, is never revealed.

Varnāśrama	Caste by birth is portrayed as foolish. The miner is declared to be an actual prince due to his qualities.
View of God	Not mentioned
View of Religion	Not mentioned
Secular Humanism	Although the characters achieve much through their own endeavour, ultimately they are dependent on the grandmother's supernatural help.
Meat Eating	The grandmother lives on pigeon's eggs. Very other little reference to meat-eating.
Intoxication	The king keeps wine but no good characters drink. Portrayed as a deluding force.
Gambling	Not mentioned
Illicit Sex	Not mentioned
Romance Marriage	& This is probably the main problem. From the beginning, Irene, who is eight, promises the Marriage twelve-year-old Curdle 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.
Other Problems	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.
Devotional Service	After reading this, one wants to find a powerful, self-realized soul and serve him.
Proud to be Devotee	It may seem irrelevant to serve Kṛṣṇa when we can take help from lesser beings. On the other hand, we may feel inspired to depend on Kṛṣṇa for guidance in our times of difficulty. Reading this certainly makes one feel proud to have superior knowledge.
Major Flaws	Spiritual personalities offer material benedictions and help, rather than philosophy or guidance.
Possible Value	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.
Free Reading?	Possibly
Guided Reading?	This has limited value in a classroom setting.
Recommendation	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.
Title	<i>The Kingdom of Wundle</i>
Author	Robert Siegel
Edition Reviewed	Crossway Books, 1982, illustrated by Marilyn Theurer
Type of Material	Allegory-fantasy
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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.

Reading Level	Upper elementary
Interest Level	This is of interest to those who like deep philosophical allegory. Others might like it as a fantasy adventure.
Writing Quality	Excellent
Vocab Quality	No problem
Theme	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.
Hero's Qualities	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 sceptical of the general ignorance of her country. She is adventurous and courageous.
Morality	There is little mundane moral instruction. The heroes follow authority and act selflessly.
Good/Evil	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, <i>which</i> purifies them. Good triumphs through the efforts of the heroes and divine intervention.
Logic of Karma	Ignorance and knowledge are dependent on one's desire. There is no further explanation for enjoyment and suffering.
Wisdom/Self-realize	To gain knowledge is the theme. However, the concept of knowledge is rather vague.
Varnaśrama	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.
View of God	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.
View of Religion	Not mentioned.
Secular Humanism	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.
Meat Eating	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.
Intoxication	Not mentioned.
Gambling	Not mentioned.
Illicit Sex	Not mentioned.
Romance Marriage	& 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.
Other Problems	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 endeavour. 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 <u>gazing</u> 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.
Devotional Service	After reading this, one feels inspired to do his duty and rise above ignorance.
Proud to be Devotee	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.
Major Flaws	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.
Possible Value	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.
Free Reading?	No, it is unlikely that a child will understand this story on his own, and may get some wrong impressions.
Guided Reading?	This might be useful after fourth grade.
Recommendation	This could be used in conjunction with a study of Bhāgavatam allegories, in studying religion and philosophy, or in a reading class as an example of symbolic allegorical writing.
Title	<i>Tales of the Kingdom</i> and <i>Tales of the Resistance</i>
Author	David and Karen Mains
Edition Reviewed	Published by Chariot Books, 1983 and 1986. Illustrated by Jack Stockman.
Type of Material	Fable/allegory/fantasy/adventure
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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 <i>Resistance</i> , Hero returns to Enchanted City to help restore the king's rule. He is helped by the others, as well as the king.
Reading Level	Upper elementary/junior high
Interest Level	Most children will easily identify with Hero and Amanda.
Writing Quality	The characters and situations, while sometimes fantastic, are true to human nature. The work is absorbing.
Vocab Quality	No problem
Theme	Each chapter has a separate moral or theme. <i>The Kingdom</i> deals with problems and realizations common to neophyte devotees. <i>The Resistance</i> deals with the problems of a preacher in a hostile environment. An example of morals presented (From <i>The Kingdom</i>): 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's Qualities	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 labour and the all-good "king" (guru) and the authorities under him who are full of mercy and knowledge.
Morality	There are many good lessons in compassion and mercy. The value of helping others on the spiritual path is emphasized.
Good/Evil	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.
Logic of Karma	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.
Wisdom/Self-realize	There is definite respect for gaining genuine knowledge through following a process, working in a spiritual association, following a guru, and gaining realisation.
Varṇāśrama	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.
View of God	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.
View of Religion	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.
Secular Humanism	Characters become good by both their own endeavour and realisations and the grace of their guru
Meat Eating	Mentioned once or twice as normal
Intoxication	Not mentioned
Gambling	Not mentioned
Illicit Sex	Not mentioned
Romance Marriage	& This is a problem in the <i>Resistance</i> , 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.
Other Problems	In the <i>Resistance</i> , 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 mars the general message and is unsuitable.
Devotional Service	These books definitely inspire one to be more serious and vigilant in his devotional service.
Proud to be Devotee	would feel that they are right whereas the rest of society is foolishly suffering in ignorance.
Major Flaws	These books never define God or spiritual life. The descriptions, although relevant to devotees,

are only superficial without in-depth philosophy.

Possible Value	<i>The Kingdom</i> is a nice book of "fables for a spiritual seeker," as it is non-sectarian.
Free Reading?	<i>Tales of the Kingdom</i> , only.
Guided Reading?	Both books have possible value in reading class.
Recommendation	<i>Tales of the Kingdom</i> 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. <i>Tales of the Resistance</i> has too many sectarian and romantic references to be useful, unless some chapters were edited and some removed. However, this might create a cliff-hanger.
Title	<i>Animal Farm</i>
Author	George Orwell
Edition Reviewed	1946 by Harcourt, Brace Jovanovich, Signet Classic paperback
Type of Material	Political satire
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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.
Reading Level	Junior high
Interest Level	High school
Writing Quality	Excellent
Vocab Quality	Some "English" terms
Theme	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.
Hero's Qualities	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	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.
Good/Evil	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.
Logic of Karma	Everything appears to be unfair.
Wisdom/Self-realize	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.
Varṇāśrama	Classes are portrayed as inevitable yet exploitive. There is a hint that all classes can cooperate under a good leader.
View of God	Not mentioned
View of Religion	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.
Secular Humanism	We could conclude either that all endeavour for betterment is useless or that man can only better himself through his own effort. Following authority is condemned.
Meat Eating	Condemned
Intoxication	Condemned
Gambling	Condemned
Illicit Sex	Not relevant
Romance & Marriage	Molly's interest in romance is seen as a source of bondage
Other Problems	This book is very depressing.
Devotional Service	One might feel foolish to be looking for a spiritual solution to life's problems.
Proud to be Devotee	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.
Major Flaws	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.
Possible Value	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.
Free Reading?	For adolescent students.
Guided Reading?	This could be used in a high school course on literature, government, or history.
Recommendation	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.
Title	<i>The Forbidden Door</i>
Author	Jeanne K. Norweb
Edition Reviewed	Published by Cook and Lang, 1985, paperback
Type of Material	Adventure/science fiction/moral story
Reviewer	Ūrmilā devī dāsī

Summary of Plot	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.
Reading Level	Upper elementary.
Interest Level	Children interested in adventure and chivalry.
Writing Quality	Excellent.
Vocab Quality	No problem.
Theme	If we live in the mode of goodness we'll have a happy life and return "home" after death.
Hero's Qualities	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.
Morality	The whole purpose of this book is to teach morality.
Good/Evil	The good obtain true happiness, while the evil characters suffer internally.
Logic of Karma	Suffering for a good cause (martyrdom) is seen as a source of happiness. No explanation for enjoyment or suffering in general.
Wisdom/Self-realize	The Masters of Wisdom, the gurus, are esteemed as a source of wisdom.
Varṇāśrama	Definite class system by birth, with all classes happy and satisfied. Demonic and pious entities also determined by birth. There is clear indication, however, that rare individuals can change their position.
View of God	Mentioned as "Great One" and a "who" not a "what". No further description.
View of Religion	Every good dragon takes some kind of initiation where he promises CO follow the laws of the Great One. This is considered essential. No other mention of organized religion.
Secular Humanism	Generally characters make progress through their own efforts to improve, good association, and some divine guidance.
Meat Eating Intoxication	Fish eating mentioned once as normal. It is not clear whether or not the dragons' drink is an intoxicant. Probably not. .
Gambling	Not mentioned.
Illicit Sex	It is mentioned that the evil dragons do not restrict themselves to monogamy.
Romance Marriage	& 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.
Other Problems	None
Devotional Service	This book certainly inspires the reader to be devoted and helpful.
Proud to be Devotee	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 Kṛṣṇa consciousness.
Major Flaws	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.

Possible Value	There is a definite message that <i>any</i> 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.
Free Reading?	Yes, perhaps editing the one reference to fish eating by the children. Dragons eating fish seems acceptable.
Guided Reading?	Possibly
Recommendation	This is a nice addition to a children's library of moral fiction.
Title	<i>Alpha-Centauri</i>
Author	Robert Siegel
Edition Reviewed	Crossway Books, paperback, 1982, illustrated by Kurt Mitchell
Type of Material Reviewer	Fantasy/science fiction/moral and religious story Ūrmilā devī dāsī
Summary of Plot	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 <i>many</i> lessons and then returns to her own time.
Reading Level	Upper elementary
Interest Level	Anyone who likes adventure.
Writing Quality	Very good – too much description
Vocab Quality	No problem
Theme	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.
Hero's Qualities	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.
Morality	One of the main purposes of this book is to teach morality and proper behaviour .
Good/Evil	Both are portrayed graphically, with suitable consequences
Logic of Karma	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.
Wisdom/Self-realize	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.

Varṇāśrama	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.
View of God	God is referred to as the Shaper. He directs everything and all power comes from Him. There is no further information.
View of Religion	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.
Secular Humanism	Characters achieve their ideals through obedience to saintly persons, faith in God, and divine intervention.
Meat Eating	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.
Intoxication	Engaged in by evil characters.
Gambling	Not mentioned.
Illicit Sex	Not mentioned.
Romance & Marriage	No problem
Other Problems	None
Devotional Service	This is certainly inspiring
Proud to be Devotee	Definitely
Major Flaws	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.
Possible Value	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).
Free Reading?	Possibly. You might want to edit out the meat-eating
Guided Reading?	Possibly.
Recommendation	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.
Title	<i>The Hobbit</i>
Author	Tolkien, J.R.R.
Edition Reviewed	Ballantine Books, paperback, revised, 1966
Type of Material	Fantasy/adventure
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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.

Reading Level	Upper elementary.
Interest Level	Anyone who likes adventure.
Writing Quality	Excellent.
Vocab Quality	Challenging.
Theme	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.
Hero's Qualities	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.
Morality	There is an absolute standard of morality, although its source appears to be. "general consensus".
Good/Evil	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.
Logic of Karma	Suffering and enjoyment appear to come from one's actions in this life, and chance.
Wisdom/Self-realize	All wisdom is greatly esteemed. Wisdom is defined as good character and judgment, and knowledge of subtle material laws.
<i>Varṇāśrama</i>	There are strong class structures according to birth, with some minor allowance for individual quality.
View of God	There is no mention or hint of a Supreme Being or Power.
View of Religion	No organized religion or religious ceremonies are even hinted at.
Secular Humanism	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.
Meat Eating	Shown as normal. The meat-eating is a bit explicit and frequent. There are several good characters who are vegetarian.
Intoxication	There is frequent mention of alcohol and tobacco as normal and desirable. The vegetarian characters (who are highly esteemed) abstain from intoxication as well.
Gambling	Not mentioned
Illicit Sex	Not mentioned. It is clear that the main heroes are celibate.
Romance & Marriage Other Problems	Not mentioned None
Devotional Service	This book is neither spiritually inspiring nor depressing.
Proud to be Devotee	Yes
Major Flaws	None

Possible Value	This book is valuable primarily so that the student is exposed to "classic" literature.
Free Reading?	I would not recommend it because of the meat-eating and intoxication.
Guided Reading?	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.
Recommendation	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.
Title	<i>The Lord of the Rings</i> , trilogy
Author	Tolkien, J.R.R.
Edition Reviewed	Ballantine books, paperback, 1982
Type of Material	Fantasy/adventure
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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.
Reading Level	High school
Interest Level	This book is extremely engrossing and absorbing, if the reader likes adventure.
Writing Quality	Superb
Vocab Quality	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 <i>strange</i> people and places which can sometimes be confusing.
Theme	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.
Hero's Qualities	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.
Morality	There is definitely an absolute standard of morality, but its source is never defined.
Good/Evil	Good is rewarded and evil is punished. These results are subtle as well as gross, and Tolkien shows a keen understanding of material nature.
Logic of Karma	Suffering and enjoyment come mostly from choices in this life, although much is unexplained.
Wisdom/Self-realize	Wise, gentle people who are in harmony with the subtle laws of nature are greatly esteemed.
<i>Varṇāśrama</i>	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.
View of God	There is no mention of a Supreme Being or Power, which is the major flaw of this work
View of Religion	There is no mention of organized religion or rituals.
Secular Humanism	Beings are seen as partially in control of their destiny, and partially moved by circumstance and birth.

Meat Eating	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.
Intoxication	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 <i>The Hobbit</i> . (The elves have an invigorating "liquor" which clearly is a tonic rather than intoxicant.)
Gambling	Not mentioned
Illicit Sex	Not mentioned. Many of the major heroes are celibate.
Romance Marriage	& 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.
Other Problems	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.
Devotional Service	This work made me want to read Śrīmad-Bhāgavatam for the real adventures.
Proud to be Devotee	Yes
Major Flaws	There is only one slight hint of God. The characters have to depend on themselves and other fallible beings.
Possible Value	This work is certainly a modern classic and could be studied as part of Western culture. It is certainly morally inspiring.
Free Reading?	Acceptable
Guided Reading?	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.
Recommendation	These books can be put in a library, preferably with editing.
Title	<i>The Hiding Place</i>
Author	Corrie ten Boom with John and Elizabeth Sherrill
Edition Reviewed	Edition Reviewed Spire books, paperback, 1971
Type of Material	Autobiography, history
Reviewer	Ūrmilā devī dāsī
Summary of Plot	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 labour camps where they deepen their religious faith. After the war, the remaining sister helps others who suffered under the Nazis.
Reading Level	Junior high.
Interest Level	This is a fascinating story.
Writing Quality	Excellent
Vocab Quality	No problem.

Theme	All difficulties can be used to better our character, and to glorify God. We should sacrifice to help others.
Hero's Qualities	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.
Morality	All morality is absolute and comes from the Bible.
Good/Evil	The lines of good and evil are clearly drawn, as <i>they</i> 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.
Logic of Karma	No explanation is given except that everything is inconceivably the will and plan of God.
Wisdom/Self-realize	People of wisdom and religious learning are highly esteemed.
Varṇāśrama	There is an accurate portrayal of Europe during WWII.
View of God	Christian
View of Religion	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.
Secular Humanism	They feel that people have the choice to use all situations to act according to God's will. Very nice.
Meat Eating	Portrayed as normal—not very explicit or excessive. It would seem all right to break one's dietary vows in times of emergency.
Intoxication	Rare references to wine as normal.
Gambling	Not mentioned.
Illicit Sex	Condemned with wit and humor. The author and her sister are celibate.
Romance	& Very nice portrayal
Marriage	
Other Problems	The major problem is the overriding Christianity. However, the "Christian" truths understood and lived are real religion. Children might become attracted to Christianity however.
Devotional Service	Very inspiring
Proud to be Devotee	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.
Major Flaws	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.
Possible Value	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 Kṛṣṇa conscious.
Free Reading?	For older students only
Guided Reading?	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.)

Recommendation 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.

The board of education doesn't have a list of recommended books. Because different devotees have different needs and realisations, 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 *gurukula*. 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. Kṛṣṇa conscious video produced by ITV.
2. Other bona-fide *Vaiṣṇavas* 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. dramatised "historical" fiction. Sometimes a historical video will include a re-enactment 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 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.

Your Kids And the One-Eyed Guru

by *Urmila Devi dasi*

When our oldest son, Madhava, now eighteen, was small, he had few toys—some blocks, some clay. We never had a television or a video player, so he played with his toys in imitation of what he saw—worship of Krsna, chanting of His names, initiation ceremonies, bathing of the Deity. Today, having grown up without television, he has transformed his childhood play into adult service to the Lord.

In the *Srimad-Bhagavatam* (2.3.15) Prabhupada describes the benefit of growing up in a family of devotees:

By the grace of Lord Sri Krsna, we had the chance of being born in a Vaisnava family, and in our childhood we imitated the worship of Lord Krsna by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yatra and Dola-yatra ceremonies, and he used to spend money liberally for distributing prasada to us children and our friends. Our spiritual master, who also took his birth in a Vaisnava family, got all inspirations from his great Vaisnava father, Thakura Bhaktivinoda. That is the way of all lucky Vaisnava families. The celebrated Mira Bai was a staunch devotee of Lord Krsna as the great lifter of Govardhana Hill.

The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jiva Gosvami, Maharaja Pariksit must have heard about the childhood pastimes of Lord Krsna at Vrndavana, for he used to imitate the pastimes with his young playmates. According to Sridhara Svami, Maharaja Pariksit used to imitate the worship of the family Deity by elderly members.

What We See and Think Of, We Become

Maharaja Pariksit heard the pastimes of Krsna and imitated them. Our son saw the worship of Krsna and imitated that. These activities transform one's consciousness from matter to spirit. Children should see Krsna and hear about Him, because they'll become what they see, hear, and think about. Krsna explains this in the *Bhagavad-gita* (8.6): "Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail." Prabhupada comments:

A person who at the end of his life quits his body thinking of Krsna attains the transcendental nature of the Supreme Lord, but it is not true that a person who thinks of something other than Krsna attains the same transcendental state. This is a point we should note very carefully.... Maharaja Bharata, although a great personality, thought

of a deer at the end of his life, and so in his next life he was transferred into the body of a deer.... Of course, one's thoughts during the course of one's life accumulate to influence one's thoughts at the moment of death, so this life creates one's next life.

Television's ideas, sounds, and images are not of Krsna. In *Four Arguments for the Elimination of Television*, Jerry Mander writes:

When you are watching TV, ... you have opened your mind, and someone else's daydreams have entered.... Your mind is the screen for their microwave pictures. Once their images are inside you, they imprint upon your memory. They become yours.... What's more, the images remain in you permanently.... Please bring to mind any of the following: John F. Kennedy, Milton Berle, Captain Kangaroo, Captain Kirk, Henry Kissinger. Were you able to make a picture of them in your head? ... Now would you make the effort, please, to erase these TV people from your mind? Make them go away. Erase Johnny Carson or Henry Kissinger.... Once television places an image inside your head, it is yours forever.

Just as children absorbed in spiritual images imitate them, children absorbed in television images imitate those images. Mander writes, "Children's games are largely based on their experiences. If they live in the country, their games will involve animals. If they go to movies, their games will reflect that. If they watch television, you can see it in their games. In all cases, the characters and creatures they are imitating are based upon the pictures of them which they carry in their minds."

We must ask whether we want our children to become like a television character, or like Krsna. Do we want them to attain the spiritual world after death, or take a body according to their television-influenced thoughts?

Association with Passion and Ignorance

Quoting the Vedic scripture *Hari-bhakti-sudhodaya*, Srila Prabhupada writes, "Association is very important. It acts just like a crystal stone, which will reflect anything which is put before it." And in commenting on the importance of proper association for one wishing to attain ecstatic love for Krsna, Prabhupada writes, "It is essential, therefore, that one constantly associate with pure devotees who are engaged morning and evening in chanting the Hare Krsna *mantra*. In this way one will get the chance to purify his heart and develop this ecstatic pure love for Krsna." He also writes that one should strictly avoid association with persons not interested in Krsna consciousness. Unfortunately, television means association not with saintly people but with those in the darkness of passion and ignorance. In *The Big Book of Home Learning*, author Mary Pride writes that TV may keep kids off the street corners, but "it also brings the street corners into our living rooms." Children between the ages of three and seventeen see an average of eighteen thousand acts of violence. According to Jim Trelease, author of *Read-Aloud Handbook*, you would have to see all thirty-

seven of Shakespeare's plays to see as many acts of human violence (fifty-four) as you would see in just three evenings of prime-time television.

Prabhupada spoke of this violence, in Los Angeles on June 26, 1975, in the following conversation:

Prabhupada: Dog and television and whiskey and cigarette. That's all. [*Laughter.*] Is it not? ... In India these things are entering—dog, television. Cigarettes and wine have already entered.

Disciple: This is the degradation.

Prabhupada: Ah, yes.

Disciple: So much sex—everything you watch.

Prabhupada: And not only that—horrible scenes.

Disciple: Yes.

Prabhupada: Killing and like that.

Children are affected by this violence. Marie Winn writes in *The Plug-in Drug*:

There is no doubt that the children involved in serious crimes today are not normal. Their histories reveal without exception a background of poverty, degradation, neglect, scholastic failure, frustration, and heavy television viewing. But while poverty and family pathology did not appear for the first time in American society in the decades between 1952 and 1972, a frightening new breed of juvenile offender did. "It is as though our society had bred a new genetic strain," writes a reporter in *The New York Times*, "the child-murderer who feels no remorse and is scarcely conscious of his acts...." The problem is not that they learn how to commit violence from watching violence on television (although perhaps they sometimes do), but that television conditions them to deal with real people as if they were on a television screen.

The ultimate violence of television goes beyond desensitizing children to cruelty. It also goes beyond the violence TV often ignites in viewers, regardless of program content. The ultimate violence of television is that it encourages a sensual, materialistic life of acquiring and consuming. Companies spend millions or billions of dollars for TV advertising because it's effective. Not only are the advertisements effective in producing a materialistic mentality in viewers, but the shows themselves must appeal to the advertisers. Otherwise, a network or local station can't afford to produce the program. Most programming, therefore, is designed to attract and produce the type of person who will be influenced by the advertisements. This

is the real violence. As Prabhupada writes, "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, in *The Nectar of Instruction* Prabhupada writes that intelligent persons interested in Krsna consciousness should never take part in such activities as watching television.

Television as Intoxication

It is bad enough that the content of most television shows is firmly in passion and ignorance, filling our children's consciousness with images and desires in these lower modes of nature. But there is also ample evidence that the act of watching television is itself a type of intoxication, firmly in the mode of ignorance. "TV is a drug," wrote Eleanor Randolph in an article in *The Detroit Free Press* (May 9, 1990). "Like other addictions, such as cigarettes, booze ... and drugs, television may be something else in our society that feels good for the moment, but only makes things worse.... If someone tunes in to relieve loneliness, they will feel even lonelier when they tune out."

Television viewers can even suffer visual-motor conflicts similar to those experienced by drug users.

In "Crack and the Box," an article in *Esquire Magazine* (May 1990), Pete Hamill wrote, "Television, like drugs, dominates the lives of its addicts.... One third of a group of four- and five-year-olds would rather give up their daddy than television. Given a similar choice (between cocaine or heroin and father, mother, brother, sister, wife, husband, children, job), almost every junkie would do the same."

In a 1990 article in *The Detroit News*, Anne Roark wrote:

Television is more likely than any other leisure activity to leave people passive, tense and unable to concentrate.... The longer people watch, the less able they are to concentrate. They become increasingly drowsy and bored. As time goes on, they grow sadder, lonelier, more irritable and more hostile. Although it is true people are relaxed while the television set is on, when they turn it off, they are even less relaxed than before they began to watch.

Also, the content and nature of the shows and commercials may predispose children to take shelter of chemical intoxication to solve life's problems. After all, TV trains its viewers to change their mood by the turn of a dial. In *Read-Aloud Handbook*, Jim Trelease comments, "It is implicit in every one of television's commercials that there is no problem which cannot be solved by simple artificial means. Whether the problem is anxiety or common diarrhea, nervous tension or the common cold, a simple tablet or spray solves the problem.... Instead of thinking through our problems, television promotes the easy way. The cumulative effect of such thinking is enormous when you consider that between ages 1 and 17 the average child is exposed to 350,000 commercials promoting simple solutions to problems."

Srila Prabhupada once put it succinctly: "If we do not become hypnotized by Krsna, then we must be hypnotized by this television."

In his book *Charlie and the Chocolate Factory*, Roald Dahl writes:

We've watched them gaping at the screen,
They loll and slip and lounge about,
And stare until their eyes pop out.
(Last week in someone's place we saw
A dozen eyeballs on the floor.)
They sit and stare and stare and sit
Until they're hypnotized by it,
Until they're absolutely drunk
With all that shocking ghastly junk.

Educational Television?

Television shows or videos can sometimes be a valuable adjunct to an educational program. From an in-depth study of the effects of TV and many years of experience using video in a classroom, I have found that TV and video can have their place when used with great care. Generally, if children have already studied a subject by reading about it, writing about it, and discussing it, a video can supplement and enhance their education in ways that are difficult to duplicate. But merely watching an "educational" video or TV show about, for example, the desert in Southern California has little or no value. And too much time spent watching any form of television or video is time lost from the way children learn best—by seeing, hearing, and practicing. Nearly every study I've seen on the relationship between television and children emphasizes that television is most likely to harm, and least likely to educate, young children. A good guideline is that a child under five years of age should watch no more than one or two hours a week of educational video or television.

In fact, programs designed to educate young children have proven to have the opposite effect. In *Sesame Street Revisited*, the New York Russell Sage Foundation writes, "The American program 'Sesame Street' was specially designed to help disadvantaged pre-school children catch up cognitively and verbally with those from more fortunate backgrounds. A 1975 survey suggests that 'Sesame Street' widened the achievement gap, and that light viewers exhibited more gains in learning than heavy viewers."

Marie Winn writes in *The Plug-in Drug*, "Poor children have not caught up with their more advantaged peers, or even made significant gains of any sort, though they watch 'Sesame Street' faithfully year after year. Schools have not had to re-adjust their first-grade curricula to accommodate a new breed of well-prepared, 'Sesame Street'-wise children with higher levels of language maturity.... Their language skills do not show any significant or permanent gains as they progress through school."

My own experience as a teacher bears this out. I could always tell the children who had watched much so-called educational television. They were less responsive to teaching, had a

shorter attention span, were less interested in learning to read, and had a difficult time adjusting to any disciplined learning.

It is far better to prepare a child for school by reading to him and letting him see you read. "Compared to reading, television is still the more passive of the two activities," says Jim Trelease in *Read-Aloud Handbook*. "In reading, educators point out, a child must actively use a variety of skills involving sounds, spelling rules, blendings, as well as constructing mental images of the scene described in the book. Television requires no such mental activity."

Can videos be used for spiritual education? We have a large and growing library of Krsna conscious videos available for our children. Yet even these should be used only rarely, especially when children are very young. Prabhupada wanted our young children to play games about Krsna, running and jumping outside. As they mature, our children should spend the bulk of their time chanting Hare Krsna, going to school, or doing some practical service. Certainly entertainment centered on Krsna and His incarnations was an important feature of Vedic life. But the average child today watches six or seven hours of television daily. Is there any history of a society that entertained its children for seven hours a day?

Parental Control—Can't or Won't

In *The Big Book of Home Learning*, Mary Pride writes, "Do you really want to know how it is that some mothers of seven can find time to write books or make patchwork quilts or run Bed and Breakfast operations while other mothers of one don't even get around to making the bed? Those who can, do. Those who watch TV (more than 15 minutes or so a day), can't."

An article in *The New York Times Magazine* (Feb. 2, 1975) said about such parents: "There is an immediate remedy available that does not seem to have occurred to them—turn off the set."

Is it that we can't throw away our TV, or that we don't really want to? We can stop our children from running in the street or playing with kitchen knives—why not from watching TV? Are we so attached to the box as a babysitter that we have no concern about its material and spiritual effects on our children? The *Srimad-Bhagavatam* states that one should not become a parent unless he can liberate his children from the material world. The price of life without TV seems a small one to pay.

More advice from *Charlie and the Chocolate Factory*:

The most important thing we've learned,
So far as children are concerned,
Is never, NEVER, NEVER let
Them near your television set—
Or better still, just don't install
The idiotic thing at all.

Children Without TV?

In 1987, several parents at one of our ISKCON centers in England met to discuss the problem of television. Madhavi Devi Dasi related how, when her children were very young, they were satisfied with a small variety of Krsna conscious videos. As time went by they wanted more and more variety. Gradually it got out of hand as she let them fill in with materialistic programs. In desperation she got rid of the TV, apprehensive of how the children would react. To her surprise, they never seemed to miss it and have rarely asked for it.

Children can play. They can read. They can garden. They can learn useful crafts. They can worship the household Deity.

So please, oh please, we beg, we pray,
Go throw your TV set away,
And in its place you can install
A lovely bookshelf on the wall.

As the children get a higher taste for Krsna conscious engagement, they will have no interest in watching mundane movies or television. We want them to come to the standard that Srila Prabhupada set in his personal life, as he relates in the following story:

"There was an incident in my life. I was, of course, at that time a householder. So one friend was going to the cinema with his family, and he saw me. I was in the street, and he stopped his car and asked me, 'Come. We are going to cinema.' So I refused, 'If you give me one thousand dollars, still I shall not go to the 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."

Another time Prabhupada said, "The sign of a devotee is that the devotee is no more interested with material enjoyment. So these young boys and girls, they do not go to cinema. Why? They don't want this! ... They don't want this material happiness. ... That is the test. When one becomes detestful of material enjoyment, you will know—or he'll know, personally, how much he is advanced in spiritual life."

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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 Kṛṣṇa conscious or directly helpful to specific studies. Should music for bona fide *Vaiṣṇava* 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 Westernised Kṛṣṇa conscious rock and roll.

Games and Sports

Although 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 sports are not. Therefore, we can take the spiritually conservative course in all cases without jeopardising our students' learning and service.

There are three purposes of games and sports:

- to dovetail the child's natural desires with Kṛṣṇa 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 Kṛṣṇa. 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 Kṛṣṇa Conscious Games*.
- Supervise and guide the children's play time to centre around Kṛṣṇa 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 *karmī* games that are excessively competitive or rough.
- 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 *prasādam*, 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 *karmī* sports heroes, local and national scores, or anything of that nature.

- Be careful of popular *karmī* sports as students may develop a *karmī* mentality. If we can "Kṛṣṇa -ise" 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.

The Company We Keep

By Urmila Devi Dasi

CAN WE MAKE OUR CHILDREN turn out the way we want?

Srila Prabhupada once said, "If you place a child in good association, he will act properly, and if you place him in bad association, he will act improperly. A child has no independence in that sense.... According to Vedic civilization, as soon as a child is four or five years old, he is sent to a *gurukula*, where he is disciplined."

Anyone who has worked with children knows they are vulnerable to their environment. Yet children also carry from their previous lives a complex burden of good and bad *karma* and a particular tendency of character. In fact, the mentality of the parents during conception attracts a particular soul—with particular inclinations—to become their child. Because of this, enlightened parents prepare themselves so that they can be in spiritual consciousness during conception. Thus their child will be receptive to the training they will give him. Srila Prabhupada says, "You can mold the children in any way. They are like soft dough." So the mold is essential when considering the shape of the final piece of sculpture. But the quality of the material one puts into the mold is also important.

On the other hand, our children's tendencies from their previous lives and present conceptions can change. Their real personality is spiritual, filled with love for Krsna at every moment. Their natural position is that of eternal knowledge and bliss. Therefore it is entirely reasonable and possible to transcendently mold

anyone, of any previous disposition. After all, the spiritual "mold" is the shape of the real self.

The principle of such molding is quite simple. We need to surround the child with saintly association, eliminating all false and negative concepts. To do so is difficult not because it is unnatural or burdensome, but because modern Western society, saturated with materialism, discourages spiritual growth.

We might feel, though, that we should not "isolate" our child. We might be afraid that our child won't be able to cope with society if raised in a spiritual atmosphere. Yet we teach our children to eat properly by feeding them healthy food; we don't give them a taste for junk food to help them cope with supermarket aisles. Nor do we give them small doses of beer or marijuana to help them conquer the urge for intoxication.

So rather than expose our children to materialism, we should train them to become saintly. Then as masters of their mind and senses, they will be happy in all circumstances. And rather than becoming allured by material life, they will create a spiritual atmosphere around themselves that will attract others.

Vedic education's most important feature is to surround children with teachers and other students who want to know their true self. Such persons live free from lust, greed, and envy and therefore do not eat meat, fish, or eggs, take intoxication, gamble, or have illicit sex.

And the true teacher, according to Vedic standards, is one who is absorbed in Krsna, the Absolute Truth. The true teacher does everything for Krsna, doesn't hanker or lament for material things, and is always in a state of spiritual happiness.

Such a teacher, however, need not neglect the material, academic side of education. We require practical knowledge in this world. Yet we should not want to acquire knowledge simply to build up another false material identity that will disappear in the next death and rebirth. Nor should we want academic knowledge for its own sake, which will also be lost when we change bodies. But when academic knowledge and practical skills are learned in the service of the higher self, the benefit is eternal.

Throughout the world, societies train children to be economically and socially productive members of their culture. They may also learn a religious faith, with its doctrine and rituals. But imagine if some children, even a small group, were molded to be above all material designations, all influences of the material atmosphere. These children could lead mankind into an era of righteousness and harmony.

Dress

Dress may not be very important for spiritual life, but Śrīla Prabhupāda did teach his disciples to dress like traditional *Vaiṣṇavas*. 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 *gṛhastha* 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 *dhotīs*. 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 *āśrama* or day school:

All boys should have their head shaved at least once every two to four weeks. They should wear a *dhotī* and *kurtā* or *cādara* to all school functions. All boys should wear *tilaka* and neck beads. Boys under seven may have a lot of trouble with a *dhotī* - 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 *dhotī* or very *Vaiṣṇava*-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 *sarīs* 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. Jewellery should be minimal and modest.

Make-up, when allowed, should be simple and auspicious such as *kajal* (burnt camphor) or decorations made with *tilaka* and sandalwood. You may want to prohibit *sarīs* 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 *dhotīs* from age seven, while for girls wearing *sarīs* is optional until age twelve? It is not difficult to allow young girls to wear some Western clothes and still have a very *Vaiṣṇava* and ladylike appearance. Pants for boys tend to look and feel quite different from traditional *Vaiṣṇava* 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, *sarīs* are harder to wear than *dhotīs*. Girls aged seven to twelve often find difficulty keeping a *sarī* on. Boys of equal age, on the other hand, have very little difficulty with their *dhotīs*.

An Acceptable Program for a day school where we may need a "looser" standard because the children are living in the *gṛhastha āśrama* instead of the *brahmācarī āśrama*:

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 standards of the devotees in their local country. In the temple

room, they should wear *dhotīs* and *kurtās* or *cādaras*. 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 *sarī* in the temple room, and never dress immodestly or have loose hair in public. Makeup and jewellery 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 jewellery, and long decorated nails.

Stepping Out

By Urmila Devi Dasi

STUDENTS LOOK forward to—field trips! They're a chance to learn by direct experience, a chance to apply or expand what one has learned in the classroom or at home.

Actually, whenever Krsna conscious adults take their children or students out, in effect we take them on a learning field trip. By going with adults, children can learn how to deal with the world in practical errands, how to tell others about Krsna consciousness when opportunities arise, and how to act properly in public as devotees of Krsna.

Every Saturday evening (unless it pours) our family and our live-in students go into the local college town with a group of devotees to chant and introduce people to Krsna consciousness. Our twelve-year-old son, Kesava, sometimes walks up to strangers with popcorn and an invitation to a temple program. Other times he runs and jumps with other boys as the sound of Krsna's name, paced to drums and cymbals, dominates the atmosphere.

Naturally, we're all dressed traditionally as devotees—saris for women and girls, dhotis for men and boys. The *tilaka* that marks our bodies as Visnu's temples stands out on our foreheads. Beads made from *tulasi* wood decorate our necks like jewelry. The children are learning to display proudly the signs of Krsna's servant.

When we leave the chanting party, the sound of the cymbals still competes with the noise of traffic and people for a block or so. Still dressed as devotees, we head for the food market, where we act as ordinary citizens who choose and buy groceries. Then on we go to the department store, or the hardware store, or maybe we buy gasoline. At every stop our children learn to feel comfortable openly representing the Supreme Lord Krsna.

As the evening moves on, the younger children become silly and need reminders—"You're representing Krsna! We have to behave like yogis, who control their senses. Let's attract people to Krsna by our example."

"What beautiful clothes!" an elderly woman in Wal-Mart remarked to our teenage girls. Our daughter, Yamuna, and her friends invited her to the temple, gave her a book, and talked to her about Krsna.

Our grown son, Madhava, sold a book to a man standing behind us in the check-out line.

Every shopping trip, our children learn how to select the best foods to offer the Lord. They learn how to calculate the cost of purchases and how much change they're supposed to get back. They learn how to plan their time. And they constantly learn how to present Krsna consciousness.

I remember a former student now approaching adulthood as a serious devotee. Soon after he enrolled in our *gurukula* at age eleven, he joined our annual field trip to the Ann Arbor (Michigan) Art Fair, where the local ISKCON center had a book booth. Our *gurukula* students would chant and distribute books, but he would do neither. Sitting as far under the shade of a tree as possible without merging into the trunk, he sought to avoid the eyes of all.

"What's the problem?" I asked the next day.

"I don't like people staring at me. Some of them laugh. I feel really uncomfortable. I'd rather just go in public dressed like everyone else. I don't like it!"

"What do you think people say or think when they see you?" I asked.

" 'There's a Hare Krsna.' Maybe, 'There's a weird Hare Krsna.' "

"Maybe that'll be the only time in their life they say or think of the Lord's holy name," I said. "That might get them a human body next life, or a chance for devotional service. It's hard to get people to chant Hare Krsna. The magic of dressing as we do is that when people see us they chant and think of Krsna without feeling we're forcing them or bothering them. And when they see that we're pleasant—even saintly—they naturally become interested in our philosophy and way of life. It's such a simple way to spread love for Krsna!"

"But I feel, well, embarrassed."

"That's your austerity. Don't you think Krsna will be pleased that you can tolerate some trouble or dishonor to spread His glories? And by pleasing Him you'll feel so much happiness you won't care what others think."

Gradually the student became more confident. He found, like all of us who've adopted an attitude of not caring so much what others think, that we have to be tolerant. All but a few people come to appreciate Srila Prabhupada's teachings.

Sometimes our school goes on a major excursion. The main purpose is often to spread Krsna consciousness, as with the trip to the art fair. Or sometimes the main purpose is to teach the children about skills that can be used in Krsna's service, as when we visit people who show us cottage industries such as weaving or blacksmithing. Still, we try to give people Krsna consciousness in all circumstances.

For example, when we took our *gurukula*—kindergarten through high school—to the cottage industry exhibit at the North Carolina state fair, our students spread Krsna consciousness constantly simply because they dressed as devotees. Many people remarked on their discipline and behavior, and many asked them questions about Krsna consciousness.

Children are always learning something. Children who take part in their parents' activities learn life skills; children left at home or with friends learn incompetence. Krsna conscious parents can teach their children to show themselves easily and happily as Krsna's servants, or to hide in shame or embarrassment behind the clothes of Western fashion. We should teach our children to step out for the pleasure of the Lord.

"Baggy Pants" at the Mall

I HAVEN'T BEEN a devotee for a long time—just a year. So the first time I heard we were going out in public for shopping, I asked Mother Urmila whether I should change into pants from my *dhoti* and *kurta*. When she told me we were going in *dhotis* and *saris*, I freaked out! What would people think when they saw a teenage boy wearing a white "skirt" and with "mud" on his forehead?

When we reached the mall, I made sure I was the last person out of the van. I followed the devotees, crouching as low as possible so as not to attract attention from the devotees or the nondevotees. I listened for sounds of laughter and criticism but didn't hear any.

After gathering up enough courage, I slowly picked my head up. Nope—no one was laughing yet. The devotees looked like any other normal American people going shopping, except for the attire. The confidence with which they walked past the shops made me feel at ease.

I thought, "What is the worst thing people could do? Stare at me or laugh at me? Staring doesn't bother me; I like attention. And if they laugh, I'll laugh with them. I love laughing."

So I relaxed. After all, baggy pants were the latest fashion. You sure couldn't get baggier than a *dhoti*! It's not what you wear; it's how you wear it—with confidence.

—Prajwal Kalfe, age 15

Prasādam

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 *prasādam* 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 *karmīs* to school.

The consciousness of the cooks is very important to the functioning of the school. Everyone will be inspired if the cook is Kṛṣṇa conscious. Additionally, all *prasādam* 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 *prasādam* program.

Of course, all *āśrama gurukulas* must provide all meals. Some day schools, however, will choose not to provide any meals. Bag lunches can cause forgetfulness and *karmī* 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 *prasādam* 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. *Prasādam* 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 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.

A Diet for Spiritual Health

By Urmila Devi Dasi

WHEN OUR OLDEST SON was less than three, he and I were once in a supermarket when a woman passing out samples handed him a cookie that looked like ones made at our temple. He was several yards away from me, and I was apprehensive he'd automatically put the cookie into his mouth. Instead, he ran over to me and asked, "*Prasadam? Prasadam?*" I said no, it hadn't been offered to Krsna and couldn't be. He smiled and gave up the idea of eating the cookie.

Training our children to be strict vegetarians can be difficult. Giving them enthusiasm for further restricting themselves to *prasadam*, food prepared for and offered to Krsna, can be even more challenging.

Devotees of Krsna strictly avoid meat, fish, and eggs, and though a growing number of food products don't contain any of these, many products have onions or garlic, which devotees also consider unfit to offer the Lord. Devotees try to avoid commercially prepared food altogether. Krsna is hungry for our devotion, not the food we offer Him, so we need to take time to prepare Krsna's meals ourselves, with love for Him.

Not only the cooking, but also the offering of food to Krsna should be done with love. An ideal offering involves setting up at least a simple altar, putting the food on a plate reserved for Krsna's use, and reciting prayers asking Krsna to accept what we've prepared.

While following the rules for a *prasadam* diet seems troublesome to nondevotees, taking trouble for a loved one is a great source of pleasure. And serving Krsna, the supreme lovable person, gives the greatest pleasure. Children easily feel the happiness of love for Krsna even when very young. As they watch us in the store, we can show them how we read the labels. By age ten, a child can learn to spot listings of meat products such as rennet and

choose only suitable food. We can explain to our children how we try to pick the best and freshest items for our Lord.

Most children love to help in the kitchen. While cooking we can create an atmosphere of devotion by singing the Lord's holy names or listening to a recording of devotional singing. As our children help, they learn that Krsna is the first to eat—no tasting while cooking! They can become excited about pleasing Lord Krsna.

As our children mature and gradually learn to prepare varieties of full meals on their own, they are equipping themselves for a life of cooking for Krsna. If, on the other hand, they don't learn cooking skills, they may grow up to think that buying foods that nondevotees have prepared is a necessity.

In the temple, devotees follow a strict schedule for offering meals to the Deities. At home there can be some leniency, but a schedule of offerings reminds us we are cooking for the pleasure of Krsna, rather than simply for our own hunger and desire. Can children wait to eat until after an offering? Yes, if we feed them at reasonably regulated times, from when they first start to eat solid food, and make sure meals are both sufficient and frequent enough for their needs. "Wait until Krsna eats!" should be exciting, a spiritual game, rather than an austerity.

As we bow before Krsna's picture or Deity and ask Him to accept our offering, even our toddlers can bow next to us. By age ten or so, a child can learn the standard prayers and offer food without adult help.

We should also show our children how to offer food when away from home. Many devotees carry small pictures of Krsna and their spiritual master and can set up a simple "altar" almost anywhere.

Being away from home or a temple is one of the most difficult times for sticking to a *prasadam* diet. We adults may be willing to wait until we get home and cook. But children on an unexpectedly long shopping trip may feel that avoiding all but properly cooked and offered food is impossible. Sometimes we can bring *prasadam* with us, but other times we are caught unprepared. At such times, we may be

able to buy fruit and make a simple offering. If we absolutely must buy prepared foods, we should strictly avoid grains that nondevotees have cooked. Lord Krsna in His form as Lord Caitanya has told us that such foods make the mind wicked. A devotee must strive to keep the mind pure, so that it will be a suitable place for thoughts about Krsna.

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 enrolment. You may or may not 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 re-evaluated. 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 non-devotees, 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 re-admitted 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.

Observing Secular Holidays

By Urmila Devi Dasi

THE YEAR IS FULL of holidays and special events unrelated to spiritual life. Even in India, where Janmastami, the anniversary of Krsna's divine birth, is a general festival, many other days are dedicated to the country or some ordinary, materialistic person. Outside of India, festival days sometimes even focus on demonic beings such as witches. National holidays, and even religious festivals such as Christmas, are often occasions for diving into intoxication, illicit sex, and materialistic life in general.

If we wish to raise our children to be absorbed only in thoughts of Lord Krsna, how should we treat these secular holidays? One approach is, as far as possible, to ignore them. We can tell our children that although the preparations they see around them—sometimes for weeks before the holiday—are certainly attractive, we are interested only in celebrating the Lord's glories. Children can be satisfied and happy without getting into mundane festivities, especially if their year is full with one exciting devotional festival after another.

Adults often think, however, that because their children will hanker for what glitters all around them, the children must have at least a little of the outside celebration in order not to feel resentful or deprived. Perhaps the adults themselves feel there is something worthwhile in mundane events, or aren't fully satisfied in spiritual life. But sometimes even when a child's parents are fully convinced that observing devotional holidays is sufficient, avoiding materialistic celebrations is difficult. Nondevotee relatives, or even other devotees of Krsna, may want to pull one into the celebrations, and that influence may be hard to avoid.

A second approach, therefore, is to find a way of relating nondevotional celebrations to Krsna. For an originally religious holiday such as Christmas, it is relatively easy to have programs about the life and teachings of Lord

Jesus. On Mother's Day, we can have our children honor their mothers, grandmothers, mother cow, and mother earth. Sometimes a policy of making special days Krsna conscious can lead to creative results. For example, one year on Halloween* some of my high school girls dressed up as male devotees and went door to door selling Srila Prabhupada's books. We can take our children out to sing the Lord's names through the crowds that gather for national independence day and other such holidays. On one U.S. holiday (Thanksgiving), we used to take our students in Detroit to the local Hare Krishna Food for Life center to distribute free *prasadam*, food offered to Lord Krsna.

* On Halloween night in the United States, children dress in costumes and go from house to house collecting candy and other treats.

If we decide to have our children celebrate mundane occasions in the same way as the materialists, we greatly risk raising children whose idea of happiness is materialistic. Holidays are the highlights of life, especially for children, who even at a young age note the number of weeks or days until their favorite festival. When these days involve simply sense enjoyment—which for a child can mean games, presents, fireworks, and special food—we indirectly teach that we are living for material pleasure.

Observing our children's birthdays poses a special problem. In the early days of the Hare Krsna movement, when Srila Prabhupada was present with us, we rarely, if ever, noted the birthdays of our members, including children. Gradually, however, birthday parties, especially for children, have become more and more common. Once I calculated that every year in the community where I lived we had three times as many birthday parties as devotional festivals. I noted that the children often had "birthday parties" as part of their play.

Should we eliminate birthday parties? That's probably impossible. We can, however, follow Srila Prabhupada's direction that a birthday is a time for charity and austerity. Our children can give gifts on their birthday, rather than receive them. Gatherings can be small and simple so as not to appear to compete with spiritual festivals. And when we invite a few friends for cake and ice cream, we can also read from scripture and chant together.

Our children should grow up convinced that the happiness of Krsna's devotees surpasses all the happiness of the material world—even a party.

Part Four

Chapter 9

Standards for Early Morning Sādhana

Drops of Nectar

Whatever is done in Kṛṣṇa consciousness, knowingly or unknowingly, will have its effect. Children who bow down or try to vibrate Kṛṣṇa's names or clap during *kīrtana* are actually accumulating so much in their bank account of Kṛṣṇa 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, Kṛṣṇa is the supreme spirit, and if a child partakes in Kṛṣṇa consciousness, he will be affected. Kṛṣṇa 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 *maṅgala-āratī*, rising early, chanting, eating *prasādam*, looking at books, worshiping the deity, 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 Kṛṣṇa 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 *brahmacārīs* are sent

out to beg for their spiritual master to teach them humility and non-attachment, 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 Kṛṣṇa consciousness, just be keeping them always attending our regular program and associating with Kṛṣṇa 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 *maṅgala-āratī*, 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 *maṅgala-āratī*, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during *āratī*. 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 Kṛṣṇa in many ways. Rising early and *maṅgala-āratī* this is enough austerity. Besides that, let them learn

something, chant, dance, eat as much *prasādam* 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 Kṛṣṇa always, 2. become Kṛṣṇa's devotee, 3. offer Kṛṣṇa worship, 4. offer Kṛṣṇa 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 Kṛṣṇa 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 *āratis* and dance before the deities, just like the children are doing in Los Angeles, and there should not be separate special *āratis* for the children, although they may also learn how to do *ārati*. In the class before one picture. They must all go to bed by nine p.m. and arise at four a.m. for *maṅgala-ārati*, and in daytime a little rest. (Letter to Satsvarūpa, June 16, 1972)

We should concentrate on training these children up in Kṛṣṇa 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 Kṛṣṇa conscious program, namely, rising early, *ārati*, chanting, reading, street *saṅkīrtana*, 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 Kṛṣṇa. 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 Kṛṣṇa 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 Satsvarūpa, February 16, 1972)

Prabhupāda: 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... Brahmānanda: Yes. He's reaching. Prabhupāda: (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 Kṛṣṇa consciousness, and this is the duty of father and mother, to raise children in that Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa. (Prabhupāda's Lectures, General, June 22, 1969)

Take the children to the temple every day and bring them up in Kṛṣṇa 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 Kṛṣṇa *prasāda*, looking at books, street *saṅkīrtana*, like that, and let them associate nicely with other devotees in such program daily, and automatically they will be trained up nicely in Kṛṣṇa 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 *maṅgala-ārati* 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 Tirthaṅga Dāsa, 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. (*Śrīmad-Bhāgavatam*, 7.12.4)

Simply follow the program of the elders, let the children associate as much as possible with the routine Kṛṣṇa 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 Kṛṣṇa 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 *sādhana* 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 *sādhana*. 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 Kṛṣṇa consciousness and teaching. We hope that even long-time *gurukula* teachers will gain inspiration from this section.

Maṅgala-āratī Kīrtana

The *maṅgala-āratī kīrtana* should take place during the one and a half 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 Pañca-tattva (Lord Caitanya and His associates), a picture of Prabhupāda, 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 Śrīla Prabhupāda. 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 *pūjaris* at an ISKCON temple.

There should be responsive chanting of “Śrī Gurv-aṣṭka,” by Śrīla Viśvanātha Cakravartī Ṭhākura, then the two “Śrīla Prabhupāda Praṇati” *mantras*, then

the “Pañca-tattva mahā-mantra”, and then the “Hare Kṛṣṇa mahā-mantra”. Other *mantras*, such as “Aruṇodaya-kīrtana” by Bhaktivinoda Ṭhākura or Narottama dāsa Ṭhākura’s “Nāma-saṅkīrtana” may also be chanted responsively. However, it is essential that the “Hare Kṛṣṇa mahā-mantra” be prominent. In a fifteen minute *kīrtana*, it should be chanted for at least five minutes.

The chanting can be accompanied by hand clapping, *karatāla* (cymbal) playing, *mṛdaṅga* 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 *āratī*. 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 *pūjaris* if there are questions about offering *āratī*. When the program is not in a temple with formally installed deities, a responsible and trained student can sometimes offer the *āratī*.

The most important training for the student during *maṅgala-āratī* 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 *āratī*; those who cannot, need to be taught at another time. Many students will spontaneously chant during the *kīrtana*. 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 *kīrtana* time for their determined and blissful chanting. Statements such as, “When we chant we show how much we love Kṛṣṇa,” and, “Surely you will go back to Godhead if you continue chanting with such enthusiasm”, are very encouraging. You may wish to refer to Śrīla Prabhupāda’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 *kīrtana*. 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 *kīrtana*, 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 *kīrtana*, 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 *kīrtana*

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 *kīrtana*, over several weeks, it is wise to also work with them at another time. Have a *kīrtana* 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 *kīrtana*.

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 Kṛṣṇa’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 *kīrtana*. 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 *kīrtana* 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, Śrī Kṛṣṇa.

Japa Chanting

The essence of Kṛṣṇa consciousness is certainly the chanting of the Hare Kṛṣṇa *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 Satsvarūpa Mahārāja’s *Japa Reform Notebook* or *Śrī Nāmāmṛta*. Then analyse 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 *mahā-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 children 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 “*Kīrtana*.” 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 *mahā-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. Śrīla Prabhupāda often instructed the teachers to trick the children into happily obeying and engaging in spiritual life. Be creative, light-hearted, 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 Kṛṣṇa 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, please do not train *gurukula* students during *japa*. Śrīla Prabhupāda 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 Śrīla Prabhupāda 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.

Bhāgavatam Class

The daily *Bhāgavatam* class should consist of responsive chanting of Bhaktivinoda Ṭhākura’s “Jaya Rādhā-Mādhava”. 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 Śrīla Prabhupāda’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 Śrīla Prabhupāda’s other books that add to the

points in that day's verse. On major and minor or substituted for the daily *Vaiṣṇava* festivals, a special reading may be added to

A nice booklet, "Daily Devotions and Meditations", available from Kelīlālītā Devī Dāsī of Berkeley ISKCON, has special readings for all festivals. During the morning *Bhāgavatam* 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 delightedly surprised at how nicely the students hear when they are expected to! *Bhāgavatam* 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 *kīrtana* 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 Prāsada

The children should sit quietly, say the prasādam 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 prasādam 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 *Āśrama* Curriculum

by Bhūrijana Dāsa

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 *āśrama* 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 *āśrama* teachers also need a curriculum - an *āśrama* curriculum.

Āśrama Teachers Should Teach

Too often an *āśrama* 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 *āśrama* teachers increase the training aspect of their dealing with the students by making one of their main services the teaching of specific *āśrama* 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 Kṛṣṇa 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 *āśrama* curriculum is not when the child actually uses the skills. Don't teach a child how to brush his teeth during the harried time before *maṅgala-āratī*, and don't teach him how to offer flowers in the midst of the excitement of parting altar curtains. The prime function of the *āśrama* 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 *āśrama* skills. I recommend that the *āśrama* teacher hold, at a specific time each day, a class in *āśrama* skills. The time the *āśrama* class is taught is flexible and the place will be determined by the specific skill taught. Learning how to offer flowers at *guru-pūjā* may require the class be taught in the temple; learning to neatly put on a *dhotī* may necessitate the *āśrama* room be the classroom; and learning to carefully brush one's teeth may demand the washroom as the learning area.

An *āśrama* class is especially important for younger students who should develop proper habits in their formative years. They, too, by Kṛṣṇa'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 re-teaching 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 *guru-pūjā*, 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 *guru-pūjā* 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 Kṛṣṇa to see the good within us. Then, within a positive framework, chastisement and correction are extremely effective.

In Summary

Students need to learn *āśrama* skills. *Āśrama* teachers, to truly be teachers and to solidify relationships with students, need to teach *āśrama* skills. The time to teach the skills is not during the crucial times when the student is using them- special *āśrama* 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. ***

Paying Attention in *Bhāgavatam* Class

by Śrī Rāma Dāsa

Question: How do I pay attention in *Śrīmad-Bhāgavatam* class if I have to watch an *āśrama* of eight boys at the same time?

Answer: Many difficult situations can be conquered by regulation. Behavior of the *āśrama* in class must become habit and your controlling the *āśrama* must also become habit – like the eye blinks at regular intervals without conscious effort.

Make sure the children know exactly what to do and what's expected of them beforehand so there's no need for speculation on their part. They should sit in regular places, the same every day; know that they must pay attention to the Sanskrit because they might be called on to chant; understand that they must keep their hands to themselves and try to sit still.

“Order breeds habit”. If they have a well organized standard to follow, every day, very clearly, it will become a steady routine which is adhered to without much thought.

For the teacher, the act of discipline must also become habitual. Just as the students know exactly what is permitted and what is not, the teacher must have his mind made up beforehand as to what point he must exercise active control over misbehaving children. If this kind of decision is not made in advance, then the teacher must expend quite a bit of distracting mental effort each time a student moves out of line.

“Should I stop him from pulling threads from the bottom of his *dhotī*? Well, that's not really so bad. If he were pulling the elastic strings from his socks, now

then I would have to stop him! Oh no. Now Keśava just poked Puri. If he does that one more, no, two more times, then I'll have to do something.”

Can anyone pay attention to the *Bhāgavatam* with all that decision making going on in the head?

In this case, as in most others involving discipline, the best work is the work done in preparation. If the teacher lays the proper groundwork for himself and his students and he can make his reactions to the children's behavior pretty much automatic, he stands a good chance of being mentally divorced from the everyday work of keeping watch over the *āśrama* whilst hearing the *Śrīmad-Bhāgavatam*.

A Taste for the Lord's Name

By Urmila Devi Dasi

IT'S AFTER THE TEMPLE'S Sunday feast. Packed into our van, the children laugh and jostle one another as we head for the *gurukula* to watch a video of Krsna's pastimes. Nimai, the four-year-old brother of one of our students, starts singing the Hare Krsna *maha-mantra*. He sings quietly at first. Then his singing builds in volume and picks up a clear rhythm and melody. Eleven-year-old Visnujana starts to play the *mrdanga* drum he'd brought to the feast. Soon all the children are singing together. The singing is their pleasure, and they taste the spiritual sweetness of the Lord's name.

Later, my husband and I chant outside on our beads, marveling that the frogs have awakened on this warm February night. Mixed with the frogs' beeps and blups are sounds from our youngest son, Kesava, and the two boys who board with us. "What are they doing?" my husband asks. Listening closely, we gradually distinguished the sounds of Krsna's names.

As they play, help with cooking, pause in their schoolwork, take a walk, or clean the house, our children and students often burst into transcendental song. Each of our students also chants the Hare Krsna mantra as a quiet personal meditation for at least twenty minutes each morning. And most of the older students commit themselves to chanting a certain number of "rounds" on a string of 108 beads.

"Do you chant a certain number of rounds?" I asked a new thirteen-year-old student.

"No," she replied, "I never have."

"Well," I suggested, "how about starting with three rounds?"

Strangely, after three rounds (about twenty minutes) she was still chanting. And the next morning she was again still chanting after twenty minutes. After a few weeks of this, I

asked her, "Are you still just chanting three rounds?"

"I've been chanting seven rounds every day," she said.

"Well," twelve-year-old Kesava piped in, "starting on February first I increased to eight rounds. I'm going to move up until I get to sixteen rounds by the time I'm sixteen."

Our students enthusiastically embrace the Lord's name because of training, a supportive atmosphere, their own commitment to chanting, and the reciprocation of Krsna in the form of His name. We start training our students at age five to sit together for at least twenty minutes each morning and chant on beads. While we don't force the students to chant (we don't punish them if they don't), they understand that we expect them to join in. I help the students pronounce the mantra clearly, I help them finger the beads properly (some young students who play with beads do better to chant without them), and I keep bringing their restless minds back to the sound of Krsna's names.

During our chanting time, I insist that each child respect the spiritual life of the others. No talking or fooling around. I have to set a strong personal example of commitment to my own vow of chanting, as well as to the quality of my chanting. It may seem impossible to chant attentively while supervising twenty students, but I find that Krsna helps me.

No matter how much training we give children, they also have to commit themselves to worshipping the Lord's name. This commitment comes from their own experience with chanting and from understanding its value and importance.

I recall an eleven-year-old boy who joined our *gurukula*. He sat morosely morning after morning, mouth closed and face glum.

"Chant," I would say.

"I don't have to."

"No, you do have to. Of course, I can't make you chant. But chanting Krsna's name is the process of spiritual realization for the present age. So if you want to realize yourself and God, certainly you have to chant. You may choose not to in this life, but sooner or later, in some lifetime when you really want to know and love Krsna, you'll have to chant."

Today, at age eighteen, he's still chanting.

Children profit from making chanting a habit. Then their training becomes effective and their own commitment a joy rather than a burden. We form habits to make sure we get things done—bathing, cleaning, or even keeping up with world events. Similarly, taking refuge in the Lord's name, at least for a certain time every day, is so much easier when it is a habit.

Children should also form the habit of chanting or singing the Lord's name at every opportunity. We can teach this mostly by our own example. Do we chant while we wash dishes, drive our car, or fix the leaky pipes? Do we chant (quietly) while grocery shopping? Prabhupada advises, "Don't waste time, but if you have time, chant Hare Krsna."

When we train our children to chant, help them commit themselves to chanting, and help them arrange their time so the chanting can become a habit, we create a supportive atmosphere for taking shelter of Krsna's name. The devotee community can add to that support. We are lucky here in North Carolina to be part of a community where the temple is regularly full of devotees for congregational singing of the holy name. And when the time comes to chant on beads, no one talks or sneaks off to bed or gets distracted. The intense

spiritual mood in the temple encourages everyone to chant seriously.

When anyone with proper training and the desire to chant purely chants regularly in the association of saintly persons, Krsna quickly reveals Him-self in His holy name. When chanting with the children, I often pray to the Lord in their heart, "Please reveal how You are present in Your divine name. Please show them Your love and mercy."

Krsna's presence in His name is a display of His mercy. And because He loves us more than we can imagine, He is easily pleased to reveal Himself. If our children come to rejoice in the glories and sweetness of the Hare Krsna mantra, their path to the perfection of life is fully open.

From the Students

When I chant, I feel very happy and joyful. When I chant about Krsna it feels very fun so you can just think about Krsna.

—*Cintamani Dasi, age 8*

I like *kirtana* when it goes fast so that you can jump and dance.

—*Gaura Lila Dasi, age 13*

Krsna likes us to chant and dance for Him.

—*Amala Purana Dasa, age 6*

There seems something special about the holy name.

—*Amrta Dasi, age 11*

I like chanting because it is fun. I like chanting when I am sad. I like chanting a lot because we become more advanced when we chant. I like chanting for Krsna to make Him happy. I like chanting so I become happy like Krsna.

—*Visnujana Dasa, age 10*

Chanting Hare Krsna brings you closer to Krsna.

—*Rohini Dasi, age 13*

The most blissful times of my life were the times when I chanted my rounds clearly with full attention. At such times I felt like I could chant forever.

—*Yamuna Dasi, age 15*

Accepting a Spiritual Master

By *Urmila Devi Dasi*

THIS MONTH (September) we celebrate Srila Prabhupada's one-hundredth birthday anniversary. To honor Srila Prabhupada, our children can sing his praises, decorate his seat, write homages to him, and help cook a feast in his honor. Honoring Prabhupada in these ways is important, but our children really honor him when they become his students.

The Vedic idea of a student differs from that of the Western idea. The Western student hears a subject or learns a skill, pays his fee, and then goes his way. The Vedic student finds a self-realized teacher and becomes inspired to take a great vow of lifetime dedication as his disciple. (The child should be at least twelve years old at initiation, so that he or she can take vows with personal conviction. Generally, our children are older than twelve at initiation, but twelve is the minimum age.)

Discipleship implies that a student voluntarily, with love, dedicates body, mind, and words to the guru's pleasure. True discipleship is the secret of success in spiritual life, because what pleases the guru pleases God, Lord Krsna.

Because the complete dedication of a disciple gives a guru great influence over the disciple, our children need to learn the qualities of a saintly person before determining at whose feet they will lay their life. They should then spend at least a year observing and serving under a person whose behavior and instructions reflect the qualities they have studied.

And our children must become qualified to be disciples. As reputable universities examine prospective students through complex entrance procedures and examinations, a guru examines a prospective disciple for a year to see that the

knowledge will be given to one who is worthy. Adults in the child's family, school, and community should help the child become fit for initiation and able to recognize a bona fide guru. Our teaching children to become qualified disciples is similar to a guidance counselor's helping a student pick a good college and meet the college's entrance criteria.

The mutual examination of guru and disciple implies that our children must find a spiritual master present before them. So although our children become convinced that Prabhupada showed all saintly qualities during his life, it is one of Prabhupada's disciples who must examine them and accept them and whom they must accept as representing Prabhupada, as Prabhupada represented his spiritual master.

After the prospective guru and disciple are satisfied with their examination of each other, the disciple takes a formal vow at initiation. Childhood should be a preparation for the moment when one vows to abstain for life from illicit sex, meat-eating, intoxication, and gambling. Clearly a child whose family and friends are free from these vices is at an advantage. A disciple in ISKCON also vows to daily chant sixteen rounds of the Hare Krsna mantra on a strand of 108 beads.* Such a vow requires a background of maturity and self-discipline in the child's life.

The initiation ceremony isn't simply some cultural ritual or rite of passage; it is completely on the spiritual platform. The years of sacrifice by the child's parents and teachers succeed when the child formally commits to the school of Krsna consciousness, where Krsna Himself is the headmaster and the gurus are the teachers. There is no better way for our children to glorify Prabhupada.

An Offering of Love

By Urmila Devi Dasi

The students, from the beginners who can barely write to the almost-graduated, look up expectantly.

"Blank paper, everyone! For the next two or three days we're going to write an offering to Srila Prabhupada."

Every year, disciples and followers of Srila Prabhupada celebrate the anniversary of the day he appeared in the world by, among other things, writing letters in which they glorify him, offer him service, and express appreciation for all he did. The letters are offerings of love.

The traditional Vedic school is called the *gurukula*, "the place of the spiritual master." As the founder of ISKCON, Srila Prabhupada is in one sense the spiritual master of all its members, including my students, who will eventually accept initiation from one of Srila Prabhupada's disciples. Today, one of *gurukula's* primary purposes is still to teach the student, from a young age, service to the spiritual master. The yearly writing of an offering to Prabhupada, therefore, is an excellent time for children and adolescents to contemplate that goal of service.

"We should begin our offerings with obeisances to Prabhupada," I start. (The children respond with a chorus of "How do you spell ... ?")

"But let's not just write about how wonderful Prabhupada is or how we are grateful that he brought Krsna consciousness to the world. We can write that, certainly, but let's think about how we can serve him. What will we offer him during the next year and the rest of our lives?"

Soon the students come to my desk with rough drafts done or half done. I try to help them be specific and set attainable goals. For

example, it is common for a student to write, "I want to preach all over the world."

"That's wonderful," I comment, "but how do you intend to do that? Will you preach in Argentina? How will you get there? Will you distribute books, or have a group of devotees who chant, or preach through radio ... ?"

Soon the students realize that I'm asking them to make a *real* offering. Gradually they write from the heart. They express a desire to dress the Deity of the Lord, or cook for Krsna, or teach in a *gurukula*, or develop a rural community.

Besides asking them to write about what lifetime service they can offer Srila Prabhupada, I ask them to write what service they can give in the coming year. That service can be related to their long-term goals, if they like. Often, however, their immediate goal of service is something such as chanting an extra round of Hare Krsna on their beads, getting their schoolwork done on time, or improving their friendships with other devotees of Krsna.

It is important for the children to be very specific. If they simply write, "Prabhupada, this year I would like to become more humble," they don't really know how to go about it or when they've achieved it. They need to think of specifics. *How* could they become more humble? Maybe "This year, when my parents or teachers correct me I'll remember to be grateful that they are helping me improve. I'll say 'Thank you' instead of making excuses."

Many managers and educators have noted the positive effects of setting short- and long-term goals. Children are no exception to the principle that all living beings work for some *purpose*. The personal philosophy of Krsna consciousness does not deny goals or plan making but substitutes the spiritual plan for the material. This substitution, which Krsna calls

"the art of work," is the secret of yoga. A materialist's enthusiasm to attain goals keeps him bound to the material world and its miseries. A devotee's enthusiasm for spiritual goals leads to liberation.

Perhaps the most obvious difference between materialistic and spiritual goals is that the materialist desires to please himself and the devotee desires to please the spiritual master. But there is another important distinction: for a devotee, the work is more important than the result. Krsna tells Arjuna never to consider himself the cause of the results of his activities. Rather, Arjuna should work toward the goal that Lord Krsna desires and offer the work to Krsna, whether the actual result appears full or meager. After all, the result is up to Krsna.

When my students offer, for example, "I would like to open a temple for you, Srila Prabhupada," they know that their success lies in their sincere attempt to please the Lord, not in the praises of others or in external signs of

accomplishment. Prabhupada exemplified this attitude when, upon first coming to America, he wrote an offering to Krsna. Prabhupada prayed that he would do his best to teach the science of devotion, and that it was up to Krsna to make the work a success or failure, as the Lord desired.

The children's offerings, then, surpass in enthusiasm an ordinary man's New Year's resolutions. And while enthusiasm for serving the spiritual master's mission is one of the main principles of success in God-realization, the service attitude itself is the foundation of that success.

By writing and working on a specific, personal offering of service, our children can go beyond the sentimental worshiper who makes a yearly emotional show—"I want to serve you, guru!"—but actually spends his or her time on other concerns. These children come to see that service to the spiritual master is their offering and their life.

Meditation—While Watching Children?

By Urmila Devi Dasi

IT'S 5:20 IN THE MORNING. For twenty minutes I've been chanting the maha-mantra on my beads: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. A group of children aged five through twelve had been sitting around me in a circle, also chanting. Forty minutes remain for my personal mantra meditation.

I lean over and unlock a wooden cabinet with my left hand.

"Hare Krsna, Hare Krsna ..."

Please, Lord, let me realize that You are fully present in Your holy name. Let me try to hear Your name—without my mind wandering—for at least a minute.

"... Rama Rama, Hare Hare."

Jahnu, my grandson, sees the cabinet open and shuffles over in his funny, awkward run. From out of the cabinet, Arjuna and Nimai grab the pictures of Krsna they've been coloring.

"... Krsna Krsna, Hare Hare ..."

Lord, let me be Your servant.

Balarama walks over to get the picture of Lord Visnu he's been coloring (so far, in one solid color), speaking to Cintamani in his jumbled English-Spanish with intensity. I close my eyes.

"... Hare Hare ..."

Jahnu has sat down by the markers with his picture of demons taunting the saint Prahlada. I open my eyes. For each marker he opens, I have to make sure he closes the lid tightly and puts the marker back. This I do with my left hand around his tiny palms. I am trying to teach him

how to do this himself, as I did with Balarama two years ago.

My right hand continues to go from bead to bead.

"Hare Krsna, Hare Krsna, Krsna Krsna ..."

Please remove my envy so I can serve You nicely. Help me to fix my mind on the sound.

"... Rama Rama ..."

Lalita Madhava and Sitarani are throwing markers instead of coloring, distracting some of the adults who surround us, chanting with an intense desire for purification and love of God. I must not let the children disturb them. If I can get the girls' attention and then slightly shake my head "No" while bending my eyebrows, I can continue to hear—pray to deeply hear—the Lord's names.

For years I wondered whether caring for children during much of my chanting time would greatly impede my spiritual progress. Finally I understood: If we serve Lord Krsna's devotees, Krsna is more pleased than when we just serve Him directly.

With an awkward tilt like a wooden puppet on strings, Jahnu now runs across the room to Subhadra, who has a bag of stuffed-animal toys. No longer having to help him close pens, I chance shutting my eyes and hope for a long, uninterrupted time to hear.

"... Hare Hare; Hare Krsna ..."

Unfortunately, in my inner playground my mind jumps down slides, and swings into the sky. I think about what I need to do today. I think about how this morning's chanting session would be a good inspiration for this column.

No—away flickering thoughts! Just hear.

"... Rama Rama, Hare Hare."

Arjuna and Nimai are fighting because Nimai started to color Arjuna's picture. They've had enough of coloring and are now taking copies of Srila Prabhupada's books and looking at the pictures. Both can read, and Arjuna can read well enough to understand most of what's in the book in his hand. Still, right now they just look at pictures, one book after another. Balarama also stops coloring and gets his own book. He's now old enough to know not to put the book on his feet or the floor.

"... Krsna Krsna ..."

*The sound of Your holy name is so sweet.
When will I become fully absorbed, fully
meditating on the sound of Your name?*

"Hare Krsna, Hare Krsna ..."

Now Jahnu has toddled back to the cabinet. On the way, he has babbled to several of the adults in the temple room, smiling, and nodding his blond curls. Following with her pull-hands/drag-legs crawl, Subhadra also approaches the cabinet. We must watch her closely; if she takes the tops off the markers, she will put the ink into her mouth. She may also crumble the other children's pictures.

This time, Jahnu points to a book. We get out a children's version of the story of Krsna killing Aghasura. There's a color picture on every page. The book goes on top of a mat so as not to be on the floor, and I turn the pages with my left hand while Jahnu and Subhadra look, enthralled.

"... Krsna, Krsna ..."

*Krsna is so beautiful. Someday may I enter
into His pastimes.*

Spiritual Holidays

By Urmila Devi Dasi

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Krsna help children become absorbed in pleasing Him. The calendar of the Hare Krsna movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Krsna and His incarnations. Other festivals celebrate Krsna's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Krsna conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on.

Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Krsna's lifting

of Govardhana Hill, our students make a small hill of papier mache over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayatra each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varaha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varaha's tusks." Some years we have groups of students make a picture of Varaha and the earth and then play the game with the best picture. Last year our grown daughter drew Varaha, and the students competed for the best earth drawing. Then, blindfolded, each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KIRTANAS: Children love singing "Sita-Rama" on Lord Rama's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanagari, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will

be entranced. Today we also have many Krsna conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Krsna. Many

festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have *prasadam* available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

In the next issue, we'll look at celebrating secular holidays.

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 Kṛṣṇa consciousness behavior and I consider your work the most important in the society because you are shaping the future generation of our Kṛṣṇa 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 *Vaiṣṇava*... 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 Kṛṣṇa consciousness. That is the duty of father and mother. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, 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 non-different 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. Vālmiki was a great poet, and similarly Vyāsadeva 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-gītā* 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-kīrtana*, or glorification of the Lord. (*Śrīmad-Bhāgavatam*, 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 Jagadīśa, April 6, 1977)

Indian Man: Is this a government-recognized college now?

Prabhupāda: No. Government recognition means we have to abide by the orders of government. We cannot teach *Bhagavad-gītā* only or *Bhāgavatam*. 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 Vṛndāvana or...?

Kṛṣṇa Consciousness - Jñāna

Approaches

We can categorize spiritual education as *jñāna* and *vijñāna* - knowledge and practical application or experience. Śrīla Prabhupāda 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 *sāstra* is also devotional service, because we are worshiping Kṛṣṇa with our intelligence. Still, the children need to actually chant Hare Kṛṣṇa, not just read that they should.

Śrīla Prabhupāda 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 Kṛṣṇa 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 *sādhana* of *āratī*, *japa*, greeting the deities when they are dressed for the day, *guru-pūjā*, and *Bhāgavatam* 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—*harināma*, book distribution, and *prasādam* distribution. The children should also participate in all *Vaiṣṇava* festivals.

(We mention the above about practice to put the following "academic" overview of *Bhagavad-gītā* into proper perspective. The details of such practice were discussed in Chapter 9.)

Prabhupāda: 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.

Prabhupāda: Sanskrit compulsory and additional there was Sanskrit. So I took both, compulsory and additional.

Prof. Cumbridge: I see.

Prabhupāda: Up to my I.A., 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 I.A. I was intermediate, I.A. 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 *Śrīmad-Bhāgavatam*. Simply they should be able to read our books in English and Sanskrit, and explain. (Letter to Gopāla Kṛṣṇa Dāsa, 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 Akṣobhya Dāsa, 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.

Grade	Memory	Group out-load readings*	Individual reading and analysis	Philosophy	Sanskrit
K-2	"key" Gītā ślokas, Śrī Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā	Kṛṣṇa Book, CC verses, Rāmāyaṇa	Caitanya Reader	Gītā slokas studied	Sanskrit Part 1 sect. 1 or alphabet program
3-5	Gītā ślokas, Śrī Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā	Kṛṣṇa Book, CC verses, Rāmāyaṇa, Bhāg verses	(start in 4th grade) CC stories, all children's Kṛṣṇa conscious books	Gītā slokas studied	Sanskrit Part 1 sections 1, 2-8
6-8	Gītā ślokas, Śrī Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā	Kṛṣṇa Book, CC verses, Rāmāyaṇa, Bhāg verses	Bhāg. stories, Lilamṛta	Bhakti-sastri: Bhagavad-gītā research	Sanskrit Part 2
9-10	Śrī Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā, selected Bhāg verses (review Gītā once a week)	Kṛṣṇa Book, all CC, Rāmāyaṇa, all Bhāg.	Kṛṣṇa Book, CC verses and purports	Bhakti-sastri: N.O.D. Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā research	Optional advanced courses
11-12	Śrī Īsopaniṣad, Upadeśāmṛta, Brahma-Saṁhitā, selected Bhāg verses (review Gītā once a week)	Kṛṣṇa Book, all CC, Rāmāyaṇa, all Bhāg.	Bhāg. verse and purports	(optional) Bhakti-vaibhava start Bhāgavatam research	Optional advanced courses

Please note: This is the minimum. Reading and/or study of other ISKCON publications can be included in the English and social studies courses, as well as by the asrama teacher or parent.

* or listening to tape recordings of the same

Chart 10-1

Textbooks

The major *jñāna* studied in *gurukula* is *Bhagavad-gītā*. We suggest that the study of *Gītā* 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," students continue memorizing but now study meaning in depth. This

is the beginning of the Bhakti-śāstrī 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 *Gītā*.

Along with an exhaustive study of the *Gītā*, students should also have a thorough understanding of *Nectar of Devotion*, *Nectar of Instruction*, and *Śrī Īsopaniṣad*. They follow the same program of memorization at an early age. These books are also covered in depth in the Bhakti-śāstrī course, and used in personal study later.

Śrīmad-Bhāgavatam, *Caitanya Caritamṛta*, and *Kṛṣṇa* book need to be studied so the student at least has basic familiarity. Of course, they are attending *Bhāgavatam* 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-śāstrī course, students can start the Bhakti-vaibhāva 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 Prabhupāda'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.

Charts

See Chart 10-1 on (Previous Page).

Alternatives

It is theoretically possible to study Śrīla Prabhupāda's books quite differently. They can be used as the basis for the unit approach or principle study. This would make *śāstra* the foundation and basis of the entire curriculum, relating every subject and discipline to Kṛṣṇa in a natural and easy way. However, no one has, at this writing, written down such a program that would thoroughly study *śāstra* and cover all academic areas in proper sequence. Although such a program 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 application 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 Śrīla Prabhupāda'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 *śāstra* 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 W 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 alphabetising, 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 is directly addressed by various educational approaches such as: incremental, unit, un-schooling, 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 Language Arts* 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 Kṛṣṇa 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 Kṛṣṇa 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 "Křsnized" versions of all student work.

Writing Rainbow contains lessons in grammar, research, and composition in all are as 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 Staffs 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 "Křsnized." 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 program 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

	Spelling	Grammar	Composition	Handwriting
K	MCP 1 or Macmillan 1			Palmer: many choices D'Nealian: Scott Foresman Italic: Christian Teaching Materials
1	MCP 1-2 or Macmillan 1-2	GK, Primer and Writing Rainbow 1		same as K
2	MCP 2-3 or Rod & Staff 2-3	GK 2A, 2B, 2C, 2D & Writing Rainbow 2 or Writing Stands 2		same as K
3	MCP 3-4 or Rod & Staff 3-4	GK 3A, 3B, 3C & Writing Rainbow 3 or HBJ Basic Drills in English 1 Writing Stands 3		same as K
4	MCP 4-5 or Rod & Staff 4-5	GK 4A, 4B, 4C & Writing Rainbow 4 or HBJ Basic Drills in English 2 Writing Stands 4		same as K
5	MCP 5-6 or Rod & Staff 5-6	GK 5A, 5B, and Writing Rainbow 5 or HBJ Basic Drills in English 3 Writing Stands 5		
6	MCP 6-7 or Rod & Staff 6-7	Writing Rainbow 6 or Christian Light Language Art 601-610 or HBJ 2200 or Easy Grammar (Isha) Writing Stands 6		
7	MCP 7-8 or Rod & Staff 7 or Spelling Demons (J. Weston Walch)	Writing Rainbow 7 or 2200 or Easy Grammar (Isha) Writing Strands 7 or Scholastic Composition 1		
8	MCP 8 or Spelling Demons (J. Weston Walch)	Writing Rainbow 8 or 2200 or 2600 or Daily Grams (Isha) Writing Strands 8 or Scholastic Composition 2		

Chart 10-2

grade	Vocabulary and Spelling	Grammar	Composition, Research and Speaking	Optional (elective) alternate (instead of gram. and comp.)	
9	Vocabulary for College A (HBJ)	HBJ's 2200, 2600, or 3200 or Daily Grams (Isha)	<i>Scholastic Composition 3</i> Half hour Kṛṣṇa conscious lecture Introduction to debate Regular researched speaking		
10	Vocabulary for College B (HBJ)	HBJ's 2600, or 3200	<i>Scholastic Composition 4</i> 3 half-hour Kṛṣṇa conscious lecture	Poetry or Drama (<i>All About Theatre</i>)	
11	Vocabulary for College C (HBJ)	HBJ's 3200 or Diagraming Sentences (J. Weston Walch)	<i>Scholastic Composition 5</i> 3 half-hour Kṛṣṇa conscious lecture	Poetry or Drama	Journalism (News Reporting and Writing) or Public Speaking and Debate (<i>Speech</i> , BJU)
12	Vocabulary for College D (HBJ)	Remedial work if needed in HBJ's 3200	<i>Scholastic Composition 6 or A Rhetoric of Argument</i> (Random house) 3 half-hour Kṛṣṇa conscious lecture	Poetry or Drama	Journalism or Public Speaking and Debate

If you want a combined grammar/composition program for high school, use *Christian Light English* (ideal for multilevel/individualized) or HBJ's *Warriner's Grammar and Composition* 3rd, 4th, 5th, and complete courses.

Some of the Scholastic books have objectionable sections which you may skip. It is best for whole classroom/multi-level.

HBJ's vocabulary and grammar books listed here are ideal for an individualised organization but can be used in any situation.

Chart 10-3

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

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.

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 programs 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 Kṛṣṇa 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 Prabhupāda'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-Beginning Instruction (K-2 Best Programs)

Program	Type of Instruction	Complete? (instructions, readers, charts)	Expense	Special Consideration
SRA Basic Reading Series	linguistics	Yes	Moderate	Easy; interesting; coordinated workbooks
Let's Read (EPS)	linguistics	Yes	Low-moderate	Easy; no pictures; coordinated workbooks
Sing, Spell, Read and Write (CBN)	phonics	Yes	Low-moderate	Fun; songs, prizes and games; coordinated workbooks; handwriting included; ideal home school kit
A Beka	phonics	Yes	Low-moderate	Fast pace; many extra reading books
Play and Talk	modified linguistics and phonics combination	Publish claims alphabet and charges not needed	High	All instruction on record or cassette tape; includes hand-writing and typing; ideal for busy parents, multilevel teachers, and for English as a second language
Ball, Stick, Bird	highly modified linguistics	No	Moderate	Interesting but strange stories; some material is objectionable; useful for teaching severely learning disabled or retarded students
Professor Phonics	phonics	No	Very low	No readers, charts or alphabet; little teacher instruction
Alphaphonics	linguistics		Very low	No readers, charts or alphabet; little teacher instruction

Chart 10-4

reading out loud until fourth grade. This includes the best readers! Silent reading for classroom as segments 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-gītā*, 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 Prabhupāda's books, need to be a part of students' lives. They should be readily available in the classroom, *āśrama*, 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.

Reading (excluding beginning decoding)

Grade	Books	Supplementary
1 (after completing phonics or linguistic program)	Aesop's Fables*	Strong and True*
1-2 (5-10 weeks)	McGuffey's Primer McGuffey's First Reader	
2 (10-15 weeks)	Caitanya Readers 1-5 then Open Roads* with TE	Open Doors* Hidden Treasure* (must edit)
3	Caitanya Readers 6-10 then All Kind of Animals* no TE	Silver Sails*
3	McGuffey's Second Reader	
3	McGuffey's Third Reader read ½	
3	All Kṛṣṇa conscious children's books available	
3	Crossroads* with TE Pilgrim's Progress* with TE	Footprints* Paths to Follow*
4	McGuffey's Third Reader last ½	
4	Start Caitanya-Caritāmṛta selections listed in Appendix C Frontiers to Explore* with TE, then Liberty Tree* with TE	Enchanted Isles*

* A Beka publication

Chart 10-5

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, .

Reading (excluding beginning decoding)

Grade	Books	Optional, Supplementary
5	Finish CC selections using the list in Appendix C Start <i>Bhāgavatam</i> selections Finish <i>Liberty Tree</i> , A Beka with TE <i>McGuffey's Fourth Reader</i> , first ½ <i>Pañca Tantra</i>	A Beka's <i>Enchanted Isles</i> Janette Oke's animal stories Grandma's Attic series
6	<i>Bhāgavatam</i> selections Start complete chapters Finish <i>McGuffey's Fourth Reader</i> start <i>McGuffey's Fifth Reader</i>	Continue grade 5
7	Finish <i>Bhāgavatam</i> selections Start <i>Līlāmṛta</i> , complete chapters Finish <i>McGuffey's Fifth Reader</i>	Some students will now enjoy reading other ISKCON books
8	Finish complete <i>Līlāmṛta</i> Christian Liberty History, book E	ISKCON books for some students
9	Kṛṣṇa Book, complete Start complete <i>Caitanya-Caritāmṛta</i> <i>McGuffey's Sixth Reader</i>	All students should be able to understand and relish most ISKCON publications.
10	Finish complete C.C. Start complete Bhagavatam	ISKCON books
11	Continue complete Bhagavatam	ISKCON books
12	Finish complete Bhagavatam	ISKCON books

Chart 10-6

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

1. 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 co-ordinating 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.

4. *Sing, Spell, 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.

Charts

See Charts 10-4, 10-5 and 10-6 on previous pages.

Alternatives

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.

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.



Students should appreciate reading Śrīla Prabhupāda's books

Resources

Chinaberry is an excellent source for supplementary reading books. Each book is explained in depth in their catalogue. 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, and 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.

Charts

See Chart 10-7 (see below)

Grade	Textbook	Other materials	Optional supplementary materials
K	Mortensen Math or Making Math Meaningful or Math in Stride or Saxon	Cuisinaire rods (one set per every three students) and base ten blocks (suggested amount for every three students – 100 ones, 50 tens, 10 hundreds)	Guru-kula Mathematics 1-2, book of Primary activities for Cuisinaire rods, felts – “At the Beach.” Math Mouse vegetarian games (Sycamore Tree)
1-3	Mortensen or Making Math Meaningful or Saxon or Miquon or Math in Stride	Cuisinaire rods, base 10 blocks, Multiplication songs or games	Math mouse vegetarian games
4-6	Saxon 54, 65, 76	Same as grade 3	Same as grade 3
7-12	Saxon Algebra ½, Algebra I, Algebra II, Advanced math, Calculus		

- 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.

Chart 10-7

Teaching Elementary Mathematics

Edith E. Best

Ideally, young children should be exposed to mathematical concepts from the time they can manipulate objects. Ideas such as bigger and smaller, and more and less, form during that time. As a child grows, parents should speak to him or her about the mathematics of everyday life—how many plates should be put on the table, how many cups of flour go in the cake, how many inches wide the bookcase needs to be, how many miles have been covered in the trip, and how many gallons of gas the car uses each mile.

Children who are frequently exposed to such conversation, related to what they are experiencing at the moment, develop an internal “sense” of math. They know what five “means” and have a huge advantage as they enter school. For such children, their first mathematics instruction can be with simple manipulatives, discussion, pictures, and worksheets. The hardest thing for them to grasp is usually place value, as it is rare that a child has any but the vaguest idea of such a concept before entering kindergarten. While base ten blocks are one of the best materials for teaching place value, in order to learn with them, children usually have to again and again get out the correct blocks in response to a number, and give the correct number when seeing blocks. It can take months to understand that a 2 in one place means quite a different thing from a 2 in another.

Children without much or any prior mathematics base can take anywhere from one to four years to master the basic sense of numbers. So, when moving ahead with teaching “carrying” in addition or “borrowing” in subtraction, the teacher must always be alert to any indication that the child is acting from rote memorization rather than understanding. Such children need a tremendous amount of exposure to manipulatives, and should only work problems exclusively with paper and pencil when they consistently display a through understanding.

While the published texts that are best for teaching math in the primary grades, such as

Miquon, use extensive derivation rather than calculation and algorithms, it is often the children who would benefit most from this approach—those with little prior knowledge—who find it challenging and frustrating. We wish all children could grasp that adding nine means one less than adding ten, but find that even repeated exercises with concrete objects and seeing a pattern is insufficient for some children, who may make it more difficult for themselves by insisting on learning through brute rote memorizing.

Children who’ve been exposed to math in their early years, or who are able to gain the same understanding in the first months or years of school, find great excitement in the discovery of the reliable and logical patterns that allow math to be an exact science.

It’s fairly obvious which children are learning the concepts and which are rote memorizing. Understanding is demonstrated when a child can explain or show the how and why of an answer. It is also shown when a child knows when to apply a learned formula. Children who have used brute memory to “learn” math will often or consistently apply a process wrongly or become confused when a problem has a slightly different wording or form. Sometimes a child’s difficulty with a simple procedure will be apparent when he or she cannot understand a more advanced process. For example, a child who cannot grasp how to add fractions with unlike denominators may betray his or her lack of understanding of the meaning of the more foundational process of finding equivalent fractions.

I attempt to teach, therefore, by having understanding precede practice and memorization. Some math experts maintain that through repeated practice without understanding, understanding will come. I do remember learning place value in such a way when I was about six years old and have experience of this method working for older students. Yet, I have also seen many older students struggle or even fail because the instability of years of memorizing without

understanding caused their problem-solving knowledge to tumble.

Finally, it is necessary for the child to form a mental “bridge” between concrete and abstract understanding. Merely using manipulatives doesn’t guarantee that this bridge exists. Generally, the first step is to have the children use blocks, etc. and then blocks while the teacher writes. Next blocks with the student writing, then writing only. It is best if this procedure can then be repeated with another type of object.

With the principle that understanding should precede or at least accompany memorization, we start the beginning student with counting. The child needs to know the relationship between the verbal numeral, written numeral, and number of objects. We therefore have him or her relate tangible objects with numerals, either that are pre-written or that the child writes. There should be much practice with seeing a two or three-digit numeral, saying it, writing it, and getting out the corresponding blocks.

While this process is being mastered, the child engages in simple addition. Sometimes this is done by comparing different groups of blocks, and sometimes by using a scale. In a similar way, the children gradually learn measurement, fractions, time, estimation, and so on. Hopefully, it’s not necessary to list the standards or general scope and sequence expected for various grade levels, as such information is easily available from the National Council of Teachers of Mathematics.

I continue to have regular review of all mathematical principles and operations as we are learning new skills. I follow this policy of regular, ongoing review right through high school. It is essential that children work the same types of problems many times long after they’ve understood the concept. The reason for this is to develop an “automatic reaction”—the child has done so many computations of distance, for example, that he or she could practically answer such questions without thinking much about it. The child is so competent that he or she no longer thinks about, or perhaps even consciously remembers, the full why and process. Such “automaticity” can be compared to the way we

drive a car once we’ve been driving for many years. We’re hardly consciously aware of our driving processes.

Once a child has grasped the essential concepts—usually by the end of third or fourth grade—we use manipulatives only when visual representation, verbal explanations, and practice still leave a child confused. For example, I recently helped a sixth grade boy who said he couldn’t “get” multiplying fractions. Multiplying fractions is one of the simplest operations—one multiplies the numerators and multiplies the denominators. Doing so usually makes more sense to a child than does adding fractions. Children always want to add the denominators and usually need much time and thought before they understand that $\frac{1}{2}$ and $\frac{1}{4}$, for example, are not the same types of “thing.”

In this case, I demonstrated the reason of the process by using the principle that multiplication can imply area. In other words, if one is multiplying 3 times 4, one can build a rectangle that is 3 in width and 4 in length. In the same way, using some ingeniously developed fraction squares, we were able to see and feel that $\frac{2}{6}$ times $\frac{1}{3}$ was, indeed, an area that was $\frac{2}{6}$ length and $\frac{1}{3}$ width. We were also able to have tangible evidence that the $\frac{1}{3}$ “cut” the $\frac{2}{6}$ pieces each into three. It was interesting to the student to grasp that multiplying with fractions gave him a smaller number, as he had assimilated the idea that multiplying means enlarging. We discussed, drawing diagrams and using the manipulatives, how multiplying by $\frac{1}{3}$ really means dividing by three. Both he and I supplied several real life examples of multiplying with both whole numbers and fractions.

Perhaps the most difficult and rewarding aspect of teaching mathematics to elementary students is helping them to develop systems of derivation rather than calculation. I **always** teach the mental process of derivation—sometimes in several ways—before teaching a calculation formula. Of course, to derive answers successfully, children have to not only have a sense of numbers and their relationships, but be willing to risk thinking in a way outside of the textbook or other than what their parents model when they do their homework.

Mathematics is exciting—the logic and interrelationship of systems, the thrill of understanding how objects fit together, and knowledge that allows us to facilitate our life's

goals. When children grasp these elements and apply them in their other studies and their lives outside of schoolwork, we feel truly successful.

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

Maths "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 Śrī Caitanya Mahāprabhu 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, colour 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 Paṇḍita, as Śrīla Prabhupāda 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, Dṛṣṭa Dāsa and Ūrmilā Devī Dāsī'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.

Names and Dates

By Urmila Devi Dasi

THE ELEVEN-, twelve-, and thirteen-year-olds raise their hands with questions.

"Do we need to know the difference between the Constitution and the Articles of Confederation?"

"Will there be questions on the test about the Revolutionary War?"

"Do we really need to know this stuff?"

During the years I helped write the American history textbook used in many ISKCON schools, I also often asked myself, "Do our children really need to know this stuff? What will they *do* with their knowledge of history?"

Srila Prabhupada told *gurukula* teachers that students must know the most important facts of their country's history. The children should not appear to be fools, he said.

So we teach our children history. But we obviously have a different view of what history is about. As devotees of Krsna, the main way we identify ourselves is not with our nation but with the Supreme Lord who lives eternally in the spiritual world. And the material world with all its nations is just a flash in eternal time. So when our children learn history, they see it in a different perspective.

But although we are spiritual beings, we are born into this material world, and that means being born in a particular country. So we have to deal with that. People commonly allude to historical persons and events. So our children should be familiar with what is assumed to be common knowledge.

Moreover, as future teachers of Krsna consciousness, our children need to have not only a theology but a vision of how that theology can apply to present domestic and

international problems. By studying how to apply spiritual principles to past events, they can more easily analyze modern problems and propose solutions with some depth of understanding.

For example, in our American history course we ask the students, "Name the problems that arose between the Native Americans and the pioneers. In what modern situation do we find the same kinds of problems? What spiritual advice can we give in such situations? Use one quote from Prabhupada's books."

When studying America's Civil War, we assign the following essay: "Srila Prabhupada teaches us how to relate to different types of people from a spiritual point of view. One should help and teach those less advanced, make friends with equals, and serve those more advanced. Materially, people generally exploit those who are lower, try to criticize and tear down those who are equal, and are envious of those who are higher. Show how the dealings between the North and the South after the war were on the material platform. Describe in at least one hundred words how relationships after the war could have been resolved from a spiritual point of view."

Studying history also gives our students a scriptural basis for their attitudes toward concepts such as civil rights and democracy, institutions such as labor unions, and events such as wars and revolutions.

Let's take the example of labor unions. When studying scripture the child learns that people are most happy in a simple agrarian society where *varnasrama* is the social system. Then the student learns how his nation rejected such a life for industrialization. He learns how industrialization drew workers from farms and cottage industry to the factories, where exploitation of workers through long hours, low

pay, and dangerous conditions sparked the need for unions.

The study of history does more than influence our children's attitudes about major trends, events, and governments. Our children can better understand contemporary society when they know the cultural and historical influences that shape it. For example, because Srila Prabhupada understood how the cruelty and degradation of European kings led to revolutions, he knew that a modern Westerner would associate "king" with tyranny and exploitation. When he presented monarchy as the ideal system of government, therefore, he often emphasized the contrast between Vedic and medieval kings.

Our children can use knowledge of history to give examples of the truth of scriptural predictions about the results of good and bad work. For example, they study how greed for gold, whether in the California and Alaska gold rushes or in Spain's conquests in the Western hemisphere, led to ruin, cruelty, and personal disappointment.

The students can also learn from good and bad examples of historical figures and gain inspiration to serve Lord Krsna. We may wonder how a materialistic person, no matter how great, could be a devotional inspiration. But Narada Muni, the great sage and devotee, said, "Does not a thing, when applied therapeutically, cure a disease that is caused by that very same thing?" So mundane qualities, when used to serve Lord Krsna, can become glorious. Our children examine, Does this famous person have some quality I could also use to serve the Lord? If so, is there an example of a devotee who has used this quality?

Here are some examples of inspiration from American history: John Hancock is famous for his bold signature in defiance of the British king. A child may suggest Hanuman, who boldly allowed the demon Ravana to capture him so that Hanuman could assess the demon's weaknesses and set the city on fire. Patrick Henry is famous for saying he would rather die

than live without liberty. A child may think of Haridasa Thakura, who kept chanting Krsna's name even when the local government official had him beaten for practicing Krsna consciousness. Nathan Hale is known for devotion to his country. The Vedic king Prthu is famous for working for the welfare of all of his citizens. We might think it difficult to find devotional inspiration from the traitorous example of Benedict Arnold. Yet Ravana's brother Vibhisana became a traitor to his nation to serve Lord Rama.

Finally, when our children study history they can gain a perspective on current events. How many great wars, heroes, and civilizations are no more than names in a history book? And what to speak of ordinary people, who are forgotten after a generation or so? Our children should learn to see beyond worldly events, knowing that these events are ultimately insignificant.

Our children gain this perspective not only from the way we study history but from how much time we give it. Prabhupada told us, "Don't bother much." So rather than what I was subjected to in school—practically ten years of names and dates—we concentrate our study during the two or three years when children can apply some depth of thought to history. We also focus on what Dr. Bruce Wilkinson in "The Seven Laws of the Learner" calls the "irreducible minimum." Our children need to learn only those facts that will enable them to understand history and apply that understanding. We don't want to teach children facts for the sake of facts.

Could our children realize these goals from merely any history class or textbook? Yes, but a materialistic history book will present only a materialistic understanding.

Although a Krsna conscious study of mundane history can help our children in their practical life and spiritual realizations, the greatest benefit comes from direct study of genuinely important history. That history is found in scriptures such as the *Puranas*,

Ramayana, and *Mahabharata*. By learning the histories of Lord Krsna and His devotees, our children will gain not only knowledge and its application but spiritual wisdom and bliss..

Social Studies

Charts

See Chart 10-8 on Next Page.

Alternatives

There are other texts that claim to teach logic. Be careful! Many, such as Steck-Vaughn'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.

Social Studies

Grade	Practical Skills (Scholastic)*	Geography	History	Government	Logic (Midwest)
K			Kṛṣṇa Book stories related to festivals		
1	Success with Maps A	"Geography Classroom Kit" from Audio Memory (can be used through grade 6 or 8)		Christian Light Science and SS 101-110	
2	Success with Maps B				Building Thinking Skills book 1
3	Success with Maps C	Steck-Vaughn's <i>Lands at Home</i> or MCP's <i>The Earth</i>			Building Thinking Skills book 1
4	Success with Maps D	Steck-Vaughn's <i>Regions of the World</i> or MCP's <i>The Earth</i>			Building Thinking Skills book 1&2
5	Success with Maps E	MCP's <i>Homelands of the World</i> or Steck-Vaughn's <i>American Continents</i> or <i>Continents Overseas</i>			Building Thinking Skills book 2
6	Success with Maps F	MCP's <i>Homelands of the World</i> or Steck-Vaughn's			Building Thinking Skills book 2 and

		<i>World Geography and You</i>			book 3 figural
7			ISKCON American History manuscript		Building Thinking Skills book 3 figural & verbal
8					Building Thinking Skills book 3 verbal
9				Chanakya Niti-Shastra, American Government (McGraw Hill by Konslar and Smart)	Critical Thinking 1 & 2

- If a student enters your school without having worked in these books, start him at one grade level below what is indicated here.

Chart 10-8

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 history.

Resources

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.

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 well-organized 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.

Śrīla Prabhupāda 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



Science is best learned by practical observation and experience.

evolution which is 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.)

Sadāpūta Dāsa 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

Śrīla Prabhupāda 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 ensure 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 *āśrama* or home life. Many aspects of health instruction can also be interwoven into *Gītā* philosophy class. Any subjects not covered by either 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 Śrīla Prabhupāda'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 [], and Appendix G, "Preventing Child Abuse in ISKCON."

Charts

See Chart 10-9 on next page.

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 a non-schooling 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*.

Science/Health

Grade	Primary text or materials	Other materials	Optional supplementary materials
K			Felts-The Bear Facts About Your Health
1	A Beka Health, Safety and Manners TE only (may start science now if students read well)	May use Aims K-1 (sbks 1-3) for “hands on” approach	
2	A Beka Health, Safety and Manners TE only and Christian Light Science and SS 101-110 (or 201-210 for good readers) or MCP grade 1 or 2 or Aims grade 2 (bks A&B)	Need materials for demonstrations and projects – listed in texts	
3	A Beka Health, Safety and Manners TE only and Christian Light Science 201-210 or 301-310 or MCP grade 2 or 3 or Aims grade 3-4 (bks A&B)	Materials for demonstrations “Tops”	Films
4-8	Christian Light or MCP or Aims	Christian Light core science experiment kit “Tops”	Felt body, films
9	Christian Light or Aims anti-evolution materials (see Appendix A for a full listing)	Same 4-8 Notes on teaching against evolution	Films, materials detailing dangers of intoxication
10-12	Christian Light	Experiment kits that correspond to subject (except biology)	Films, materials detailing dangers of intoxication

Chart 10-9

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

Śrīla Prabhupāda wanted our children to learn devotional arts and service by practical experience and by associating with adults. This is the approach of non-schooling 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.

The Creative Urge

By Urmila Devi Dasi

I'M WATCHING ROHINI, a thirteen-year-old with definite artistic talent and promise. She boards at our home to attend school here, and she spends every spare moment with her art pad and pencil. As she fills each page, the lines magically fuse and bend to reveal the Lord, His pastimes, and His associates.

Rohini's drawings unlock the memory of my own first drawings of Krsna. Perhaps because my older sister attended Cooper Union School of Art in New York City, I was naturally drawn to art—oil, pencil, charcoal, pastel. After two years of art in high school, I went on to study drawing and sculpture in college. But I became disgusted with meaningless swirls of color and pattern, or twisted bits of metal and wood. Through art, I wanted to communicate truth, beauty, and purpose.

Then I met devotees of Krsna. What a pleasure to learn from Srila Prabhupada that I could meditate on Lord Krsna, the Absolute Truth, who is full of unlimited beauty and meaning! My mind and senses, for so long my enemies, could now act as friends by thinking of and portraying the Lord.

Full of excitement, I started my first Krsna conscious drawing—Krsna dancing with the *gopis*, the milkmaids of Vrndavana. I can't say I understood anything of the Lord's pastimes, His opulence, or even my own spiritual identity. But from Prabhupada's teachings I knew that Krsna could appear in my picture if I worked with devotion.

With whatever tiny spark of devotion I could coax out of my heart, I started to move the pencil, just as I had done in countless art classes. But this session was different. I no longer felt I was the creator. I thought of Jambavan's prayer to Lord Krsna in Prabhupada's book *Krsna*: "Not only are You the creator of the creators, but You are also the

creator of the material elements the so-called creators manipulate."

I understood that I was simply manipulating the paper, my hand, the graphite and wood of the pencil. Krsna had created all these, and they were under His control.

Did I have the power to depict the Supreme Lord of creation with my puny pencil? No, but by Krsna's grace He manifested Himself on my paper, despite my lack of artistic skill and my glaring spiritual shortcomings. I felt overwhelmed by His kindness.

"Being pleased by our devotion," I tell Rohini, "Krsna comes onto our paper. We show our devotion simply by trying to draw Him."

She leans back, examining her work with a critical eye, deciding to change the pleats of Yasoda's sari.

Worshiping Krsna through art is perhaps one of the most natural, simple, and pleasing kinds of yoga, even for the youngest child. When I was barely a beginner among beginners in Krsna consciousness, I could perceive the Lord's transcendent reciprocation through art. And similarly, through art, even a child without philosophy, austerity, or renunciation can begin to love the Lord.

Perhaps one of the sweetest aspects of devotional art is that it's a way most children naturally *want* to serve Krsna. The greatest hurdle in any educational subject, that of getting the student to want to learn, is already overcome. The only task for the parent or teacher is to direct and structure the child's inner desire.

Once a child is two years old or so, he or she can learn to color a picture within the lines, using suitable colors. When children of any age create their own pictures, they should stick to

portraying Krsna and His pastimes as the scriptures describe.

Children must learn respect and veneration for drawings of Krsna, because without these attitudes the children's devotion cannot blossom. The children learn that drawings should not be put on the floor, touched by the feet, or brought into a toilet room.

Children can start learning some artistic techniques as soon as the children are ready for school. Brush strokes, color theory, simple perspective, balance of designs—all are useful for any child, whether or not he or she becomes an "artist." Without such instruction, the older child or adolescent may feel hesitant, not wanting to keep turning out "flat" or "stick" drawings, and lose interest in art. But a child who receives the basic instructions will easily keep alive the spontaneous creative urge.

Resources For Teaching Drawing Skills

For children age four or five through adult:

Drawing with Children, by Mona Brookes. Published by Jeremy P. Tarcher, Inc., Los Angeles. Distributed by St. Martin's Press.

Drawing Textbook, by Bruce McIntyre. Published by Audio-Visual Drawing Program, 1014 North Wright St., Santa Ana, CA 92701.

For students age twelve and older or those who have developed basic drawing skills, here is a good source of books for beginning art, advanced art, and brush art: Basic Education, P. O. Box 1438, Lewisville, TX 75067-1438. Phone: 1-800-925-7777, or (214) 315-1776. (They have many international branches as well.)

Charts

See Chart 10-10 on next page

Resources

For ideas about teaching art (and music) in a non-schooling 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, woodworking, 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.

Enrichment

Grade	Drawing and Art	Typing and Word Processing	Computer literacy and Programming	Music	Crafts and Skills
K-1	Drawing Textbook lessons 1-20 or lesson in color theory and use of drawing implements		Educational programs	Kirtan, bhajans, rhythm	
2-3	Drawing Textbook	Typing	Educational programs	Personal instruction for interested students in mrdanga and keyboard	
4-6	Drawing Textbook	Typing and word processing	Educational programs	Personal instruction	Unlimited cooking, needle work, sewing, sculpture
7-8	Art Elements and Best Book on Drawing People or Basic Education's Junior High Art (more than drawing, includes painting)	Typing and word processing	Instruction for interested students in programming languages, spread-sheets, graphics, design and layout	Personal instruction	Carpentry, cow protection, gardening

Chart 10-10

Chapters 11-14

Course Overview by Grade/Age: Introduction

In this section we describe each academic course offered at each grade level.

This section is divided into four:

Level One, Chapter 11, for grades K through 2, ages 5 through 7.

Level Two, Chapter 12, for grades 3 through 5, ages 8 through 10.

Level Three, Chapter 13, for grades 6 through 8, ages 11 through 13.

Level Four, Chapter 14, for grades 9 through 12, ages 14 through 18.

In each chapter we describe a multilevel organization plan and then a whole classroom plan for each subject. The description by grade level in the whole classroom section contains specific ideas for that organizational plan that are different from multilevel. Also, because the multilevel description has only teaching aims and methods that apply to all students in that level, the grade level section has some specifics that only pertain to that particular year.

We have tried to avoid repetition in the multilevel and whole classroom sections for each subject. That is why some subjects are not discussed in the whole classroom division at all for some grade levels - we feel that it was adequately covered in the multilevel division. Therefore, we suggest that you read over both, no matter how your classroom is organized .

Multilevel

The multilevel/Individualized teaching aims and methods given here assume that a school would have four full-time teachers, one for each level. It also assumes that students can be divided into four levels by age or grade. Considering the latter

assumption first, we note circumstances when these divisions do not apply, such as third grade mathematics and sixth grade social studies. It is also very possible for many schools to have a student spend some class time with one level, and some with another. For example, suppose a nine-year-old student of average intelligence, ability, and skills come to your school from another country. Unless you have a group who is in a similar situation, this student needs to attend level one phonics, spelling, and maybe handwriting classes. He could attend level two mathematics and *Gītā śloka* classes. We have divided the programs by these levels for convenience, and to avoid repetition. You can certainly adjust them for individual circumstances.

As for our first assumption, a very small school, and certainly a home school, cannot afford four full-time teachers. The home school teacher's predicament is eased by the small number of children of school age and the flexibility of hours of instruction. If a high school student needs a discussion class, his mother/teacher can arrange that class for Sunday morning, or as she cooks lunch. The small school often has enough students to make Individualized instruction difficult, and yet not enough to justify an extra teacher. If only three teachers are available, the levels can be divided as follows:

- Level One: K-2 (or 3)
- Level Two: 3 (or 4)-8
- Level Three: 9-12.

If there are only two teachers, the levels can be divided as follows:

- Level One: K-3
- Level Two: 4-12

If you cannot have the number of full-time teachers you feel is ideal, part-time teachers, who come to

teach one or two subjects, are very helpful. Sometimes parents can work as assistants when a full or part time teacher isn't available. Obviously some of the following teaching methods will be difficult with fewer teachers. In Appendix E we give some sample schedules for such situations.

Chapter 11

Course Overview: Level One (grades K—2, ages 5—7)

Drops of Nectar

I have seen your wife Nandārani Dāsī here in Los Angeles and she is doing very well. I want that she shall help me improve the conditions at our Dallas school by going there and teaching the children. If children are allowed to play just like Kṛṣṇa was playing with his cowherd boyfriends, then little ABC, then see the deity and have *āratī* then take little *prasādam*; in this way if they are always diversified, they will be always jolly and become fixed-up devotees at young age. And small children, they learn better these things from their mother and women in general. So I think that some mothers of our children should go to Dallas and take charge of teaching the children, especially how to play nicely the pastimes of young Kṛṣṇa. If you ask one child to be a tree, he will immediately hold out his arms "Just see I am a tree." If you ask him to be a cow he will walk on his hands and knees immediately and you can hit him with a stick and say "hut, hut." And if they will not take *prasādam* you can say "Now you are a cow and you must eat the grass" and immediately they will stand on hands and legs and eat *prasādam* like cow eating grass. So in this way our children in Dallas school should be trained because I want that a new generation of devotees shall carry on this great mission successfully. (Letter to Dayananda, May 20, 1972)

Prabhupāda: Different plants?

Jyotirmāyī: Plants, yes, here we have so many different plants growing, some medical plants, some that can be eaten. Is there any use?

Prabhupāda: No. Different plants, which is botanical study, which has also no utilization. But you can teach them, "Just see, this plant is coming from earth. The earth is the mother of this plant." These things you can convince them. Is it not a fact? The grass is coming; the tree is coming, and

the animal eating grass. Then the animal is coming. The man is eating food grains, then man is coming. So originally the earth is the mother, feeding everyone. Is there any denial? What do you think? So earth is the mother of all living entities, convince them. So all living entities are children. Mother earth is the mother. The father? Where is father, find out. Everyone has got idea, father, mother and children. Children are there. The mother is there. Where is the father? If somebody says "I have not seen father; how can I recognize father?" that does not mean... Because the mother is there, because the children are there, there must be father. If you do not know, try to know it from your mother, from your superior. You have to know from the Vedas.

Bhāgavan: So at that young age they can very easily develop faith in Kṛṣṇa and guru.

Prabhupāda: Yes. *Ahaṁ bīja-pradaḥ pitā*. (Room Conversation, Paris, July 31, 1976)

Prabhupāda: ...form a committee from education in your...

Hayagriva: They have to be taught reading, and for this they have primers.

Prabhupāda: Primary readings.

Hayagriva: And this is all right to use?

Prabhupāda: Because we haven't got any books yet.

Hayagriva: What about taking the primers and changing the names of the people to people like Satyabhama and give them spiritual names. Would that be nice?

Prabhupāda: Yes.

(Discussion, Boston, December 24, 1969)

Kṛṣṇa Consciousness

Multilevel Organization

Teaching aims:

Students memorise all "key" *Bhagavad-gītā* verses, Sanskrit and English. They chant *Śrī Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma Saṁitā* regularly. Some *Gītā* purports are read and discussed as a group.

On major and minor *Vaiṣṇava* holidays students study the appropriate story. They have projects and activities related to the festival.

Students should learn the stories from the *Bhāgavatam*, sit quietly and attentively during class (at the morning program) and be able to remember something from that daily class.

Teaching method:

The simplest way for a teacher who has a classroom that includes many levels to teach *Gītā śloka*s is to teach the entire class the same *śloka* together. One method is to teach one *śloka* per week. The students are given a sheet with the *śloka*. On the first day of the week, first class, the teacher carefully teaches the pronunciation, word-by-word, and then has a brief discussion of the philosophy of the purport. Then, before each class and activity during the week, the class repeats the *śloka* together. In addition, students can copy the verse for handwriting practice, colour or draw an illustration of the verse, or have the activities described below in relationship to the verse. At the end of the week, each student is tested, with varying degrees of competence expected from the different age students. Covering one verse a week, the entire process can be repeated every year. This will mean that, rather than knowing many *Gītā* verses somewhat, all students will know approximately 40-50 verses thoroughly. A textbook will be available shortly to aid in this process.

Another method is, once a day, at least three or four days a week, a class should be set aside for memorizing *Gītā śloka*s. Each student, working at his own pace, will be memorizing different verses. Students who can't read can still memorize while pointing to the words. Such students need the help

of the teacher or an older student who is readily available. The helper teaches the student two or three words at a time, gradually adding until the verse is completed. The youngest students will at first learn one verse after two or three weeks, and say one line at a time. Gradually this will increase, until, by the end of the first year of school, all students should be able to memorize at least one verse a week. Many students will be able to learn one verse each class.

There are many memorizing techniques. The simplest is to repeat the words over and over. This will work, but many times the verse is then stored in short-term memory and will be forgotten in a day or in a week. Of course the student will memorize the same verse in class twice more in later years, and will hear the verse in other situations. Each repeated hearing will solidify the original class. However, there are ways to shorten the time needed for memorizing, lengthen the time the verse stays in one's memory and perhaps even add some meaning and understanding. All these methods generally take more teaching effort.

A small piece of cardboard can be used to cover part of the verse. The student says, taking Chapter: 4, text 13 as an example, "*cātur*" several times. He then covers "*cātur*". and says "*cātur-varṇyam*" He can then cover "*cātur-varṇyam*" and repeat "*cātur-varṇyam mayā*" or just cover "*varṇyam*" and say "*cātur-varṇyam mayā*". In this way the verse is recited, covering one word or groups of words. The student then recites the whole verse, covering one line at a time. This method is nice because, once the student has been taught the pronunciation of each word by the helper and understands the method; he can work on his own.

The student can also copy each word onto a separate piece of paper or cardboard. It is good if each piece is a different colour or shape. The student then puts the pieces in order on a desk or table. He reads through, either one line at a time (for the youngest students) or the whole verse. He then takes away or turns over one piece at a time, continuing to say the whole line or verse, until all the pieces are turned over and he can say it completely. Of course, making the pieces requires a class time in itself, although the act of making them will certainly help in memorization. An alternate would be for the teacher to have all the key verses on such shapes in a file, and give the child the appropriate shapes for his verse.

Teaching Bhagavad-gita to Nonreaders

by Mahendranī devī dāsī

Teachers often ask how Bhagavad-gītā can be taught effectively to 5 year-olds (non-readers). Here is a nice, clear explanation by a teacher who has been doing it since 1980.

This is an outline of the Bhagavad-gītā course used in our kindergarten class. In the first semester we study chapters 1 and 2; in the second semester, chapters 3, 4, 5, 6; and in the third, 7, 8, 9. Each chapter takes about one month. However, because chapter 2 takes longer than any other, chapters 3, 4, 5 and 6 need to be taught in three weeks each the following semester.

I feel very strongly that 5 year-olds can learn philosophy if it is properly presented. I have some ideas and guidelines about how to present it and I hope to write them down at a future date.

Bhagavad-gītā class consists of two parts:

1. Ślokas: 20 minutes
2. Philosophy class: 20-30 minutes

Better to have these two parts at different times. Little children can't sit that long at one time.

1. 5-6 year-olds can learn a line at a time and then join the halves together. Next, teach the second line a half at a time. Do not worry too much if all the children cannot perfectly

recite the śloka at the end of class. Eventually, with repetition each day, they will soon know it well. At the beginning of each days class, review the last 5-10 ślokas that they have already learned.

2. Read and explain the summary of the chapter to the children. If possible, teach the summary by memory. Chapters 1 and 2 are easiest to do. Then ask the questions and teach the answers. Use the questions as a guide to teaching the different philosophical points, i.e., ask the questions: then tell the children the answer, discussing and explaining at length; use pictures, drawings, stories and skits whenever possible, for this really keeps their interest. After explaining each answer thoroughly, have the children learn the answer by memory. It should take one day to teach the answer to one question. Therefore if a chapter has twelve questions, that will take two weeks. Plus you need a day or two at the beginning to ready the summary and give a general explanation, and 1-3 days at the end to review and give an oral quiz. Some questions take more than one day to learn.

Philosophy class should only be 20-30 minutes, and the last ten minutes read a Kṛṣṇa Book story.

The idea is that in two years (kindergarten and 1st grade) the children will get an overview of the whole Bhagavad-gītā. In the first year they learn chapters 1-9, and in the second year, chapters 10-18. Srila Prabhupada wanted them to learn the whole Bhagavad-gītā. So start at the beginning and just keep going. Ślokas will proceed at a different pace than the philosophy class. 5-6 year-olds don't need to learn translations. But the teacher can give a general idea of the meaning. In Grades 2-5 and 6-8 they will go through the Gītā two more times, but

1. Why we learn Bhagavad-gītā. Meaning of words "Bhagavad-gītā," i.e. song of God.
2. Story leading up to battle of Kurukṣetra.

Duryodhana went to his teacher and told him, "O my teacher, look at the armies of the Pāṇḍavas, so nicely arranged by your student. They have many great fighters in

continued on the next page.

continued...

their army. I also have many great fighters in my army, and my army is more powerful than the Pāṇḍavas. We are protected by Grandfather Bhīṣma.”

Then Grandfather Bhīṣma blew his conchshell Pancajanya, and the other Pāṇḍavas also blew their conchshells. This made a very loud noise that shattered the hearts of Dhṛtarāṣṭra’s sons.

Then Arjuna said to Kṛṣṇa, “O Kṛṣṇa, please draw my chariot between the two armies so that I may see who has come to fight with us in this great battle.”

“Just look, O Pārtha. See all the Kurus that are here.”

Arjuna could see in both armies his family and friends and he became overwhelmed with compassion.

“My dear Kṛṣṇa, seeing my friends and family here ready to fight, I feel my body quivering and trembling and my mouth is drying up. My hairs are standing on end. My bow Gāṇḍīva is slipping from my hand and my skin is burning.

“I do not care to win this battle and a kingdom if I have to kill my family and friends. That would not make me happy.

“We will get sinful reaction for killing the sons of Dhṛtarāṣṭra. If the elder members of the family will become irreligious.

The women will become unchaste and have lots of unwanted children, who will make life hellish for everyone.

“it would be better to just let the sons of Dhṛtarāṣṭra kill me.”

Then Arjuna put down his bow and sat down on the chariot feeling very sad.

Questions and Answers

1. What is the name of chapter 1? Observing the Armies of the Battlefield.
2. Who is Dhṛtarāṣṭra? The blind king.
3. How many sons did he have? One hundred.
4. What is Dhṛtarāṣṭra’s eldest son’s name? Duryodhana.
5. What is the name of Dhṛtarāṣṭra’s guru? Sanjaya
6. Who is Duryodhana’s teacher? Droṇācārya.
7. Who protected and led the Pāṇḍava army? Bhīma
8. Who protected and led the Kuru Army? Grandfather Bhīṣma.
9. What happened when the Kurus blew their conchshells? Nothing happened.
10. What is the name of Kṛṣṇa’s conchshell? What are the names of other conchshell’s? Kṛṣṇa’s: Pāñcajanya; Arjuna: Devadatta; Bhīma: Pauṇḍra; Yudhiṣṭhira: Ananta-vijaya; Nakula and Sahadeva: Sughoṣa and Maṇiṣpaka.

11. What happened when Kṛṣṇa and the Pāṇḍavas blew their conchshells? The noise shattered the hearts of Dhṛtarāṣṭra’s sons.

12. What did Arjuna ask Kṛṣṇa to do? To draw his chariot between the armies.

13. What did Arjuna see on the battlefield and how did he feel? He saw in both armies his family and friends and he felt overwhelmed with compassion. He felt his body quivering and trembling and his mouth drying up. His hairs were standing on end. His bow Gāṇḍīva was slipping from his hand and his skin was burning.

14. What reason did he give Kṛṣṇa for not wanting to fight? a) I would not be happy if I win a kingdom but all my family and friends are killed. b) If the elder members of the family are killed, the rest of the family will become irreligious. The women will become unchaste and have lots of unwanted children, who will make life hellish for everyone. c) We will get sinful reaction for killing the sons of Dhṛtarāṣṭra.

If you are interested in see the complete chapter summaries and questions, please write to Mahendrani Devi Dasi, Vaisnava Academy, 202 Bloomsbury Avenue, Catonsville. MD 21228, USA.

Perhaps the most fun, but most teacher directed, is acting out the verses. A great advantage is that students learn meaning and have a ready-made performance for any festival. The simplest way is for each word, or group of words, to be accompanied by hand gestures and facial expression. It is easiest to do this just for the translation but teachers who feel confident can have the student do the same gestures for the original Sanskrit. What an easy way to be introduced to Sanskrit vocabulary! The teacher needs to teach the gestures along with the words. A student who has already studied the verse with that technique could also be a helper. How to determine gestures? A creative teacher could make up her own. Or you can have a local *bhārata-natyam* or other Indian dance teacher either work with the teacher or come to the class once a week to help the students. You can also use the hand sign language of the deaf. Of course, you could also combine these.

The students should regularly recite a group of verses to solidify their study. With a multilevel group, it is impossible to weekly recite the chapter "that the students are studying". The class can recite one chapter a week starting with chapter one. Some long chapters, such as chapters two and eighteen, can be chanted in two parts. This recital can be an assembly period before classes, rather than taking up a regular class time. Students should have the written *ślokas* in front of them. It is helpful to have books or papers with just the Sanskrit and English so the children don't have to leaf through pages of purports to find the next verse. The children who can read will lead, and the other students should point and follow, reciting those verses they have learned in class. In this way, the entire *Gītā* can be chanted about two and a half times a year.

On the same day the *Gītā* chapter is chanted, you may have a philosophy class with all the students about this chapter. Study the Bhakti-śāstrī study guide to get an overall picture of the chapter's theme. Pick out verses that at least some students have learned, to illustrate points. After a short talk or discussion, it is nice to have the children dramatise either the conversation between Kṛṣṇa and Arjuna, or some philosophical points. Or, you may simply ask each child to repeat something he heard in the discussion. Even students who are five years old and just starting can be expected to remember one or two words by their third week of school.

If you have five days of school a week, and chant a *Gītā* chapter on one day, during the assembly classes on the other days children can chant *Śrī Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma Samitā*. You need about fifteen or twenty minutes (*Gītā* chapters often take thirty minutes). When you just start this program, it will go slowly. As the readers learn the verses, they will gradually pick up speed and confidence, referring to their papers only occasionally. Like the *Gītā*, it is easiest if you have sheets or books without purports. Also, because these will see a lot of use, having separate sheets will keep your books from getting mined. The older reading students will lead, with the youngest just following and listening. After one or two years, all students will know these verses by heart. A good schedule is *Śrī Īsiopaniṣad* one day, *Upadeśāmṛta* two days and *Brahma Samitā* one day. Students should chant the Sanskrit and English for *Śrī Īsiopaniṣad* and *Upadeśāmṛta*, but at this level should only chant Sanskrit for *Brahma Samitā*. If you have a favourite group of *ślokas* from the scriptures, they could be substituted for one day of *Upadeśāmṛta*.

An alternate program is that, instead of a different chapter each week on the day the students chant *Bhagavad-gītā ślokas*, the students can recite a list of no more than fifty most-quoted verses. These verses would also constitute the course of study for memorization of the *Gītā*. In this case, one class a week should be devoted to a brief discussion of the purport of that week's verse and a summary of the chapter in which that verse appears. We are completing publication of a textbook which will outline this system.

Plan for the children to have something special on even the minor *Vaiṣṇava* festivals. A monthly booklet, *Daily Devotions and Meditations*, (available from Kelilalitā Devī Dāsī of the Berkeley, CA temple) lists all the festivals with a brief reading. This should be read to the children after the *mantra* assembly, before starting class. For major festivals, the teacher can establish the mood a week or so beforehand. Special decorations and bulletin board displays, special readings, and reference to the upcoming festival whenever appropriate are all helpful. Students should have a special program on the festival day, suspending at least some of their regular classes. This can include participating with the local temple in an extra *ārati* and *kīrtana*, as well as a feast. Students who are over seven years old may fast if they like, but should have the opportunity to break their fast early if they feel the need. It is easiest if the opportunity to breakfast is

limited to specific times, say between classes, or the day will constantly be disrupted.

Many different special activities can be planned for festivals. Simple plays, put on in the classroom without an audience, are great fun. Dioramas of the pastimes, using construction paper or clay inside shoeboxes are a nice craft activity. Students may make their own Rathayātrā carts from shoeboxes and light cardboard. Some of these projects take a lot of time, and the students can work on them once or twice a week for a month previous to the festival.

The easiest one-day project is to have the students write a few sentences about the festival. The non-readers should dictate and then copy what the teacher writes from their dictation. This should be written directly on a large sheet of lightweight cardboard (poster board or oak tag), first in pencil and then in ink or crayon. Some of the older students in this group can write their sentences on notebook paper and make corrections and improvements before copying it onto the large sheet. The composition should not take up all the space. On the rest of the sheet the student should illustrate his sentences. This can be done many ways: the students can color a picture; they can cut out appropriate pictures from magazines and catalogues, maybe adding their own drawings; they can paste on colored paper or other objects (leaves, dried plants) in addition to the pictures and coloring. The teacher should move around the room, asking each child, "What do you want in your picture?" She should then help the child by lightly indicating in pencil where the child wants to put the elements of his illustration. On a central table or desk put the needed supplies (crayons, glue, colored paper, pictures from magazines, and various objects). The children can share these. Another simple one or two day project is the making of very simple books by folding and stapling papers. The youngest children can simply write one word on a page with an accompanying drawing ("Rāma" with a picture of Him.) Or students can write and illustrate sentences as they did for the poster board project. Whatever project the students create should be displayed for at least several days to two weeks before they take them home.

Children should regularly hear stories from the *Bhāgavatam* (and *Caitanya Caritāmṛta*). Teachers can read a little every day from Kṛṣṇa book and various passages of the *Bhāgavatam*. It is generally easier to keep the children's attention if long philosophical portions are omitted and some

vocabulary simplified. In addition, many tapes are available of readings or dramatizations of the stories in Prabhupāda's books.

These can be played during *prasādam* time, bedtime, or other suitable moments and can also be made available during the children's break and play times with a tape recorder and headphones that they operate themselves. Simplified story books with pictures should be available in a library as well, even if most of the children are unable to read them.

During the morning class, don't allow the students to color, make garlands, or be distracted in any way. Encourage them to pay attention, as described in the English section under kindergarten and grade two "Listening". Some students may be able to take actual notes from the lecture by the end of the year.

Sanskrit can also be considered part of the Kṛṣṇa conscious curriculum. This is explained at the end of this chapter, however, under "Second Language".

Considerations for Each Grade, K—2/Whole Classroom

Grade K

By "grade K" or kindergarten, we mean the first year of *gurukula* academic instruction, normally starting at age five. During the first two years of school, the choice of subjects and the methods of instruction are more or less determined by the student's inability to read. Once the children have gained reading competency, the variety of subjects and the techniques of instruction can increase greatly (usually second grade).

Grade 2

In this third year of school, both the material and methods of instruction change considerably from the Kindergarten and Grade 1 programs. The major factor in these changes is that the basic reading program has been completed and the children's ability to read can now be capitalized on for instruction in other subjects. The method of

instruction in *Bhagavad-gītā* will be different now, social studies subjects will now be taught as distinct classes based on textbooks, and Sanskrit or English as a second language can now be introduced, as well as logic.

English

Multilevel Organization

Teaching Aims:

Students first learn their alphabet in reading and printing class. Reading is taught by phonics or linguistics. By the end of level one, students should be able to decode or pronounce almost any English word, and comprehend written material with familiar vocabulary and simple sentence structure.

After the student masters printing and beginning reading, he starts a phonetic spelling course. He also learns to write complete sentences with beginning capitals and end punctuation. At the end of this level the student begins cursive instruction and studies nouns, verbs, subjects and predicates. He masters alphabetising through the second letter, and beginning use of the dictionary.

All students give a brief oral presentation about a Kṛṣṇa conscious topic once a week. Students learn to stick to the subject, keeping their speech clear and interesting.

Teaching Method:

Beginning students should first be given a diagnostic test, which is fully explained in the testing section. Beginners need to spend twenty minutes a day writing letters, twenty minutes writing numbers, and fifteen to twenty minutes a day saying the alphabet names and sounds. Once this is mastered, the student starts the reading program, which is described under kindergarten reading. Use a program with a good teacher's manual that takes you through lessons step-by-step. You can gauge how much time to spend preparing a child for reading by his previous skills as measured by the test and your practical working experience with him. Most children take at least five to ten weeks to

be ready to read—some much longer. Please refer to kindergarten handwriting for specifics suggestions about letter formation.

Most students will be able to decode the written word after one to two years of phonics or linguistic instruction. During this period, we do not need to emphasize comprehension, although the reading matter should be of interest to the children. After basic decoding mastery is achieved, oral reading time is centred around understanding the plot or "story line" (what happened) of the section. During the decoding stage, students should read out loud daily; afterwards they may have a structured oral class once or twice a week. Of course, we assume that they read out loud for other classes as well.

A difficulty of multilevel instruction is what to do with the other students when you are having reading class with a group or individual. The very beginners need almost the full attention of the teacher, but oral readers of any age must have priority in the classroom during their class period. There are two alternatives. One is for older students to assist the reader. This is also helpful to the helper, especially if he is at a level that is not too far advanced from the student he is helping. Helping will solidify his previous learning, give him confidence and force him to a deeper understanding of his learning when he must explain what he knows. The student who is being helped may feel less threatened having another child as teacher. Before using this method, teachers must be sure that the helping student has enough patience to function properly. The teacher must supervise the instructional process, though not as closely as if she were directly teaching. Also, peer tutoring must respect the needs of both students and not detract from the older student's studies. The other method is to give the other students independent work when you are reading with another student. Handwriting, spelling practice, map skills workbook, studying *Bhagavad-gītā śloka*s and art projects are all possibilities. Some teachers like to stagger the children's free or break time between classes. This may be hard on the teacher in the long run as she then gets no breaks herself.

Simple grammar instruction can be started after the first few weeks, as soon as students know how to form their letters. During *Vaiṣṇava* festivals (minor and major) students can dictate a few simple sentences, with the help of the teacher. The teacher then writes these on the board and the students copy this onto their paper, starting their learning

about capitals and end punctuation, as well as spelling. Older students can write their own sentences on their papers while the younger ones are dictating and copying. As soon as students can read the *Language Arts Primer* (about six months into the reading program) they can begin this program. The main goal of this text is to understand "what is a sentence". Insist that students use beginning capitalization and end punctuation consistently. Sloppy habits formed now are hard to break later! At the same time; encourage all students to write with their own invented spelling and grammar outside of grammar class. Rather young students can produce some wonderful class notes during *Bhāgavatam* or *Gītā* classes. Other teachers encourage a daily "free-writing session". These should not be corrected, but rather read back to the child for meaning only, to give him confidence in his ability to communicate in writing. Gradually the lessons in the formal writing and grammar classes will make themselves felt in the child's other writing.

After finishing the primer, students start on the second grade texts. Here they learn simple parts of speech and begin paragraph writing. Although ability varies widely, generally if the teacher expects proper form, the students will be able to achieve it. Students should be encouraged to work independently in their grammar books as far as possible, with the teacher's time concentrated on explaining difficult areas and discussing the child's creative writing.

All students in this level can have a weekly speaking class as a group. The main difference will be the topics. Please refer to the "Whole Classroom" section on speaking for K-2 for specific ideas.

Considerations for Each Grade, K—2/Whole Classroom

Grade K

Subject: Reading

Teaching Aims:

No matter what method is used, the basic reading program should be complete by the end of the second year of school. That means that the students should have mastered the essentials of decoding the written language into its spoken equivalents. After the second year, students will develop their reading skill by increasing vocabulary, learning to read smoothly and with increased comprehension, and tackling more and more difficult constructions. All essential skills of approaching the written word should be imbibed in the first two years.

During the first year, students will learn how to recognize all the letters with their associated basic sounds and learn to read a substantial number of words, both standing alone and in simple phrases and sentences. Some students can learn to decode all regular English words, although most will complete about half of the basic reading program. The exact amount and type of words a student will learn to read in the first year depends on the teaching method employed.

There are a large number of methods for teaching basic reading, but for our purposes we will categorize them under three general headings: linguistic, phonetic and sight. We do not recommend the use of the sight method because it does not take advantage of the natural relationship between letters and sounds in the English language. Many children never learn to read with it, and those that do often have problems when they come to their limit of word memorization. Children who succeed with the sight method do so because they eventually pick up by inference the same techniques of word attack they would have learned directly with a linguistic or phonics method.

Almost all of our schools employ either a linguistic or phonetic approach, or a combination of the two. Teachers should know which method they are using and should be aware of its relative advantages and disadvantages. An inexperienced person may have difficulty distinguishing between textbooks designed for different methods - and the sight-reading method is very popular with textbook publishers at present. If you're not certain which method a textbook series is designed for, better to stay away from it and choose something you are sure about.

Teaching Method: Linguistics

The first step in reading is the learning of the alphabet. Linguistic methods usually recommend memorizing the shapes and the names of the letters and not the sounds. Phonics advocates recommend learning the shapes and the sounds and not the letter names. We strongly recommend that teachers follow the method in *At Last! A Reading Method for EVERY Child*, by Mary Pecci, and teach students the *shapes, names and basic sounds* of the letters. This method of alphabet instruction will give students a solid foundation and inspire confidence no matter what technique of reading instruction is used afterwards. All of the material in Section 1 (Pages []-[]) should be taught. Expect this first step to take about five weeks.

The linguistic method is based on hearing. The teacher spells and reads aloud each word, which is then repeated by the student. Words are introduced in logical groups and students learn the sound associations of the letters by observing the similarities and differences between the various consonant and vowel combinations as they are presented. As the students grasp the logic of the system, they need less and less direction. It is an easy and natural way to learn.

Advantages

1. Advocates claim that it is the most direct and efficient system, taking complete advantage of the student's knowledge of his own language and requiring him to learn nothing but the direct process of decoding the written symbols. It uses the consistencies of the language to teach the reading of the language.
2. Most of our *gurukulas* have used a linguistic method and it has proven effective in making our children excellent readers.

3. It is easy to teach and takes little teacher preparation. Even if the teacher is not very expert or dedicated, the method will usually work anyway. It is the method of choice if you are using student teachers or part-time assistants, have high teacher-turnover, or must use teachers who cannot, or will not, spend the time to learn a more complicated method.
4. Because the linguistic method is so straightforward, it requires few materials and therefore a relatively small investment of money.

Disadvantages

1. The linguistic method depends on presenting reading matter in a systematic and controlled manner and the sounds studied in the first few months are limited. Therefore the stories in the readers tend to be boring and the children are not able to transfer most of their reading ability to materials outside their reading program until they have learned all the short vowels and most of the long ones. This could be as late as the end of the first year or the beginning of the second. Teachers complain that this sometimes results in low student motivation and a poor attitude toward reading in general.
2. If you have a lot of children who are transferring into or out of your school before they have completed the basic reading program, you may find that they cannot transfer their reading skills because relatively few schools use the linguistic method.

After the five weeks of alphabet instruction, begin using the textbooks, according to the methods described in the teachers' editions of whichever reading series you are using. Both of the series we mention below have adequate instructions to enable teachers to get started and function without much outside assistance.

Students will need 20-40 minutes of reading a day, although not necessarily at one time.

Materials Used:

For alphabet instruction you can read Section 1 of Mary Pecci's *At Last! A Reading Method for EVERY Child!* and you can purchase or make an alphabet wall chart and three sets of flashcards (One with uppercase letters, one with lower-case and one with

both). Before you purchase or buy, read the instructions in her book (or buy her materials which are available from EPS).

The reading series which has been used in the past by most of our schools is *Let's Read*. You will need only the appropriate number of student copies of the paperback books 1-5, plus one copy of each volume for the teacher. ISKCON has one volume entitled *Let's Read for Kṛṣṇa 1* which can be substituted for the first book of the regular series. The student workbooks are very helpful to reinforce skills. *Let's Read* is available from Educator's Publishing Service.

Some schools which formerly used *Let's Read* have switched to another linguistic series called *SRA Basic Reading Series*. The series corrects most of the major complaints teachers had about *Let's Read* by including pictures; colour, more sight words, and some oral explanation of reading rules via the blackboard. The basic components of the system are seven; reading books, six workbooks, and six teaching guides, making this more expensive than *Let's Read*. For the first year you will need all the books for levels A-D. Alphabet instruction and wall charts are also available, making a separate program unnecessary.

Play and Talk uses a modified linguistic method. The program is sold as a complete set and is more than twice as expensive as other programs. It is the program of choice, however, for a multilevel classroom where non-readers have little attention from the teacher, or where home schooling parents don't speak English as their native language. All instruction is included on records or cassettes.

Teaching Method: Phonics

The phonics method teaches word attack (how to go about decoding an unfamiliar word) by teaching students all the different sounds associated with each letter and the rules for determining which sound to use in particular cases. Most of us learned by this method and so may feel comfortable and confident with it.

Advantages

1. All the short and long vowels are introduced sooner than in the linguistic method. Therefore, students will be able read more interesting and varied materials sooner. This can be a powerful motivating factor in getting children to feel

enthusiastic about reading.

2. The concepts presented are more varied than in the linguistic presentation and therefore more challenging to the students. (This may be a disadvantage with some groups of students.)
3. The phonics method is widely used so children who transfer schools may have an easier time.

Disadvantages

1. The teaching method is more complicated than the linguistic system, so the teacher must be willing to put in time to learn the techniques. If the teacher-turnover is high, this method wouldn't be appropriate.
2. Critics of the method claim that it imposes an artificial system on the student, requiring him to sound out each letter of a word, thereby impeding smooth reading.

The first five weeks of study are spent learning the alphabet (as described above in the linguistic section). This is sometimes included in the course. Then one can start with any phonics method that incorporates quick introductions of the various vowel sounds and has a good guidance system for the teacher. We can suggest the *A Beka* reading program, as it fits those requirements and has the further advantage of using reading materials that have some redeeming moral value, unlike most modern phonics books.

Students will need 20-40 minutes of reading a day, although not necessarily at one time.

Materials Used:

For alphabet instruction, the same materials are used as described above under "Linguistic."

There are a large number of good and excellent phonics programs. These are listed under "Overview of Academics by Subject Area" "Reading." The two that are complete, effective, and easy to use are *Sing Spell, Read and Write* and *A Beka*.

Sing, Spell, Read and Write has a home kit which is perfect for an inexperienced homeschooler. The program has many songs for learning different sounds, prizes, handwriting practice, workbooks, and more. The school kit is similar with larger charts and more materials. This is an exciting

reading course. *Sing, Spell, Read and Write* is available from CBN Publishers.

If you use the *A Beka* course, you will need for the first year: *The Phonics Manual* (for the teacher), *A Handbook for Reading* (basic student book), the phonics charts and cards, and the following reading books: *I Learn to Read*, A and B; *I Do Read*, 1,2 and 3; *I Can Read Well*, 1 and 2; *I Like to Read*; *I Like to Read Well*; and *Tiptoes*. See the Chart in Appendix D on the *A Beka* reading program for exact instruction on which books are correlated with which phonics lessons. This information is not included with the *A Beka* products themselves.

Teaching Method: Spalding Phonics*

The Spalding Method is a phonetic method of teaching accurate skills in speaking, writing, spelling and reading: Mrs. Romalda Spalding's textbook for teachers is named the *Writing Road to Reading* because reading is taught through writing. The students learn to write the 70 phonograms which are the most common spelling units in the English language. Each phonogram represents one of more sounds. The phonograms plus 29 spelling rules are learned and applied through the teacher's dictation of the extended Ayers list of the most commonly used words in the English language. Correct pronunciation, precise writing, spelling, reading, comprehension, and composition are all outcomes of the use and mastery of the words in the Ayers list.

* by Chandrikā Devī Dāsī

Advantages

1. It teaches precise and accurate skills
2. It is inexpensive and unencumbered, requiring only the use of paper, pencil, and the student's mind.
3. It is sensible, logical and has a scientific basis
4. It is consistent: Of the 1000 most commonly used words. in the English language, 93% are phonetically correct.
5. It teaches mental and self discipline.
6. It fosters well-managed classrooms.
7. It is taught as a total group approach: slow, medium and fast learners are taught at one time. Slow groups are tutored before new material is presented.
8. The simplicity of the method, coupled with the teaching through the combined use of all four sensor channels makes this method useful for all

types of students; those with photographic memories, those with good visual recall, those with learning disabilities, foreign students, all ages from preschool to adults.

9. 3 months after beginning the Spalding method (for first graders) students should be able to read easy books of your choice.

Disadvantages

1. Teachers are advised to take a course in the method from the Spalding Foundation. It is a 10 day course for 4-5 hours a day. It is inexpensive and is taught in many American cities. Contact the Spalding Education Foundation, 211 E. Osborne, Phoenix, Arizona 85012. Teachers may learn the method from another ISKCON teacher who has taken the Spalding course. They would also need to study *The Writing Road to Reading* by Romalda Spalding and 5 videotape recordings wherein she presents her method. There are also many supportive materials available from the Riggs Institute.
2. Students transferring into the Spalding method would need to be tutored in the phonic system.

Teaching Method: Eclectic

This method is described in *At Last! A Reading Method for EVERY Child!* by Mary Pecci. This system allows the teacher to use any reading material in which the vocabulary, and sentence structure is appropriate for the age level. The teacher will have to do a substantial amount of preparation by analyzing the words in each reading selection to establish the proper order of instruction of the various-rules and categories. Once this system is instituted, if there is going to be any teacher-turnover, the old teacher will have to thoroughly train the new ones in exactly how the teaching program was designed. As new books become available, the teaching program will have to be altered. This method is for self-reliant teachers who plan to remain steady in their service.

Note: Most reading methods require the use of coordinated reading books in order to be effective. As of this time, there are no Kṛṣṇa conscious books that could be substituted with a reasonable guarantee that the goals of the reading programs could still be met effectively. Some teachers and parents will justifiably wonder whether there aren't any reading methods which can utilise existing

Kṛṣṇa conscious children's books (and Śrīla Prabhupāda's books as soon as possible).

However, the issue of using Kṛṣṇa conscious reading material is not really a problem of the reading method. The difficulty is that there is not very much existing material which is simple enough in vocabulary and sentence structure to be used as basic readers for kindergarten and first grade students. The reading programs we describe here utilize practically all the Kṛṣṇa conscious reading matter that is currently available in the second and third grade programs and the reading of Śrīla Prabhupāda's books begins in fourth grade. So the real question for researchers of Kṛṣṇa conscious reading programs is how to get Kṛṣṇa conscious material written for the youngest reading levels or how to use what's already available at earlier ages.

Subject: Handwriting

Teaching Aims:

The child should easily form all upper and lower case letters in manuscript style (printing) and write simple sentences that he copies from a book or the chalkboard.

Because there are several major styles of handwriting in use around the world, schools will have to decide which method they want to use. The two most common styles are Palmer, italic (which is used in most of Europe in one variety or another) and D'Nealian.

The Palmer style is actually two distinct alphabets, one used for manuscript (printing) and the other for cursive (connected script). The printing style is generally called "ball and stick" (because of the letter's similarity to those two objects) and is taught for the first two years. In the third year, the students learn a totally new alphabet for cursive writing.

There are several significant problems with the Palmer system, the most obvious of which is that the students have to learn an entirely new form of letter when they begin cursive. The other major difficulty is that it produces, on the whole, rather poor hand-writers. Some people succeed with it, but a quick sampling of American handwriting will reveal that most people never master the cute curly-

cues that were considered fashionable in the 19th century. In fact, if you take a look at a Palmer method handwriting book, you will realize that most adults don't write at all like that, having abandoned the style for their own simpler adaptations.

The italic system is more logical and produces a superior result. The children initially learn a slightly slanted printing alphabet, and when it's time to switch to cursive, they simply learn how to join the letters they already know. Additionally, the italic strokes are scientifically designed and are more natural for the hand. The result is a uniform, attractive and legible script, even by small children. The superiority of the italic system is gradually being realized in the United States and Australia and there are large movements there working to effect change-overs to the italic method.

However, adopting the italic system school-wide in a country like the United States can prove more difficult than you might expect. The biggest impediment is teacher resistance. Adults do not like the prospect of learning a new handwriting system, but the teachers must be proficient in it to some degree in order to teach it. Another problem occurs when italic students change schools and there is no one in the new school familiar with his method of writing. Additionally, many spelling textbooks offer handwriting practice and inevitably (at least in the U.S.) the handwriting samples are Palmer cursive. Of course, this practice can just be skipped over.

A good compromise is the D'Nealian method. It parallels the italic in that the printing alphabet is designed to be easily converted to cursive. Yet the script itself is not much different from the Palmer or American system.

Teaching Method:

For whichever system you decide, the teaching method is more or less the same.

In teaching manuscript, or printing, children must be watched closely to see that they are forming the letters correctly. Start with individual letters, then words, then sentences. At first, students must trace and copy on paper with wide lines. Gradually they progress to copying from the blackboard or a book. Handwriting textbooks are useful, though unnecessary if the teacher is very familiar with letter formation.

The most important thing is supervision! There is no reason for a child to enter third grade (or

adulthood) holding a pencil improperly or forming letters and numbers with improper strokes.

Children should have a class daily, for at least 20-40 minutes (not necessarily all at once.) On festival days, it enlivens the children to write something appropriate, which they may dictate to the teacher and then copy. They also benefit from making cards for the deities and other devotees.

Materials Used:

If you want to teach the Palmer method, you will find that almost every major textbook publisher has a handwriting textbook/workbook series. Pick one with sufficient instructions for students and a manual for teachers. Or your reading series may have an associated writing workbook or writing tablet. A Beka's Nursery Writing Tablet and A-B-C Writing Tablet (with its fun and clever upstairs, downstairs, and basement) are nice.

Italic handwriting instruction is available from Christian Teaching Materials, Hewitt Research, or Bob Jones University.

D'Nealian style instruction is available from Scott Foresman.

Purchase paper with wide lines and a dashed line in the middle.

Subject: Listening

Teaching Aims:

The general aim is to inspire students to remember and feel responsible for knowing what they have heard. At the kindergarten level, this means being able to follow instructions after hearing them once and remembering a word or a sentence after a reading from Śrīla Prabhupāda's books or hearing a lecture. As the children get older, they will be responsible for remembering more and more of what they've heard and will learn how to take notes as an aid to recollection.

Teaching Method:

Tell students that you expect them to be able to follow instructions. Use some method of motivation or reward to encourage good listening. Some *gurukulas* make following instructions an important part of their school-wide discipline program and give some mark of displeasure when a student fails

to carry out an instruction after being told three times.

During the morning *Bhāgavatam* class, make sure that students aren't distracted by playing, talking, coloring or service. If the teacher 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. After two or three months, give grades for how much they remember. To remind students to listen, occasionally lean over and whisper to a child, "What did he just say?" After students have learned to write, you may want to have them copy the Sanskrit verse from the blackboard as a prelude to note-taking.

During *Bhagavad-gītā* philosophy class, tell the students you expect them to remember what they hear. Read the purport to the verse you are studying as a group. Then ask each student to repeat at least one word they heard.

Reward them when they listen correctly. Ask questions frequently.

Subject: Speaking

Teaching Aims:

Students should be able to speak in front of the class about how they tried to be Kṛṣṇa conscious during that day or at some other time. They should speak for one to two minutes, stick to their subject, stand nicely without playing, speak loudly enough, clearly, with expression and have some eye contact.

Teaching Method:

Children discuss their ideas with other students for about five minutes at the beginning of the class. They then take turns speaking. If possible, students evaluate each speaker; at least the teacher gives a short critique. Students learn how to present their speech by observing the older students and the teacher. Speaking class should be held once a week, with enough time for all students to speak.

Materials Used:

Teacher should study *Evaluating classroom speaking* and CLE's guidelines for writing and speaking.

on which books are correlated with which phonics lessons.

Grade I

Subject: Reading

Teaching Aims:

Students should finish learning how to decode all the regular and most of the irregular sounds in English. Students who start school in first grade should follow the kindergarten reading program.

Teaching Method: Linguistic

Students should continue the *Let's Read* or SRA program until all books in the series are finished. Most teachers who use *Let's Read* find that after the students complete book 6, they do not need as much repetition as is provided in the paperback books. Children who finish early may start the "second grade" program. After completing either of these programs, students should be able to tackle any reading material with appropriate vocabulary and sentence structure.

Materials Used:

Let's Read paperback books 6-9 teacher's guide and work-texts from Educators Publishing Service; or SRA, levels D-F, *Basic Reading Books*, workbooks and teachers' guides.

Teaching Method: Phonics

Children in a phonics program should progress to the point where they have learned and practiced all the sounds. As children progress at different rates, some may be able to read more of the "extra" books than others, or start the second grade program before the end of the year.

Materials Used:

If you are using the A Beka course, you will need: the *Phonics Manual* (for the teacher), *A Handbook for Reading* (basic student book), phonics charts and cards, and the following reading books: *Stepping Stones*, *Reading for Fun* (extra reading), *The Bridge Book*, *Kind & Brave*, *Merry Go Round* (extra), *Seesaw* (extra), *Aesop's Fables*, *Strong & True*, the *Phonics Manual* (for teachers). See the chart in Appendix D for the A Beka reading program for exact instruction

Subject: Handwriting

Teaching Aims:

Students should be able to write all letters and numbers clearly on regular lined paper.

Teaching Method:

Continue with the kindergarten program. Early in the year, the students will begin grammar work in ISKCON's *Language Arts Primer* or a book that has children rewriting scrambled sentences and writing answers about stories. At this point it may no longer be necessary to give the students separate assignments specifically for the purpose of handwriting practice, as they will be doing plenty of writing in their other assignments. But teachers must make it clear that neat handwriting is expected on all assignments and students will be given a grade for the quality of the handwriting. If a student is having problems with particular letters, then the teacher should assign specific work to help solve the problem.

Materials Used:

Students gradually use paper with smaller lines. Handwriting textbooks from any publisher are helpful.

Publishers: D'Nealian style is from Scott Foresman. Palmer style is available from many sources. Italic style is from Christian Teaching Materials or from Hewitt Research.

Subject: Spelling

Teaching Aims:

Students should be able to spell all regular short vowel constructions and some long vowel constructions. The invented spelling that students use on the first copy of their own composition and class notes should indicate some awareness of phonics.

Teaching Method:

Students can work in a first grade spelling textbook for at least two 45 minute classes a week. Many teachers will prefer to have a twenty minute class four or five times a week. Textbook work should include oral and written tests for each unit.

Invented spelling that has at least some key letters correct for most words can be encouraged as a sign that the student is understanding the relationship between letter and sound. Gently help the students learn the proper spelling for the words they want to use by first reading their paper as they wrote it and then writing the correct spelling on another paper. If the child's work merits it, he can then use the teacher's spelling to correct his own work.

Materials Used:

Most first grade spelling books are fine. A teacher's edition is not necessary at this level.

Modern Curriculum Press or Rod and Staff are best because they concentrate on spelling and teach the rules of sound and structure:

Subject: Listening

Teaching Aims:

Students should be able to follow instructions after hearing them once. They should be able to remember a phrase or sentence after hearing a reading from Prabhupāda's books or a lecture, take notes during *Bhāgavatam* and/or *Gītā* class, and remember some points afterwards.

Teaching Method:

Use the same program as in kindergarten, except encourage students to take simple notes during lectures as an aid to recall. Some students will only be able to copy the verse from the blackboard, but many will be able to enjoy taking notes and benefit from it.

Subject: Speaking

Teaching Aims:

Students should be able to speak on a topic that interests them for one to two minutes without fidgeting, repetition, or "ands" and "urn". Students should be able to stick to the topic, have some eye contact, and project their voice. Some students may only be able to achieve the kindergarten aims at this level.

As soon as the student feels ready, let him choose from a list of Kṛṣṇa conscious topics for his speech. Otherwise, the student may continue to follow the kindergarten model. As soon as they are able, students may write down some notes about their topic. Students should discuss their topics with the teacher or other students, perhaps in groups of two or three.

Children should introduce their topic "Today I'm going to speak about Śrīla Prabhupāda. At the end they should have a conclusion: "That is what I know about japa". Class should be held once a week, with enough time for general discussion and each student to speak. Each student should be critiqued by the teacher and possibly the class as well. Stick to the positive, remembering that public speaking is a source of anxiety for many students.

Materials Used:

By asking students what they would like to discuss, a list of topics will gradually develop. The teacher can start the list with such topics as, "What is *Japa?*", "What is *Janmastami?*", "Why I'm a Vegetarian", "God. is a Person", etc. Teachers can practice their own speaking in front of a minor (or an audience) with a tape recorder.

Subject: Grammar

Teaching Aims:

Students should learn simple capitalization and punctuation and should be able to distinguish a sentence from a fragment.

Teaching Method:

After mastering upper and lower case letters, students should be practicing their handwriting by copying complete sentences that they are able to read. As soon as they are able to read and comprehend the words, students should "unscramble" sentences, fill in a missing word (often the simple subject or verb) to have a sentence make sense, correct sentence capitalization and punctuation, and write their own sentences. Some of this is covered in many spelling textbooks and is therefore included in a daily or semi-weekly spelling class. A separate class in grammar should be started, three times a week for 20-45 minutes each class, as soon as the students can read the material. Many good textbooks are available; with clear instructions in the teacher's edition.

Materials Used:

Gurukula Language Arts Primer (this may be started in kindergarten if a student is ready), the pages of scrambled sentences in the front of the old *ISKCON Language Arts Book 1* (not required if you use the *Primer*) or other first grade English book (see second grade grammar). Macmillan (and many other publishers) have regular grammar practice included in their spelling textbooks.

Some reading programs, such as SRA's *Basic Reading* and *Let's Read*, have workbooks that are equivalent to much of the *Gk Primer*.

Subject: Composition

Teaching Aims:

Stimulate and encourage the children's desire to write.

Teaching Method:

Much of the composition work at this level is oral, although some teachers may do a lot of creative writing. If the children write cards and offerings on special occasions and follow their spelling and grammar textbooks, they will be learning the basis for later composition. Many students can certainly go far beyond this, and some teachers have a weekly or daily time for writing. Some grammar textbooks, even at this level, have a more "composition" approach.

Materials Used (optional):

Flair, by Spice publications is a handbook of creative writing ideas. *Writing Rainbow* from Christian Schools International, is a complete grammar program that emphasize s creative writing.

Grade 2

Subject: Reading

Teaching Aims:

Since most students will have completed the basic reading program*, there will no longer be any difference in the instruction method for students who learned to read by different systems. We now aim to gradually increase fluency, speed, vocabulary, and comprehension. However, any child who has not mastered decoding of the basic sounds should continue to work in the kindergarten or first grade program.

*Most students who begin school in first grade will probably still need basic reading instruction, therefore following the first grade program.

Teaching Method:

Children should read aloud, supervised, at least three times a week for about 45 minutes: Questions at the end of each story should be discussed and answered. It is nice if there are two or three children at each reading level, to encourage thoughtfulness in reading. Start asking the students to find what they like about characters, style, plot, and theme. Workbooks that accompany readers are helpful, but cannot replace discussion.

Materials Used:

For approximately five to ten weeks the students read from the standard edition of McGuffey's *Primer* and *First Reader*. For the next ten to fifteen weeks, the children alternate reading the old *Caitanya Readers 1-5* and A Beka's *Hidden Treasure*. During the next ten to fifteen weeks they alternate between reading in the *Caitanya Readers 6-10* and A Beka's *Silver Sails*. If you are not using A Beka's readers, you can substitute any appropriate second grade basal reader. However, we strongly suggest using McGuffey's readers because of the clear superiority of their content over other commercially available

readers. Once a week, review all the basic sounds. At this point it is very helpful to have extra supplementary reading available.

Subject: Handwriting

Teaching Aims:

Students perfect their penmanship. Those who have learned manuscript may now go on to cursive.

Teaching Method:

When learning cursive, students may start with the same regular lined paper they now use for printing. Again, start with individual letters and progress to words and sentences. As in kindergarten, supervision is very important. Give the students good habits: Penmanship class should be held daily. After the children gain some proficiency, they can write cards and papers (for example, as described in the multilevel section as an activity for *Vaiṣṇava* holidays) in cursive and begin to do their regular assignments in cursive. Systematic and regular penmanship practice should continue through sixth grade in order to help the students perfect the fine points of good handwriting.

Materials Used:

A handwriting textbook may be helpful. Children need samples of excellent handwriting to copy.

Publishers: D'Nealian style is from Scott Foreman. Palmer style is available from many sources. Italic style is from Christian Teaching Materials or Hewitt Research.

Subject: Listening

Teaching Aims:

Children should follow instructions the first time they hear them, without fail, and should remember at least one sentence after hearing a reading of Prabhupāda's books. They should be able to take notes, at least two sentences in length, during *Bhāgavatam* class, and be able to remember at least one point afterwards.

Teaching Method:

Follow the same method as in kindergarten and Grade 1.

Subject: Speaking

Teaching Aims:

Students should be able to speak on the topic of their choice in front of the class for two to five minutes, sticking to the topic, having poise and eye contact. Students shouldn't fidget, repeat themselves, or use "ands" or "ums".

Teaching Method:

Follow the same procedure as in Grade 1.

Materials Used:

Same as Grade 1.

Subject: Grammar

Teaching Aims:

Students should learn simple capitalization and punctuation, how to compose brief and simple letters, use the table of contents and index of a book, how to alphabetise through the second letter, use guide words in a dictionary, and organise ideas and impressions.

Teaching Method:

Students should have three 45 minute classes a week in English grammar. If you have a qualified teacher who really knows grammar, use the old *Gurukula Language Arts* textbooks 2A-2D*. If the teacher is not expert at grammar but is motivated to use Kṛṣṇa conscious texts, he can "refresh" his knowledge of English by taking Harcourt, Brace, and Jovanovich's English 2600 or 3200 course. If your teacher is neither of the above, use a textbook with a good teacher's edition.

*These will be revised and reprinted as a single volume.

Materials Used:

Gurukula Language Arts, 2A-2D, or: Christian Schools International's *Writing Rainbow* (most

creative). *Writing Rainbow* and the ISKCON books can be used together. If you only use the ISKCON books, you may want to supplement with MCP's *Following Directions B* and *Getting the Main Idea B*.

Subject: Spelling

Teaching Aims:

Students should be able to spell all common phonetic words and the most common irregular sight words. Students' spelling in their written work should be 70-80% correct.

Teaching Method:

Twice a week, for about 45 minutes, students should have a spelling class that includes a test. Alternately, students can have a 15 minute class five times a week. Many excellent textbooks are available to teach spelling, and most include some grammar and vocabulary skills.

Materials Used:

Most second grade textbooks are fine. A teacher's edition is useful but not essential. Choose textbooks that group words by common phonetic qualities.

The best textbooks are by Modern Curriculum Press or Rod and Staff.

Subject: Composition

Teaching Aims:

Students should be able to write simple letters and begin to write stories with a unified theme.

Teaching Method:

Some composition may be included in your spelling and grammar classes. For example, in the *Gurukula Language Arts*, 2D, students are gradually encouraged to write, first by finishing some pre-written stories, then telling about an adventure and describing a picture. If the grammar or spelling book you are using doesn't have similar assignments, you may want to occasionally introduce some of your own to get the students accustomed to writing about a topic. You can get ideas from the books mentioned below.

Materials Used:

Flair by Spice publishers, *Writing Rainbow* by CSI, or *Writing Strands* book 2 by NWI.

Mathematics

Multilevel Organization

Teaching Aims:

Beginners use concrete objects, Cuisinaire rods, felts and other manipulatives to discover abstract symbols and concepts. They learn to write their numbers and operation symbols.

Throughout this level, students continue using concrete activities such as counting real money and pouring water into measuring cups. They gradually increase their computation skills, derivation knowledge, and fact memorization. Workbook activities are gradually increased as the student masters the concepts.

Teaching Method:

There are basically two multilevel approaches. The first is to have the emphasis on activities and manipulatives where the entire class works together, followed by individual work, maybe in various levels of workbooks. The second is to have each student use workbooks that require manipulatives and *work* at their own pace, having access to a "math-centre" if possible.

For the first, concept learning approach, have mathematics class at least four times a week. Spend ten to twenty minutes in a group activity, such as making bean sticks, graphing student interests, or sorting.

Then have each student work on the appropriate pages in his text, or follow the suggested individual programs outlined in the teacher's guide.

For the second, mastery learning: approach (incremental), first make sure that new students play with and become familiar with the manipulatives. Students should be able to work independently, perhaps at a large table where the manipulatives are easily accessible. Individual students need guidance when starting new pages or sections of their material. These mathematics

classes should be held at least four times a week for kindergarten and first grade, but may be reduced to three times a week for second graders who are making fast progress.

In either case, there are several packaged programs that give specific instructions to the teacher and student. There are also workshops and videos available to train teachers how to use manipulative-based programs. All these are explained under "Whole Classroom".

We should note that the very beginners need to spend a month or more (sometimes up to three months) learning how to write their numbers and understanding the relationship between number and object. This requires individual guidance for at least four classes a week. These beginners can practice their writing skills when the older students are working on individual projects, whether you use the *concept* or *mastery* program.

Considerations for Each Grade; K—2/Whole Classroom

Grade K

Subject: Arithmetic

Teaching Aims:

Students should learn simple counting up to 100, identification of shapes, calendar and clock, denominations of money, ordinal-cardinal relationship, and number-numeral relationship.

Teaching Method: Concept and Informal

It is of utmost importance to remember that most kindergarten students are incapable of abstract thinking. All students need to work with tangible items that they can see and count, rather than just working in a textbook. Even the above-average student who can finish a kindergarten mathematics book in two or three months will greatly benefit by this method. The understanding of the relationship

between abstract numbers and real things is an indispensable foundation to all later arithmetic.

Many textbook manufacturers sell kits of "manipulatives" that correspond to their textbooks. They may include detailed instructions and lesson plans. Although this is ideal for an inexperienced teacher with a large budget, it is not always necessary. It is entirely possible to create your own manipulatives with measuring spoons, cups, and buckets, large clocks and calendars, real money, sticks and pebbles, and pieces of cardboard or paper. You may follow a textbook, but have the students work with the real items first, then the abstraction. Some additional low-cost manipulatives that are very useful (up through eighth grade, in fact) that we highly recommend are Cuisinaire rods and base 10 blocks.

Mathematics class should be held daily for 20-40 minutes. Most students can progress to a first grade program before the end of the year, but these beginning concepts are so important that the child who needs a full year to understand them requires that opportunity. The best program is to have three mathematics groups. If that is impossible, make your classes as real and exciting as possible.

Kindergarten mathematics should be mostly oral, based on work with objects in the classroom. Students' written work should primarily consist of learning to write the numbers.

Materials Used:

The very best materials are manipulatives, large-lined paper, and pencil. Teachers who need guidelines for using such will find *Making Math Meaningful*, by Cornerstone Curriculum Project, to be ideal. This book is designed for home schooling and will work well in a whole classroom approach. A multilevel or individual classroom teacher could get enough ideas from it to teach beginners. Only one book is needed per class.

Math Their Way, and *Explorations*, both from Addison-Wesley, have many ideas for adding activities and manipulatives to a conventional text. They can also be used alone as a complete, activity-based kindergarten program. These books contain a lot of activities pick and chose what is most helpful without feeling that you have to do everything.

We advise against using a conventional textbook for the student at this level because it can lull the

teacher into thinking the child understands math although he actually hasn't grasped the abstract concepts. However, if you really want a workbook for your beginning students, the ISKCON board of education has a nice kindergarten book in two parts that can be used along with the Macmillan teacher's edition.

Be sure to use a lot of "real" materials and/or commercial manipulatives such as Cuisinaire rods, along with instructions and activity cards for the latter. Mathematics manipulatives are available in a package from most major textbook suppliers, such as Macmillan, and separately from Burt Harrison and Nasco.

Teaching Method: Mastery Learning

Students can use textbooks that are geared to an activity-based program. These are ideal for home school, multilevel, and individual study. Such textbooks reduce the teacher's need for the extensive planning that is needed when adding activities to a conventional text.

Materials Used:

One of the best is *Mortensen Math*. It is meant for individual work using manipulatives. The books are secondary. Their manipulative kits are overpriced, but you can achieve the same results with Cuisinaire rods and base ten blocks. We suggest purchasing their fraction kit because you may not be able to duplicate their fraction manipulatives. Each "book" is comic-sized. With these student books, the teacher needs one teacher's guide for level one per classroom: This has classroom suggestions and explanations, not an answer key, which is available separately. Mortensen distributors may offer one day workshops in your area. Training videos are also available. These are not necessary to use the program, but are extremely helpful, especially if the teacher has no experience with a manipulative-based program.

Mortensen books for kindergarten are addition facts mastery 1, smiley face counting 1, smiley face addition 1, smiley face subtraction 1, and problem solving, level 1, 1&2. Many students will finish these before the end of the year and can start grade one. The teacher needs some training in Mortensen, through a workshop or video. Also; for every one to three students, you need a set of Cuisinaire rods, 100 base 10 units, 50 base 10 rods, and 10 base ten flats.

Teaching Method: Incremental

Saxon's text is excellent for a whole classroom structure only. The Saxon program has complete instructions for group activities followed by individual work. Four or five days a week, students spend twenty minutes at a special bulletin board learning about calendars, time, counting, and math facts.

They then, following an incremental system, do corresponding workbook activities for ten to fifteen minutes.

Materials Used:

Saxon sells kindergarten math as a complete set.

Grade I

Subject: Arithmetic

Teaching Aims:

Students learn: a, number line; place value and numeration; to count and write up to 100; count by 2's up to 40; simple properties of zero; simple number patterns; use of 1,0 as basic unit; value of penny, nickel and dime; meaning of inch, foot and mile; clock and calendar; solving simple word problems; estimating; and handling $\frac{1}{2}$ and $\frac{1}{4}$ in appropriate situations.

Teaching Method: Standard

It is essential to remember that many first graders cannot understand abstractions. They need to constantly work with real objects before working in a textbook. Use a textbook that has class activities with concrete materials. The best programs structure the student's text in such a way as to make it impossible to simply do "seatwork". Students, for example, need to pour four cups of water into a quart container to understand the relationship. They need to exchange a real nickel for real five pennies (Incredible, but they don't seem to catch on as well with the cardboard money many textbook companies offer.) They need to count out five pebbles (or find the appropriate Cuisinaire rod) and then take three away. Since students understand

these concepts at very different speeds, the ideal situation is to have three mathematics groups. If this is not possible, use real objects in every class, involving all the students, making class fun. Mathematics class should be held daily for 20-45 minutes.

Materials Used:

Several activity-based math programs are available. Addison-Wesley's *Math in Stride* is ideal for a whole classroom approach. Everything is clearly explained so that even a teacher who is inexperienced with the manipulative program could easily teach it. Their *Math Quest* series (which is in metric for Canada, England, Australia, and New Zealand) has an excellent teacher's edition, if the teacher actually follows it rather than just having students use their workbooks, which are rather ordinary. These series can be purchased along with "manipulative kits" from the publisher. Unfortunately these are expensive and would only be justified in a large school with a steady enrolment. *Math in Stride* could be used on a tight budget by skipping some activities and substituting home-made materials. This is quite feasible.

Addison-Wesley's *Math in Stride* is available internationally and has very little material in English in the students' books for first through third grade. It could therefore be used anywhere that the teacher understands English. Many computer programs can be used as supplements.

Another activity-based textbook is *Making Math Meaningful*, level one, from Cornerstone Curriculum Press. It is ideal for home schools and whole classroom structures. Everything is spelled out in detail, and the manipulative kit is very inexpensive. For a school, you would need to buy one book, and then get permission from the publisher to photocopy the student pages.

Saxon Grade 1 is excellent for a whole classroom structure. It has detailed, easy to follow instructions.

None of these programs and series are intended for Individualized or multilevel teaching.

Teaching Method: Mastery

Students have workbooks that require using real objects. Instead of group, teacher directed activities, each student works on his own to discover mathematics understanding. The classroom has a mathematics "center" or "lab" with Cuisinaire rods, base ten blocks, objects for counting, objects for measuring, and possibly geoboards and blocks of different shapes and sizes. Students work in the "center" on their own. The teacher uses the teacher's edition to help students with specific problems, or to guide the student to the appropriate materials. This method is meant for an Individualized or multilevel classroom, but can work in any setting.

Materials Used:

Miquon workbooks, from Key Curriculum Press, is the classic activity based program. It uses Cuisinaire rods, base ten blocks, and objects for counting. You need the workbooks, *Lab Sheet Annotations**, and *Notes to Teachers*. *The First Grade Diary* is helpful for teachers who are unfamiliar with this program. I spoke to Lore Rasmussen at Key Curriculum who informed me that schools outside of America and Canada could order the workbooks at a slightly higher price and receive duplication privileges, eliminating the need for more than an initial order. This series contains very little English in the student books, and could be used anywhere the teacher can read English.

We suggest that, if no teacher is familiar with this type of program, at least one primary teacher visit a school that uses these materials to see how the class is structured. This is not, however, absolutely essential.

**The Lab Sheet Annotations* book, which is the Miquon teacher's edition, only contains the answers for the most difficult problems. It does contain reduced copies of all student pages with detailed teaching instructions.

Mortensen books for first grade are addition facts mastery 4-6, smiley face counting 2-8, smiley face addition 2&7, smiley face subtraction 2&7, arithmetic level one 1-3, and problem solving level one 3. Students need the same manipulatives and teachers the same training as for kindergarten. The Mortensen fraction kit is also extremely useful at this level.

Teaching Method: Informal

Mathematics can be taught without a formal student text, using oral work and activities. Students should write problems, but these can be a natural result of the activities. Or, some textbooks can be used, but the teacher just chooses specific pages to add to the classroom activities. The teacher must, however, have a specific guide for the activities.

This method can work well in a K-2 classroom, having all students engage in the same activities, but then do different pencil and paper work. It is best suited, however, to a whole classroom structure.

This method is a lot of fun for the students and teacher, but also takes a lot of work and preparation. Such a program should only be attempted with steady teachers who are interested and willing to expend the effort.

This type of mathematics program will definitely prevent learning disabilities from hampering the students. It is highly recommended for teachers and parents who work with learning disabled students.

Materials Used:

Math Their Way (K-2) covers this grade. This correlates well with the Miquon workbooks, but any workbook can be used to supplement this program. This program requires the teacher to spend time preparing the supplies and activities. An activity kit, which is expensive, is available from Addison-Wesley; Addison-Wesley's *Explorations* has a specific book for grade one.

Grade 2

Subject: Arithmetic

Teaching Aims:

Students need to learn the decimal numeration system; addition and subtraction facts through 18; counting, reading, and writing numbers to 999; place value through hundreds; common measures of time, weight, length, liquids, and solids; introduction to multiplication and division; multiplication properties of zero and one; telling time and using the calendar; counting by 5's to 50 and by 10's to 990; handling of coins; one-set problem solving; using ordinal numbers through 10; and using sets and number facts.

Teaching Method: Standard

Use any activity-based second-grade textbook and follow the teacher's edition. You don't have to do all the activities. Most textbooks have special material for students who need extra help or additional challenges. Continue using manipulatives like Cuisinaire rods, particularly to introduce new concepts; or to "show" a difficult problem. As far as possible, use real money, real quarts and gallons. Take special care that all students understand difficult concepts such as regrouping in addition and borrowing in subtraction. Have four or five 45-minute classes a week. It is very useful to enrich your classes with mathematics programs on the computer or games such as Math Mouse.

Materials Used:

Continue using a textbook that is activity based. The best are *Math in Stride*, from Addison-Wesley, which is available internationally, Saxon, from Saxon Publishing, and *Making Math Meaningful*, from Cornerstone Curriculum Project. The latter is expressively designed for home education and requires permission from the publisher to photocopy the student pages. Its manipulative kit is the most inexpensive available, although teachers could make many of their own materials for the former programs. All of these series have everything spelled out in detail, and could be used by teachers who are inexperienced with the manipulative approach.

Have manipulatives available (see kindergarten and First Grade).

Math Mouse is available in a vegetarian version from Sycamore Tree.⁴

If you are already committed to a standard mathematics text, *Math Their Way (K-2)* has excellent ideas for enriching any standard arithmetic program. Addison-Wesley also has *Explorations* specifically for Grade 2.

Teaching Method: Mastery

Use a textbook that allows the students to work on their own in a mathematics "centre". Please see Grade One for a complete description of this multilevel program.

Materials Used:

Miquon workbooks and teacher guides or Mortensen. Mortensen books for Second Grade are addition facts mastery 7-10, smiley face counting 9 & 10, smiley face addition 3-6 and 8-10, smiley face subtraction 3-6 and 8-10, problem solving level one 4. Students need the same manipulatives and teachers need the same training as listed for Kindergarten. The Mortensen fraction kit is essential.

Teaching Method: Informal

Have activities and real objects as the basis of your program, using written work as supplementary. See Kindergarten and Grade 1

Material Used:

Math Their Way (K-2) or *Explorations, Grade Two*, both from Addison-Wesley. Miquon workbooks correlate well, but any standard text can be used. See Grade One.

Social Studies

Multilevel Organization

Teaching Aims:

As students master reading they learn simple map reading skills. They then start to learn elementary logic- understanding relationships and classifying and comparing.

Teaching Method:

Both map skills and logic can be taught with workbooks that the students use at their own pace with help from the teacher or other students. Map skills can begin in first grade, and logic in second, provided the student has sufficiently mastered reading decoding. Students need about 20-30 minutes of map skills a week, and one or two classes of 30-45 minutes each of logic a week. When the older students are having these classes, the teacher can have reading class with the younger students.

There are commercially available materials with full teacher instructions.

Considerations for Each Grade, K—2/Whole Classroom

Grade K

Subject: Jñāna-vijñāna (Non-reader Topics)

Teaching Method:

Jñāna-vijñāna class, or non-reader topics, is the equivalent of a social studies and science class for very young children who are not readers. Within the realms of health and safety, social studies and science, they can learn much that will help them to understand their place in the world and how to function better.

The class should be light, informal and relaxing. It's nice to have it at the end of the morning, or when the children are getting a little bored with their academics.

Students can learn the history of ISKCON, the life of Śrīla Prabhupāda and other great *Vaiṣṇava ācāryas*, the meaning of the *Vaiṣṇava* holidays, etiquettes for dealing with others, how people maintain themselves (occupations and *varṇāśrama*), very simple geography (what is a river, mountain, etc.) and the physical locations and relationships between the home, school and temple.

On festival days, set aside a class to read the story about the event or personality involved. During or after the reading, students can draw and/or write suitable cards. Ask the students to repeat something they remember from the reading. It is great fun, and perhaps the very best way for young children to remember pastimes, to act out a little "drama". Simple costumes, made from pieces of cloth or old deity clothes, as well as simple makeup, add greatly but are not necessary. Give each child a role and position him. Point to the child, or say the name of his character, and give him one line at a time to repeat, such as, "We all need to prepare for the Indra yajña." Direct them one action at a time,

"Now bring your clouds and dance around, throwing rain and thunderbolts like this."

The only way to teach etiquette is to practice it yourself. Children are great imitators. Set rules for school behavior, enforce them, and set a good example. All adults should be careful to show respect for each other, and especially show a submissive attitude toward superiors. Children should address other adults as Prabhu; teachers should be "Teacher," "Mother," or "Prabhu." On first seeing their parents, teachers; temple president, and other authorities, students should offer obeisances. They must be taught to raise their hands quietly when wanting to speak, be patient (no small accomplishment) and never interrupt an adult. Teachers should also learn how to treat their students with love and respect. Perhaps that is the most important thing.

Grade I

Subject: Social Studies

Teaching Aims:

The aims for Grade One are more or less the same as Kindergarten. Textbook courses usually also deal with citizenship, school-community relationship, and homes in other lands. Students should also learn to make and read a simple neighborhood map.

Teaching Method:

Same as Kindergarten. You will also need to spend 15-20 minutes weekly on map skills and directions. You can formulate your own program, making maps of the classroom, school, and neighborhood, or use one of the available textbooks. Reading maps is a difficult skill for many children, and it is often wise to go slowly or let students proceed at their own pace.

Materials Used

Map skills book, such as Scholastic's *Success With Maps*, Book A. If you use Christian Light Science; this level includes Social Studies.

Grade 2

Subject: Social Studies

Teaching Method:

To teach map skills, it is helpful to spend 20 minutes a week for part of the year working in a suitable map workbook.

Materials Used:

Scholastic's *Success With Maps*, Book B

Subject: Logic

Teaching Aims:

Logic teaches our students how to think clearly and with discrimination: Specifically, students understand relationships between objects, words, and ideas; and classify and understand logical sequences, analogies, and how things are alike and different. This course will help students advance in English, math, and philosophy.

Teaching Method:

Depending on the student's abilities, logic may be started in second or third grade. One or two 20-45 minute classes per week are generally sufficient, although the teacher should try to point out the applicability of what was studied in logic during other classes. There are many excellent textbooks available which have teacher's editions with detailed instructions for whole classroom use. Make sure students understand their mistakes before progressing. No special training is necessary for the teacher at this level, but teachers should work through the material themselves first.

Materials Used:

We highly recommend Critical Thinking Press and Software's *Building Thinking Skills*, Book 1, with the teacher's edition that contains lesson plans. This series progresses all the way through high school and has excellent texts at all levels.

Some so-called "logic" textbooks are actually "value-clarification" propaganda books. Be careful.

Science and Health

Multilevel Organization

Teaching Aims:

Health study includes nutrition, dental health, personal cleanliness, neighborhood safety, exercise and rest, good eating habits, and safety to and from school. Students may also learn the names and functions of the different parts of their bodies.

After students master basic reading, they can start the science program. This level concentrates on animals and plants, seasons, sun, moon and stars and simple machines. Students discover science with projects, field trips, and demonstrations. Students learn how everything comes from Kṛṣṇa, learn that our sun is the principal source of energy, classify living things, make simple measurements, learn how plants are alike and different, learn the names and habits of farm animals and how to care for them, care for indoor plants, and observe the earth, moon, and stars.

Teaching Methods:

It is most simple to have one group class a week to discuss health and safety. Sometimes this may involve nature walks, field trips to museums or other places (such as the State fair to milk a cow), films or slide shows, or special programs with guests (such as having someone from social services speak to the students about preventing child abuse). However, most of the time a class discussion is enough, perhaps having the students draw or act out the points for emphasis.

There are many materials for health and safety instruction that can be used in a multilevel classroom. It is not very important to teach the children in a particular sequential order, as in English and mathematics. In addition, repetition of bicycle safety rules or personal hygiene, for example, is not harmful to the older students in your group, and probably necessary. With this in mind, the teacher can cover various subjects from first and second grade health texts, using only the teacher's edition. Local teacher stores often have packages of coloring books and flash cards about

various safety topics. Government agencies often have inexpensive or free material, as well.

In addition, teachers should discuss topics of importance to devotees. These include reasons for following the four regulative principles, avoiding offenses, and similar topics. (We should note here that five year olds are not too young to be given simple instructions about the value of all four regulative principles. Often we concentrate on vegetarianism because it is so simple and straightforward. However, it is not too early to teach that illicit sex brings anxiety, disease, unwanted children, and social problems. A very general definition of illicit sex - association of man and woman for sense gratification rather than Kṛṣṇa's pleasure, and particularly association between unmarried men and women - will suffice. Students need to know that gambling is cheating and makes one lazy and greedy. They certainly need to know, in a general way, the effects of intoxication for both the individual and society.)

Some standard textbooks covering health and safety are available (such as *Health, Safety and Manners*, Book 1, by A Beka), but because all "health" textbooks have objectionable material, it is wise to only use the teacher's edition, as the basis of a lecture and discussion class. One can also get a plastic or felt human body model and discuss the various topics. It is helpful to have the children think of reasons for cleanliness and safety.

The best way to teach safety is practically, in the actual circumstance. Make safety rules for whatever times and places the children are the school's responsibility, and then strictly enforce them.

It's not necessary to have any formal science class in kindergarten, although some textbooks are available. The best "class" is to take the children outside, to a farm, to the garden, or to a park, and help them to carefully "see" material nature. Giving the children some practical experience in the barn or garden is the best teacher. On the way to *maṅgala-āratii*, point out the phase of the moon, a conjunction between the planets, or how the Big Dipper points to the North Star.

Second graders can have one or two science classes a week in addition to the group class. Probably the easiest way to teach them is to use mastery learning texts so that each student can progress at his own pace. It is best to use texts that require a lot of "experiments" or demonstrations of the ideas, so

that science is real and practical for the students. The classroom therefore needs a storage area for needed items. Students can generally work on their own, with teacher assistance in difficult areas. Younger students can work on reading during this time.

Considerations for Each Grade, K-2/Whole Classroom

Grade 1

Subject: Health & Safety

Teaching Aims:

Students should learn safety to and from school, how to dress for weather and activity, exercise and rest, personal hygiene, and care of the common cold.

Subject: Science

Teaching Aims

Students should learn about animals domestic, farm, and zoo; woodland; common birds; where plants and animals live; grouping and classification; air and water; seeds, bulbs, plants, and flowers; day and night; sun, moon, and stars; seasons and weather; fire and temperature; and simple machines.

Teaching Method:

Our "science" should mostly be based on common sense and observation. Whenever the opportunity arises, have the children study nature, recognize plants and constellations and discuss the changing of seasons. You have to practice your own powers of observation.

There are several good science textbooks mentioned below on which you can base a course. Start a weekly science class, about 45 minutes long. If you

like, when the children can read well enough they can use a textbook or the teacher can have one book as a basis for lessons.

Materials Used:

If you are enthusiastic enough to do a lot of experiments, which is a good way to learn science, Christian Light's program is ideal. You will have to lightly edit it to remove sectarian Bible ideas and references to meat-eating. It is, however, one of the least contaminated of the many textbooks available and contains a lot of nice theistic material. This series encourages much student research in the encyclopaedia, etc. Because it is rather poor on pictures, you will want to have a good selection of nature books to which to refer. This course was designed for individual student study, but you can adapt it to classroom use. Use Lightunits 101-110.

Another text we can recommend is the science series from Modern Curriculum Press. It is a secular program, but it mostly sticks to the observable facts and leaves' out speculations on evolution, etc. It has a nice presentation and layout. Use Book A.

Some publishers have kits for experiments that are coordinated with their textbook. Christian Light has a "Core Experiment Kit" Modern Curriculum Press emphasize s materials that are commonly available. If you want to add more experiments to your course, The Spice Series from Educational Service offers a book called *Probe* which is full of ideas for supplementary experiments appropriate for K-4.

The Aims series is another excellent secular text that is based on experience and demonstration.

Get an ephemeris or almanac and keep your students aware of what's going on in the heavens.

Grade 2

Since the students can now read, a more structured social studies/science curriculum is introduced in place of the informal *Jñāna-vijñāna* program.

Subject: Health & Safety

Teaching Aims:

Students should learn about food groups, dental hygiene, personal cleanliness, safety in the neighborhood, communicable diseases, and preventive measures against disease.

Teaching Method:

It's useful to use a textbook to cover the above topics, as this is a required subject in many school districts. However, when discussing food groups, the teacher should take the time to explain a vegetarian versus a non-vegetarian diet. The fact is that most people think meat is an essential and necessary foodstuff. Students are going to see repeated references to this idea in their non-devotee textbooks and elsewhere. We should be explaining that meat eating is unhealthy, wasteful and unnecessary. Teachers should explain how all the necessary nutrients from the different food groups are provided in the vegetarian diet.

Teachers can also give the Ayurvedic viewpoint on cause of disease and disease prevention.

Materials Used:

Health textbook (A Beka's *Health, Safety, and Manners* Book 2); Introductory material to *A Higher Taste*.

Subject: Science

Teaching Aims:

Students study local animals; useful and harmful animals; baby animals; how animals protect themselves and their young; how plants and animals get their food; plant reproduction; effects of seasons, weather, heat and temperature; sun, moon, earth, sky, and simple constellations; gravity, air, atmosphere, magnets and forces.

Teaching Method:

Science is perhaps the subject devotee teachers least look forward to teaching, because of the many differences between the modern "scientific" point of

view and the Vedic version. These differences are not going to be easily resolved by saying one view is right and the other is wrong. For example, the description of the universe given in the *Bhāgavatam* is quite different from what we learned in school. However, the *Sūrya-siddhānta*, which was the description of the universe given from Sūrya to the demon Māya, is quite similar to the modern understanding. What does it mean? Sadāpūta Dāsa explains that neither view is necessarily incorrect - they are just given from vastly different perspectives.

What is the purport of this for the science teacher? Until a qualified devotee writes a teaching guide or a textbook for science, teachers will just have to do the best they can. But our advice is - don't try to teach what you don't understand. In other words: keep it simple. Perhaps a better name for science in *gurukula* would be "nature studies". Our teaching should be a description of what is easily observable in the world around us, avoiding things about which we can only guess. Therefore, we recommend several textbook series for elementary schools which stick mostly to what is plainly visible to all, and stay away from subjects such as evolution. Difficult subject matters, such as evolution and the structure of the universe, will be dealt with at the high school level, when students have sufficient discrimination to understand the intricacies of the various arguments.

Materials Used:

Christian Light's Lightunits 201-210 with their core unit of paraphernalia for experiments or Modern Curriculum Press Science series, or Aims series.

Enrichment

Multilevel, Organization

Teaching Aims:

Students learn to draw simple three dimensional figures. Alternatively, students may concentrate on color theory and the use of drawing tools, deferring perspective techniques until level two.

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) are sometimes used to enrich classes in philosophy, English, and used on special *Vaiṣṇava* occasions.

Considerations for Each Grade, K-2/Whole Classroom

Grade K

Subject: Arts and Crafts

Teaching Aims:

To get the students to draw cylinders and blocks in perspective and to "see" objects realistically or students can concentrate on colour theory and the use of drawing tools.

Teaching Method:

Once a week, have a formal class teaching the drawing of simple shapes. Follow the directions in the textbook or use the teachers' reference as a guide for instruction in colour and coloring strokes. Have students do occasional "craft" projects that relate to their other studies. For example: mounting what they collected on a nature walk, making a scene in a shoe box depicting a pastime, making masks from plates for a play, making Rathayātrā carts from shoe boxes and construction paper, etc.

Materials Used:

The first 20 lessons in *Drawing Textbook* by McIntyre. Many books are available giving directions for kindergarten craft projects. *The Sycamore Tree* has a number of excellent options. *Drawing with Children*, by Mona Brookes, published by Jeremy Tarcher, is a book with good ideas and methods for the teacher and will complement any other program. Those who want to concentrate on colour should study Itten's colour theory. Many art

stores carry the book, *Art of Colour*, by Johann Itten, Van Nostrand Reinhold Press, New, York, 1973.

Subject: Music

Teaching Aims:

Following melody and rhythm.

Teaching Method:

Children should have occasional practice in playing *karatālas* and singing. As the teacher practices familiar songs with the students, students can, take turn leading the *kīrtana* and playing the *karatālas*. The teacher will demonstrate how to keep in time and on the melody.

Materials Used:

Karatālas, *mṛdaṅga* and possibly harmonium.

Grade 1

Subject: Practical Service

Teaching Aims:

To keep alive a spirit of voluntary service to Kṛṣṇa and His devotees.

Teaching Method:

Tell the students you want them to do devotional service without being asked. Treat service as a joy and privilege. Ask the children daily what voluntary service they have done for Kṛṣṇa or His devotees (not necessarily in school), and give some sort of recognition. Encourage adults in the community to involve students in their services or report when they find students doing something nice of their accord. When the students are asked to do something, they should obey quickly and cheerfully.

Subject: Art

Teaching Aims:

Children should be able to draw simple, three dimensional shapes, and begin to "see" artistically. Or you may continue with primarily color instruction.

Teaching Method:

Use the same program as in Kindergarten, while making craft projects more challenging. If using *The Drawing Textbook*, as soon as students have fully mastered lessons 1-20, continue as far as they are able. Detailed instructions are in the front of the book.

Subject: Music

Teaching Aims:

Same as Kindergarten, with the addition of getting the students to recognize correct pitch.

Teaching Method:

Same as Kindergarten. To teach recognition of correct pitch, bring in a harmonium or other instrument that can produce a melody and have students practice trying to sing different notes until they catch on to what it means to sing "in key".

Grade 2

Subject: Music

Teaching Aims:

Same as first grade, except that students who have the inclination should have the opportunity to increase their knowledge of melody and rhythm.

Teaching Method:

Continue the classroom program as described for First Grade. Additionally, bring an easy to play instrument into the classroom which can produce a melody, such as a harmonium, and demonstrate

how melody is played. Let students take turns playing the melody during simple *kirtanas*. If possible, let the children experiment with the instrument during free time. One class of instruments which are especially useful for this purpose are the new electronic keyboards which sell for around \$100. They are fairly rugged, have a nice variety of sounds, and can be played with headphones.

At this age, children usually start to imitate the adults in the temple playing *mṛdaṅga* drum. It's nice if small *mṛdaṅga* are available for the children to try. Students that show promise at the *mṛdaṅga* or keyboard should be given personal instruction after school hours.

Materials Used:

Karatālas, *mṛdaṅga*, harmonium, keyboard.

Second Language

Multilevel Organization

When students have learned to read and write in the native tongue, it is time to introduce a second language. Generally this is Sanskrit, which Śrīla Prabhupāda considered essential for *gurukula* students. However, where English is not the native language, the board of education recommends that English should be taught instead, and Sanskrit taken up as an elective at the high-school level. English is the lingua franca of the ISKCON world and will be extremely helpful to the student no matter where he goes in later life. But most importantly, the student will be able to study Śrīla Prabhupāda's books in the language in which he wrote them.

Subject: Sanskrit

Teaching Aims:

Students should be able to read and write the alphabet, including vowel abbreviations and consonant conjuncts, if possible.

Teaching Method:

As soon as students have finished the basic English reading program, they may start Sanskrit. At this

level, Sanskrit teaching is not very difficult and the teacher may learn the basics a little ahead of the student. Teach two to four letters a day, with the students writing them and then "chanting" the names/sounds, possibly with the tape. At this level, you'll need to keep reviewing the alphabet until the students can verbally recognize all letters in random order. Vowel abbreviations and consonant conjuncts should only be introduced when and if students have mastered the basics. Keep the class fun and "light." A 15-20 minute class 4-5 days a week is ideal.

Materials Used:

The first lesson of *Sanskrit by Cassette* by the American Sanskrit Institute. This first lesson is now available as a separate alphabet course, with two tapes. If you later order the complete course, you can get a discount. You may also use the beginning of Agrāhya Dāsa's course, but teachers with no Sanskrit background may find it difficult.

Subject: English as a Second Language

Teaching Aims:

Students should understand, speak, read and write English at about a First Grade level.

Teaching Method:

The method here is not so different, in many ways, from teaching English in general. The problem is that it is difficult to teach reading to one who cannot speak the language. The phonics method of reading is therefore preferred, because linguistics presumes a knowledge of spoken English. With phonics the children can learn speaking and reading simultaneously. Many schools prefer the "immersion" method where everything is taught in English for the first two years of school,, virtually forcing the children to learn it.

Materials Used:

Any good phonics program, preferably one with audio tapes or songs.

The Playful Mood

By *Urmila Devi Dasi*

FIFTEEN CHILDREN between two and five years old stood at one end of our living room. Some inched away from the wall. All waited.

"Be cowherd boys!" I called, and the children pretended to blow flutes and horns or bring a cow by a rope. Pretending in this way, they went as quickly as possible to the other side of the room and back. (Having a living room with little furniture was an advantage.) My infant son squirmed in my arms and tried to join the fun.

"Ambarish won!" I announced. "He got back first, playing like a cowherd boy the whole time. Now, ready again. Be fish!"

I set the baby in a crib and demonstrated pretend swimming.

Prabhupada has given us a wonderful process of molding activity to awaken love for Krsna. Even children involved in games, toys, and playing can be guided to use their playful mood to their spiritual advantage. Then Krsna consciousness will easily arise in their hearts.

Saintly children such as Dhruva, Prahlada, and Narada shunned childish playthings. And Prabhupada noted that one child of his disciples rejected ordinary toys as "*maya*." Yet while we don't want to encourage toys and games that will lead to forgetfulness of Krsna, for children to play in a transcendental way is natural and beneficial.

Babies

Babies start to play when they like to grasp and move objects, at about three months. My husband and I made a mobile of pictures of Krsna and hung it above our first baby's sleeping place, carefully putting it out of range of the child's feet.

Soon a baby can sit and then crawl. Children this age need playthings just to keep out of mischief and distress. They like toys they can crawl or walk with, such as a toy wooden bull on wheels with a string. As far as possible, we selected toys to remind our child of Krsna's pastimes, such as cows, peacocks, and elephants.

Very young babies love to look at pictures of Krsna's pastimes. Prabhupada told us to show the pictures and not give them directly to the child, who might disrespect them. So we put pictures on the walls near the floor and covered them with plastic. Our children would crawl to them and touch them. We also made books filled with pictures from extra BTGs and worn-out book covers (and put plain covers on them so that no picture would touch our feet or the floor).

As a child masters language, he or she will point at the pictures again and again. "Krsna," he'll say, and then "Krsna kills the demon."

Pre-School

As children mature, they like to play not just around other children but with them. Krsna Himself showed the ideal play for children of this age. Children in the country can go in groups to herd calves, playing by a lake or river in the open air. This is their "education." They will play leapfrog, imitate animals, build with dirt, sand, and sticks, and use their vast imagination. What is the need of purchased toys and games?

Unfortunately, even those of us who live in the country may not have calves for our children to care for, nor are we always blessed with ideal weather. And we worry about thieves and kidnappers. So children can pretend to herd cows and may have to settle for playground equipment in place of rocks, vines, and rivers.

The main way to direct the play of small children toward Krsna is to surround them with devotional service. The children will then imitate. If they see adults cook for Krsna, the children will make mud pies and "offer" them, pretending that a stone or tree is Krsna. One of our children built temples out of blocks, set up dead batteries for Deities, and then imitated the worship he'd seen at the temple.

Young children learn of Krsna by looking through Prabhupada's books, which are lavishly illustrated. The children then love to imitate Krsna's pastimes. We had a collection of make-up, cloth scraps, and inexpensive props from a costume shop. When our child's friends came over, they had fun dressing as Krsna, Balarama, mother Yasoda, and demons such as Bakasura.

"Now, Yasoda," I would say to my daughter, "tell Krsna to play nicely today."

"Play nicely today," she would say.

One of my friends plays like this with just herself and her three-year-old daughter.

"I'm Krsna. You're Balarama," the child says, and they put on cloths as belts and turbans, dancing through the house pretending to call their cows.

Pre-schoolers enjoy simple toys such as measuring cups and a bowl of water. They like to build and create with blocks and clay. If they keep to such simple toys, they will learn to be happy without extravagant arrangements. Modern toy manufacturers push movies and television shows through which to market related toys. Such toys stimulate a child's hankering for a flood of electronic wonders, of which they soon tire. And the nature of such toys! If we walk through the aisle of a toy store, we see gruesome toys of terror. If we want to raise saintly children, we should avoid such things.

In contrast, I know of one teenage girl who made her little sister beautiful felt toys—felt figures of Radha and Krsna, felt clothes, and felt altars. One parent made beautiful puppets for

her children. In another family, the father draws pictures of Krsna on canvas, and the mother and children fill them in with needlepoint. A little time and creativity can give a child eternal benefit.

Ages Five Through Twelve

As children progress through school, their time for play gradually decreases. Their lives become filled with learning and chores. Yet through these years a child still wants to play.

At this age, children can still use simple toys such as blocks to imitate devotional service, though their play becomes more complex. They'll want outdoor games with friends to become more organized, with rules about winning and losing. Prabhupada mentioned tag, swimming, running games, and kite-flying as suitable games for children. He discouraged highly organized and competitive games that mimic professional sports and take up so much of Western children's time and energy. That children emotionally and physically need to run and jump doesn't mean they need to join the local Little League. Some devotees have adapted many outdoor games so that children will grow in spiritual consciousness while they play. (See sidebar.)

Children in these years like to make dioramas of Krsna's pastimes. In the gurukula we plan diorama projects for various festivals. We also organize dramas of spiritual philosophy or Krsna's pastimes. As the children grow and can perform dramas for public viewing, we spend time rehearsing and making costumes, scenery, and sound effects. Children also often play at dramas informally with their friends.

During these years children often like games that challenge their logic, memory, and intelligence. Because Srila Prabhupada considered games such as crossword puzzles a waste of time, we want to carefully choose games that teach our children if not about Krsna then at least skills and knowledge they can use to serve Krsna. Games that supercharge the mind and senses simply increase a child's

identification with the body. I know of many parents and teachers who, especially when a group of children gather, arrange for contests in knowledge of scripture. This must be done according to the age of the children and in such a way that it is not too competitive and stressful.

What of the increasingly popular computer and video games that begin to appeal to children during these years? There is excellent educational computer software for teaching math, English, history, and geography. Just as we devotees get children playing spiritually, programmers get children playing to learn. That is a valid use of games for our children, but we should make certain, first, that what is learned is really essential and, second, that it's the major component of the software. If all a game is said to do is teach eleven-year-olds hand and eye coordination, it's probably worthless.

Generally, if our children are playing video games we can take it as a sign that we're failing to provide them useful work to play at. Just as Prabhupada tells us that children will take the work of herding calves as play, so children can take pleasure in growing a garden, learning to cook, and helping with adult devotional service.

Perhaps the most important play during this age is festivals and Deity worship. When Srila Prabhupada was a boy, he organized a Rathayatra festival, much as other children organize games for their friends. His father also gave him Deities to worship. Prabhupada describes this Deity worship by young children as play. That doesn't mean a child can put the Deity on the floor or on his bed like a stuffed toy. (I don't suggest Deity worship for children under five, or for those who regularly put their hands or other objects in their mouth.) Yet a child is excused from the strict rules of Deity worship. Children can bathe and dress their Deity once a week and make a daily offering of food. By chanting before the Deity and offering incense and flowers, a child learns to progress in spiritual life. King Pariksit and Mirabai, both great devotees from childhood, were trained in that way. Prabhupada suggests that the worship

can become formal when a child is ten or twelve.

Thirteen to Sixteen

When a child enters adolescence, the desire to play decreases. Yet I've seen fourteen-year-old girls binding their eyes like Gandhari to enact scenes from the *Mahabharata*. Just today a fourteen-year-old boy picked up a kindergarten boy. "Grrr! I'll tear Hiranyakasipu to pieces!" the older boy growled, pretending to be Lord Nrsimha. Teenagers can organize their own plays and puppet shows or create intricate works of art and music.

Perhaps at this age, especially for boys, sports becomes a question. Again, while these growing adolescents need fresh air and exercise, it is better to meet those needs through their service than arrange for separate sports. And if children need some specific program of exercise, we should keep things in balance and not get overwhelmed with caring for the body.

As we watch our children play, we can remember that the whole material world is like a toy given by the Lord so that we can act in a perverted imitation of His pastimes. Even our adult activities, therefore, are merely games with no lasting consequence or meaning unless we engage in the service of the Lord.

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Krsna Conscious Games

Let's Catch Krsna First

The leader chants one Hare Krsna mantra while pointing from player to player with each word. The last person pointed to plays as Krsna.

Krsna takes in His hand a big peacock feather (or a big leaf or flower representing a peacock feather) so the other players can easily recognize Him. He runs a little ahead, and then all the other children—the cowherd boys—must try to tag Him. Whoever tags Krsna first becomes the next Krsna, and the previous Krsna becomes one of the cowherd boys. The previous Krsna must hand the peacock feather to the new Krsna while still running and then let the new Krsna get a little bit ahead. Then everyone runs after the new Krsna. The players must keep careful track of who is Krsna at each stage of the game.

Fun Storytelling

This game is meant for children well versed in Krsna's pastimes. The leader (using again the one-mantra method) selects the first child to tell a story. The storyteller is supposed to purposely make funny mistakes from time to time. For example, he will say, "Krsna stole the *gopis'* *capatis* (instead of clothes) and hung them on a tree," or "Mother Yasoda ran after Krsna with a cow (in-stead of a stick) in her hand." The other children must correct the mistakes.

From *The Book of Krsna Conscious Games*, Bala Books, 1981.

Chapter 12

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)

Jadadiśa: 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*.... *Pāṇḍvāḥ* and *ca* become *pāṇḍvāś 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 memorise all the *Bhagavad-gītā* verses, Sanskrit and English or continue reinforcing "key" verses. They continue chanting the *Śrī Īsīopaniṣad*, *Upadeśāmṛta*, and *Brahma Samitā*.

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" *ślokas* 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



The students feel enthused by discussing the philosophy of Kṛṣṇa consciousness

may study only the "key" *ślokas* 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 memorised. 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 cannot 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 Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma Samitā* 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 1020 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 dramatising 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 colour 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* is 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* or *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, coloured pens and pencils, pictures from magazines, coloured 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 dramatisation, *harināma saṅkīrtana* around the school or temple property, a field trip to gather flowers and leaves to decorate the classroom 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 coloured 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 Nīmāi. 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. Sanskrit is described at the end of this chapter under "Second Language".

Materials Used:

Kīṣṇa Book, *Śrīmad-Bhāgavatam*, notebooks and pencils, crayons or coloured 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, Bhāvatarīṇī, Jāmini, 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 Kelīlatitā 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 proof-reading and revision. Spelling is studied with a phonetic program.

Students learn how to research and organise 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 purī. 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' 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 criticise a students' 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.

Computer Pros and Cons

By Śrī Rāma Dasa

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) Use 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 students. 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 a 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 computations 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 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 later) may be incompatible with the mind-set of the aspiring transcendentalist.

Highly interactive computer programs are heavy on furtive 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.

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; alphabetisation through the third letter and to spell words they wish to use in their writing.

Teaching Method:

Follow the same criteria for selecting a text book 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, encyclopaedias, 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*; encyclopaedia; 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 proof-read 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 writing 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 analysing 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 conclusion (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 analysing 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 encyclopaedia 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 memorise 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 Catalogue" to assist in the learning and testing of the tables.

Teaching Method: Mastery

Have students working at their own pace in a math "centre." 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 memorised 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 text books "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 Cuisenaire 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 Cuisenaire rods and instructions for their use (or natural manipulatives - 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 homework. 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 colour 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 centre,

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 Līlā about the places to which Prabhupāda travelled and in which he preached is also interesting.

Materials Used:

Modern Curriculum Press' *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 eighth 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* philosophy, 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 "centre," 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.

Material Used:

Christian Light (has corresponding experiments and equipment), Modem 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

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 keycaps 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 personally 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 ensure that pre-writing and proof-reading 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.

Chapter 13

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 Dinatarini Dasi, January 4, 1973)

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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 Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma Samitā* 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 suggestions 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 memorise 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 analyse 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 realization s, 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 analyse 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 Jovanowich's Grammar Series 2200, 2600, and 3200 - is the ideal Individualized mastery learning (programmed) texts. *OI 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 proof-reading, 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 *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 worlds, 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 analyse the material. When analysing 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 analyse non-devotee reading matter in terms of Kṛṣṇa consciousness.

When analysing a transcendental reading selection, try to get students to discover what relevance the theme has to their own lives. Conditioned souls are naturally self-centred and *śāstra* 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 favour a teacher can do for a student is to inspire him to read Śrīla Prabhupāda's books 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*, *śāstra* and guru, then their education is a success.

Students are then assigned a composition, to be completed by the next oral reading class, that utilises 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, 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 Prabhupāda'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,

Forms of Essay, Report, and Narrative

for:

1. planning a speech
2. composition
3. analysis of reading material

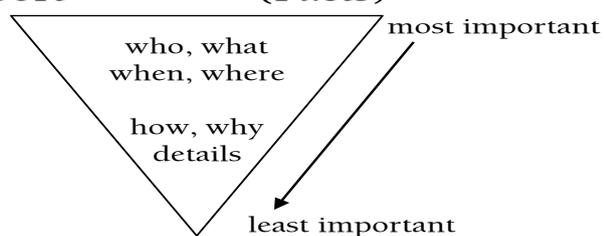
(1) Essay (Opinion)

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)

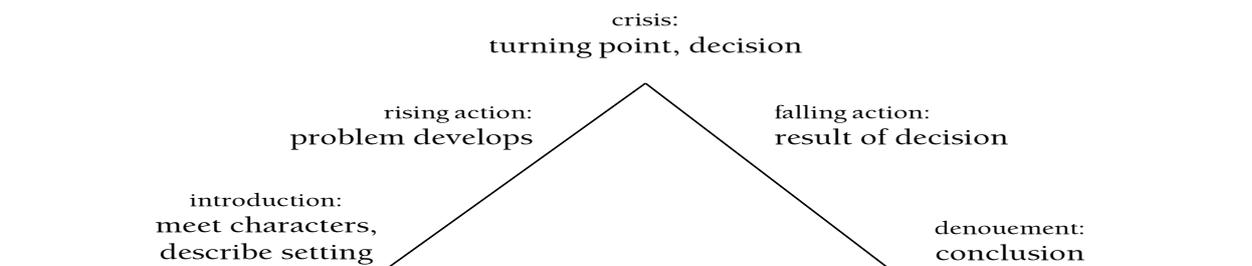


Figure 13.1

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 organise 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 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 Lilāmṛta*, 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 Lilāmṛta*, *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 multilevel, 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 proof-reading and rewriting for all composition work. Composition is also taught in parts of the reading, social studies and science classes.

Materials Used:

Writing Strands, *N W I* 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 McCuffey'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, *McCuffey'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 memorised. 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 centre, 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-sāstrī*, 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.

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-sastrī* 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-sastrī*.) 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 students who are ready and interested, the aims are: Complete understanding of all verb conjugations, 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 complex 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.

BASIC Programming, books 1,2, and 3 for the Apple computer.

Or get books for whatever computer system the school or community uses.

Materials Used:

Chapter 14

Course Overview: Level Four (Grades 9-12, ages 14-18)

Drops of Nectar

Human intellect is developed for advancement of learning in art, science, philosophy, physics, chemistry, psychology, economics, politics, etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realization of the Supreme Being, Viṣṇu. The *śruti* therefore directs that those who are actually advanced in learning should aspire for the service of Lord Viṣṇu. (*Śrīmad-Bhāgavatam*, 1.5.22, purport)

Prabhupāda: This I want. You are nicely educated. Now by dint of your education, you prove that background is Kṛṣṇa, that's all. Then your education will be perfect. Otherwise you are one of these fools and rascals, that's all. The particular type of education, mathematics, chemistry, physics, what you have learned after working so hard, now you should by your educational—departmental education—you prove that the background is Kṛṣṇa. Then your education is perfect. (Room Conversation, Atlanta, March 2, 1975)

So we human being, if I study all the science, physics, chemistry, psychology, and other material science, soil expert... Soil expert means studying the earth, that's all.

There are so many. So in spite of all these things, if we remain in the darkness of my spiritual identity, then I am no better than the cats and dogs. This is conclusion. So this so-called advancement of material science means that we are kept in the darkness of spiritual knowledge. We are still in the platform of animal concept of life. Therefore *śāstra* says, *yasyātma-buddhiḥ kuṇape tridātuke sva-dhīḥ kalatrādāṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile na karhicij janeśv abhijñesu sa eva go-kharaḥ. Go-kharaḥ. Gokharaḥ. Go* means cow, and *kharaḥ* means ass. So in spite of all our educational advancement, if we remain in the darkness of bodily concept of life, then we are no better than *go-kharaḥ*. *Go*,

go means cow, and... So we should not remain that. The human life is meant for above this. *Athāto brahma-jijñāsā*. This human life is for inquiring about the soul. (Prabhupāda's Lectures, *Śrīmad-Bhāgavatam*, December 23, 1974)

Yogeśvara:...some group doctors? Some portion of the devotees medical knowledge?

Prabhupāda: There is no harm, but when medical men are available by paying something, why should you waste your time? There are so many things we purchase, you pay for them. Not that we have to learn everything. So many things we have to do. Does it mean that you have to learn everything?

Hari-sauri: There's lots of doctors, but there's no *brāhmaṇas*, devotees.

Prabhupāda: Yes. So the principle is, don't waste time. If one has already learned medical science, all right, bring him to some service. But not that our men have to go to the medical college to learn medical science. That is not the point. (Room Conversation, Paris, July 31, 1976)

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 Satsvarūpa, November 25, 1971)

Prabhupāda: Teaching should be done by the sannyasis. Just like in missionary school, the fathers teach.

Hṛdayānanda: How would it be different than *gurukula*?

Prabhupāda: Eh?

Hṛdayānanda: How would it differ from *gurukula*?

Prabhupāda: *Gurukula* is only for the small children. Preliminary, primary. And when the children are grown up, they should be sent to the *varṇāśrama* school or college for further developed training. (Morning Walk, Vrndavana, March 14, 1974)

All the *ślokas* of Cāṇakya Paṇḍita are very useful for daily affairs. (Prabhupāda's

Lectures, *Śrīmad-Bhāgavatam*, November 24, 1976)

* * *

Students can expect approximately one to three hours of independent or home work each day.

To graduate from high school a minimum of 18 credits is required. One unit of credit is defined as being equivalent to at least 150 hours per year of that subject.

After the course title, the semester this offered is indicated, followed by the number of academic credits, then grades for which the course is open, and prerequisites, if any. "R" indicates a required course; "E" an elective.

Minimum Credits Required in Subject Areas

Language Arts	4 credits
Bhakti-śāstrī	1 credit
Mathematics	2 credits
Science	2 credits
U.S. Government	1 credit
Social Studies	2 credits
Physical Education/Health	1 credit
Elective	5 credits

Kṛṣṇa Consciousness

Multilevel Organization

Teaching Aims:

Students continue to recite *Śrī Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma-Samhhitā*. They memorise selected *Bhāgavatam* and *Caitanya Caritāmṛta* verses as well.

Bhakti-śāstrī students who are finished with *Bhagavad-gītā* study *Nectar of Devotion*, *Śrī Īsiopaniṣad*, *Upadeśāmṛta* and *Brahma-Samhhitā*. Advanced students may begin the Bhakti-vaibhāva study of *Śrīmad-Bhāgavatam*.

All students read *Śrīmad-Bhāgavatam*, *Kṛṣṇa* book, and *Caitanya Caritāmṛta* as part of their English studies.

Students may continue to study Sanskrit as their foreign language.

Teaching Method:

The assembly where the students chant *mantras* and chapters of *Bhagavad-gītā* continues as it has from level one. With five days of school per week, one day can be set aside for chanting verses from *Bhāgavatam* and *Caitanya Caritāmṛta*. There are several publications that list Prabhupāda's most quoted verses, and the teacher can choose a number of important ones that the students can recite (Sanskrit or Bengali and English) in twenty minutes or less. Please see Level One and Two for more detailed instruction.

The students should finish the *Bhagavad-gītā* portion of the Bhakti-śāstrī course by the end of level three or by the end of the first year of level four. Whenever this is completed, the students should study the verses and purports of the *mantras* they have chanted in assembly class all these years. The students should study 3-6 verses and purports before class, taking notes. These are then recited in class and discussed. Photocopies of notes for this course are available from the international board of education. There is also a guidebook from Atmatattva with instructions. After finishing *Śrī Īsiopaniṣad*, *Upadeśāmṛta*, and *Brahma-Samhhitā*, the students study the *Nectar of Devotion*. Students should study one chapter a week, reading and taking notes before class. Then the class discusses the chapter. At the end of the Bhakti-śāstrī course, the students can take the standard ISKCON exam if available.

Teaching Bhakti-śāstrī in a multilevel classroom (it should not be taught on an Individualized basis) is difficult. Discussion classes are better when there are more than a few students, and they take almost all the teacher's energy. Students who are not in the group have to work on projects where they are almost

self-sufficient, such as writing the final draft of proofread work, doing research when the topic is established and the form and technique of their work is already known, or taking a computer tutorial in some subject. Level four classes often demand much discussion and teacher involvement, with fewer opportunities for students to simply do workbook activities while others are in discussion classes.

To teach Bhakti-śāstrī in a multilevel class, we should first consider that students do not have to progress in the Bhakti-śāstrī course in a particular order, although *Bhagavad-gītā* should be finished first if possible. As in Level Three, all students can work together. Students that start in the middle should take the course from the beginning with the next group until they reach the point where they started. In this way, the teacher only needs one group, and does not have to worry about what the other students will do when one group has Bhakti-śāstrī. If there are many Level Four, students, or one teacher for both Level Three and Four, it might be wise to have a part time teacher who simply teaches one or more Bhakti-śāstrī classes. Most temples have several devotees who are qualified in this area, although they may not be able to teach English, science, or mathematics.

Students who wish to study Sanskrit as their foreign language really need a competent teacher. If there are colleges in your area that offer Sanskrit, one of the professors might be willing to come and teach. If you already have a teacher for the younger students, see if he is willing to teach an advanced program. It is a fortunate school that can have a qualified Sanskrit instructor three or more times a week. Unless you have such a situation, the student would have to be very motivated to do much independent work. There are several books from the Vedanta Society that claim to be self-instructional on a high school level. These provide excellent reinforcement for personal instruction. Help the student who is serious about Sanskrit. It may mean having a class before the Sunday feast with a local Indian college professor, who comes to the temple anyway at that time. The student will need

study hall time to complete his independent assignments. Teaching modern foreign languages in a multilevel class can be done with audio tapes and is discussed under "Foreign Language".

By the end of Level Three, students will have completed the story selections from *Caitanya Caritāmṛta* and *Śrīmad-Bhāgavatam*. They will have read the entire *Lilāmṛta* and perhaps *Kṛṣṇa* book. This has been part of their English program. Now they advance to a more thorough, mature reading of *Caitanya Caritāmṛta* and *Śrīmad-Bhāgavatam*. Although their work will technically be classified under reading, composition, and so on, for the purpose of their credit, we do not include it with our description of the English courses. This is because students can choose a particular English course, such as poetry, which would not include the above reading. We therefore require this reading, regardless of what English courses the student takes.

This reading is completely individualized, as the student works on his own. Previously, in Levels Two and Three, the students read the verses of a story, or a chapter, and wrote a simple summary of the plot and theme. Here the work is somewhat more complex. We start with *Kṛṣṇa* book, then *Caitanya Caritāmṛta*, and then *Śrīmad-Bhāgavatam*. This is in order of reading complexity. Some devotees may feel that the order should be that of spiritual complexity. We should remember that this is not a philosophy course. We are not going to study these books in depth as we do in Bhakti-śāstrī. An advanced student may indeed start the Bhakti-vaibhava course in *Śrīmad-Bhāgavatam*, but generally that is an adult study. We simply want all our students to have a general knowledge of Prabhupāda's books, having read them thoroughly at least once. Along with the survey they had of these books in elementary school, they will then have a good basic understanding of Kṛṣṇa consciousness.

Students can read two chapters a week, on their own. They should read verses and purports. Students should take notes, which the

teacher briefly checks. Unlike the Bhakti-śāstrī course, where students take several sentences of notes for each verse, there can be brief notes for each group of verses (grouped by theme). For example: "verses 5-15 describe the glories of Nityānanda". In addition, students should note any specific point in the verses or purports of that section that seems particularly interesting. Students' notes on an average *Caitanya Caritāmṛta* chapter will be about one page, handwritten. The students decide individually how they will group the verses, and by what theme. There is likely to be some variation between students and between students and teacher. Students then write a very brief essay on one of three topics: the general theme of the chapter, or a compilation of the verse themes (not a plot summary); how the writer could apply a specific point in the chapter to his own devotional service; or expanded realization of the writer about one point in the chapter. This essay should have a proofread rough draft and finished copy. The teacher can grade these for spelling, handwriting, grammar, and composition. This, reading is not the jumping off point for class philosophical discussion, although the teacher would want to discuss with the students any points on which they seem to have difficulty, and to answer philosophical questions that arise from their reading.

Special readings for all *Vaiṣṇava* festivals should continue. For major holidays, students can either have special class assignments, or help the adults in the community. At this age, students can have wonderful long-range projects for the major festivals. For example, students can prepare a schedule of events on the computer or in art class, that is then copied and distributed to guests. They can practice a musical performance or drama. They can write a collection of poems or essays about the festival's theme. They can design games and puzzles for the younger students about the personality or event. The main difference between these and younger students is the need to have one's work count as a useful activity within the "real" world of adults. Therefore these students are generally not

interested in simply decorating a special composition and taking it home.

Course-by-Course Description for Appropriate Grades, 9- 12

Bhakti-śāstrī I

Full year, 1, 9-12, R

Students who have not taken the level three course in Bhakti-śāstrī must take the ' final exam in *Bhagavad-gītā* philosophy and demonstrate memorization of at least the key verses, Sanskrit and English. Upon completion of these *Gita* requirements, the rest of the course is covered in classroom discussion. Students must pass the ISKCON exam, and memorise the entire Sanskrit and English of *Sri Iṣopaniṣad* and *Nectar of Instruction*.

Textbooks: *Bhagavad-gītā*, *As It Is*, *Nectar of Devotion*, *Śrī Iṣopaniṣad*, *Nectar of Instruction*. Study guides are also used.

Bhakti-vaibhāva I & II

Full Year, 1 (each), 10-12, Bhakti-śāstrī, E

Using the same format as Bhakti-śāstrī, this course offers an in depth study of *Śrīmad-Bhāgavatam*. Some work from English 3 and 4 can be applied to this course. Students memorize some Sanskrit and English verses, particularly from the First Canto, Chapter 2, and the Fifth Canto, Chapter five. A passing grade on the ISKCON exam is required.

Textbook: *Śrīmad-Bhāgavatam* study guides are also used.

English

Multilevel Organization

Teaching Aims:

Students become knowledgeable about all of Śrīla Prabhupāda's major works and some mundane classics. Their reading vocabulary should enable them to comprehend high school level material. They can analyze reading material for plot, character qualities and motivation, theme, writing quality, and moral tone. Students should be able to write clear English that uses proper grammar and punctuation. They should be able to write various types of essays, reports, and narratives, including poetry and drama. They should know the proper form of a friendly and business letter. They should be able to research a topic and present a report that is in proper form with outline, footnotes, and bibliography. Students should be able to give a brief public talk on most topics extemporaneously, and a lengthy public talk with a 1/2 hour of preparation time. They should be able to spell most words they wish to write, and be able to find the proper spelling of words which they do not know. Students should be familiar with the library and catalogue, as well as various reference works, such as an almanac, thesaurus, and encyclopedia.

After the first year, students can elect to undertake an intensive study of poetry or drama. After the second year, they may study journalism or speech/debate. These classes can be taken instead of or in addition to the basic English courses.

Teaching Method:

Teaching general English in an Individualized classroom is not very difficult on this level, as there are few step-by-step instructions that must be following in sequential order. Students in all grades can write poetry, a research paper, or have a debate. The problem is finding texts and teaching materials that support this structure.

Many students don't need specific spelling instruction now, but should study words with which they have difficulty in their work. They should be encouraged to use words in their rough draft that they don't know how to spell, and then check the spelling for the finished draft. There are several good texts for the older student that teach general spelling, and these can be used for students with problems. For most students, spelling instruction is replaced by vocabulary study. Harcourt, Brace, and Jovanowich's texts, *Vocabulary for College*, books A-D are designed for completely independent study. Students may have one English class a week set aside for this (if the Level Four teacher has younger students, vocabulary and spelling classes can be combined) or may have the assignments for independent work, only taking the tests in class.

The grammar texts we suggest are completely Individualized. Some students will have finished the series by the end of Level Three and have little need for separate grammar instruction. You may set aside part of some English classes for grammar work, or, if you divide your students into groups, have one group work on grammar while the rest works on composition, and then reverse. The most important "grammar" instruction takes place in the proofreading and correction of the students' written work, both by the student and the teacher. Teachers who want a self-instructional, Individualized composition and literature course will have to use a Christian mastery learning text, such as Christian Light, Alpha Omega, or Basic Education. The Scholastic *Composition* Books 3-6 are intended for a whole classroom structure, with many assignments that require several students' cooperation. The students could do much of the work at their own pace using these books on their own, with some help from the teacher.

Unfortunately, most high school English books tend to be no more than repetitions of elementary work. Excellent texts, on the other hand, can often be found in used-book stores which are near a college or university. This is

a particularly good idea if a school has only a few advanced Level Four students. Some of the books we suggest for English courses are actually college texts.

Many teachers will prefer concept learning. All the students can write persuasive essays, and then they can all write research papers. Each will work at his own level. It is wise to have a two or three year revolving program, so that the students don't feel they have the same assignments every year. For whole-book reading assignments, teachers need a list of several books from which each student can choose.

What about students who wish to concentrate on a particular area of English, such as poetry, drama, or journalism? In a multilevel classroom, such students need a good working understanding of basic reading, grammar and composition, and be highly motivated to produce results in a fairly unstructured environment. These students should work out a "learning contract" with the teacher. They agree to study certain books, direct sources and/or textbooks and produce a minimum number of works in their area. They could write a poetry book, containing various types of poems (ballad, blank verse, sonnet), and write analysis of others' poetry. Drama students could write plays, organise a performance, and analyze *Vaiṣṇava* drama. Students who study journalism, would, referring to a standard text, produce a newsletter for the school or temple. These, of course, are examples. The teacher should see what the student wants to do, and let him develop his interests.

Speaking continues to be very important for all students. The teacher may have a once weekly speaking class, especially if he also have Level Three students, or may dedicate two or three weeks, at different times or at one time, to public speaking. The system is basically the same as that described in the classroom program, Grade Six. Students organise their topic around an outline of introduction, body with three areas, and conclusion. Depending on the number of students, teachers may want to dedicate some classes to instruction, and

others to having each student speak, or may combine speaking and instruction in the same class. Along with regular short speeches (5-7 minutes), all students should give at least three half-hour lectures a year, particularly in the last three years of Level Four. Keeping the outline structure, the students can give a talk on a verse of their choice from Prabhupāda's books, much like a *Bhāgavatam* class or Sunday lecture. Indeed, these older students should lecture in the temple if they are competent and the local administration is in agreement. Debate is included in the first year logic course and is studied by all students at that time. Students who are having a special study program in poetry or drama may read their works or give a dramatic performance in lieu of the regular speaking assignment, if they wish.

Course-by-Course Description for Appropriate Grades, 9– 12

English I

Full Year, 1, 9-12, Eng. 8, R

This course reviews all the grammatical forms, integrating them with frequent composition. Oral presentations, focusing on organization, poise, pronunciation, and clarity, are an important part of the classroom experience. The students analyze some classical literature, and begin an in-depth study of *Vaiṣṇava* writing. They expand their reference and report-writing skills. Evaluation of spelling in the student's composition may indicate that some remedial work is needed, and vocabulary is increased through a study of word forms and usage. In addition:

- First trimester: book report, letters, minor research paper
- Second trimester: book report, notes and minutes, 112 hour speech
- Third trimester: book report, major research paper

Textbooks: 2200, 2600, or 3200, HBJ; *Vocabulary for College A* or B, HBJ; *McGuffey's 5-6*; *Kṛṣṇa* book; *Caitanya Caritāmṛta*; Scholastic's *Composition 3*. In place of HBJ's books, you may use Isha's *Daily Grams*. If you want a combined grammar and composition text, you can use Christian Light's 901-910 or Warriner's *Grammar and Composition*, third course, from HBJ. With this book, the vocabulary and reading study must still be separate. Some of the above texts will include the research papers, etc. mentioned above.

English II

Full Year, 1, 9-12, Eng. I, E

The students are required to read a number of major books by *Vaiṣṇava* authors, also studying the scriptures and some mundane classics. Because students' progress at their own pace in much of the grammar study, advanced students may produce major works of poetry, drama, narratives, essays, or reports. All students will study and write these different genres within the scope of grammar. Vocabulary is increased by deliberate study of forms and usage. Work in spelling is determined by the student's errors in composition. Research, library, and dictionary skills are continued, and oral communication is stressed through speechmaking, skits, panels, and discussion. In addition:

- First trimester: book report, research paper, poetry
- Second trimester: book report, 1/2 hour speech, story, essay
- Third trimester: book report, research paper, letters and directions

Textbooks: 2200, 2600, or 3200, HBJ, (grammar); *Composition 4*, Scholastic; *Vocabulary for College B* or C, HBJ; *Caitanya Caritāmṛta*. If you want a combined grammar and composition program, use Christian Light English 1001-1010 or Warriner's fourth course, HBJ.

English III and IV

Full Year (each), 1 (ea.), 11-12, Eng. I & E

These courses continue the work studied in English I and 2. The students also analyze and write plays, mass communication, propaganda techniques, advertising, stories, editorials, journalistic writing, and poetry. Critical and evaluative reading is continued, as is vocabulary development, spelling, and reference and research skills. In addition (each year):

- First trimester: book report, research paper
- Second trimester: book report, 1/2 hour speech, resume
- Third trimester: book report, research paper

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Textbooks: 3200, HBJ, (grammar); *A Rhetoric of Argument*, Fahnestock and Secor, Random House (composition) or *Composition 5* and 6, Scholastic; *Vocabulary for College C* and D, HBJ; *CASE Book*, ISP (enrichment); *Śrīmad-Bhāgavatam*. If you want a combined grammar and composition text, use Christian Light English 1101-1110 and 1201-1210 or Warriner's fifth and complete course, HBJ
Reference material for the teacher: *To Write, Write, Writing; Research and the Library; Writing a Research Paper*.

Journalism

Full Year, 1, 10-12, Eng. I and II, Computer Literacy 8, E

Journalism is a practical course which has as its objective the writing and publishing of a monthly journal that may contain news, creative writing, editorials, or a combination depending on the interest of the student. The student will be expected to work on the computer.

Textbooks: *News Reporting and Writing*, fourth ed., The Missouri Group, St: Martin's Press with workbook and instructor's manual or *Interpretive Reporting*, Macmillan or *Press Time*, Prentice Hall.

Poetry

Full Year, 1, 9—12, E]

Students analyze the poetry of the *śāstras*, and the great *Vaiṣṇava* song writers. Some mundane poetry, such as the works of Longfellow and Shakespeare, is also discussed. Students study and write various poetic forms such as epics, sonnets, haiku, and free verse. Oral presentation is a focal point of this course. Sanskrit I is helpful, though not required as a prerequisite.

Drama

Full Year, 1, 9-12, E

The drama of the *gōswāmīs* is studied. ISKCON plays are analyzed and improved. Students are required to write or revise a play, possibly staging one major or two minor productions.

In the first part of the course, students study *Jagannātha Priya*, listening to the play on tape while following in the book, then reading the second about the parts of Vedic drama. Students write a plot outline and character sketch for a play of their own (they may not actually write the play) and then write sections of dialogue or stage directions based on their outline that correspond to the different categories and divisions of Vedic drama.

Then, students study *Prabhupāda* and analyze it according to the Vedic principles, described in *Jagannātha Priya*. Then they read *Macbeth* by Shakespeare and analyze it for how it differs from the Vedic model and how is it similar. Students may also see a production of *Macbeth*. Finally, students write a Kṛṣṇa conscious drama, using what they've learned. They take part in a dramatic production based on their play or the play of another devotee.

Textbook: *All About Theatre*, ISP; *Jagannātha Priya* and *Prabhupāda*, Tamāla Kṛṣṇa Goswāmī.

Public Speaking and Debate I and II

Full Year, 1, 111-12, Logic I, E

Techniques for organising a speech, creating the proper impression, pronunciation, gestures, poise, and manner are all studied. Formal rules of debate and parliamentary procedure are studied and practiced. Students stage debates on current topics from a spiritual viewpoint, and deliver 1-3 speeches a week. Some inter-school competition is part of this course.

Textbook: *Basic Public Speaking*, Macmillan, or *Introduction to Debate*, Macmillan, or *Speech*, BJU, or *Argumentation and Debate* (1976), Wadsworth.

Mathematics

Students continue to study mathematics with an incremental approach. We offer Algebra I; Algebra II; Advanced Mathematics; Calculus and Consumer Math.

Multilevel Organization

Teaching Method:

The textbook we recommend, Saxon, is perfectly suited to an Individualized program. The books are almost self-instructional, and students need little help. There are instructions from the publisher, in writing and on video, on how to use these texts in a whole classroom. For a multilevel structure, the same program could be followed. That is, students correct their own odd numbered answers from the back of the book, and then the even numbered answers are written on the board. The teacher would have to write the answers from three books. Problems that many of the students got wrong are worked on the board. Students then go on to the next lesson, working the hardest problems in class, and finishing the lesson as independent or home work. The better students act as tutors and a test is given after every five lessons.

This system is too cumbersome for an Individualized classroom. Here the teacher would want to simply have the students work in the books at their own pace, but never skipping a lesson or problem. There are two methods. The first is keep the odd numbered answers in the students' books, correct only the even answers, and give a test every five lessons. Students should have their chronic mistakes explained and corrected, but they need not correct all their mistakes on each lesson. The second is to remove the odd numbered answers from the back of the students' books and dispense with the tests. The teacher then corrects the students' work, and each student must correct all their mistakes before moving on to the next lesson. With either method, students must finish at least one lesson per day in the Algebra I and Algebra II books; three lessons a week for Advanced Mathematics and Calculus, whether they finish in class or during independent work time.

It is nice to have manipulatives available to supplement the basic instruction, helping students with difficult concepts. Mortensen Math has videos explaining how to use their materials in this way. (Again, we suggest that you use Cuisinaire rods and base ten blocks which are almost identical to the Mortensen materials but are much less expensive.) Students who are having trouble with Algebra and Calculus might profit from working with Mortensen's Algebra and Calculus books, at whatever level is most suited to them. Also Key Curriculum Press, which publishes the Miquon series for the primary grades, has an excellent introductory algebra book. If you get new students who are really struggling with mathematics concepts at this level, you could use Mortensen Level Two and/or Three for remedial work, before putting them in a Saxon text.

It is easiest for the teacher to schedule all the students' mathematics classes at the same time. Mathematics class should be held three or four times a week. If you have school year round,

or if a student working at his own pace finishes a book before the end of the year, he can skip the first month or so of lessons in the next book, as these are always simply review.

The consumer mathematics course, available from Basic Education or Christian Light, is also a self-instructional course.

Course-by-Course Description for Appropriate Grades, 9- 12

Basic Mathematics

Full Year, 1, 9, R (if not completed previously)

Students review the basic operations of arithmetic, with emphasis on fractions, decimals, basic geometric concepts, customary and metric units of measurement, ratio and proportion, and the development and use of formulas.

Textbook: *Math 76* or *Math 87*, Saxon

Pre-Algebra

Full Year, 1, 9-10, R (if not completed previously)

Students will review many topics of Math 76, with emphasis on quick and accurate computation skills required the study of Algebra I. Fractions, decimals, percents, graphing on a number line and in a coordinate plane, solving simple equations and inequalities, learning area and volume formulas, and solving word problems are among the topics studied.

Textbook: *Algebra 1/2*, Saxon. Mortensen Math has some supplementary algebra books that really help demonstrate mathematics concepts. You need Level One and possibly Levels Two and Three of algebra.

Instead of using their overpriced manipulatives, you can use Cuisinaire rods and base ten blocks.

Mortensen often has one day workshops available for teachers and high school students, as well as instructional videos for each level.

Consumer Mathematics

Full Year, 1, 9-12, Pre-Algebra, E

Consumer mathematics introduces the high school student to many real-life problems that young adults encounter. The students learn about buying a car, budgeting, banking, investing, keeping tax records, purchasing food, clothing, and a home. It presents a positive introduction to the free-enterprise system.

Textbook: *Consumer Mathematics; A Beka or Business Math 109-120*, Basic Education or *Consumer Mathematics 901-910*, CLE

Algebra I

Full Year, 1, 9-12, Pre-Algebra, E

This course covers topics of a typical first course in algebra. Signed numbers are heavily emphasized, as are integer exponents and scientific notation. Systems of two linear equations in two unknowns are practiced for a long time before coin problems are introduced. Graphs and equations of linear functions are heavily emphasized. Word problems are in almost every lesson, with strong emphasis on identifying word problems by type and learning the procedures for each type.

Textbook: *Algebra I*, Saxon

Algebra II

Full Year, 1, 10-12, Algebra I, E

This course is designed to complete the automation of the fundamental skills of algebra. Uniform motion, boat in the river, and chemical mixture problems are solved frequently. Systems of two linear equations in two , un-

known are practiced for half the course and three linear equations in three unknowns are practiced for the rest of the course, with systems of nonlinear equations included for about one-third of the course. The algebra problems from chemistry are heavily emphasized. Area and volume and unit conversion problems are studied throughout. Right triangle trigonometry is covered, and conversions from rectangular to polar and polar to rectangular coordinates and addition of vectors are emphasized. Also emphasized are similar triangles, problems on the equation of a line, complex numbers, completing the square, and deriving and using the quadratic formula.

Textbook: *Algebra II*, Saxon

Advanced Mathematics

Full Year, 1, 11-12, Algebra II, E

In this course the student continues to practice the skills of algebra and trigonometry and studies the proofs of geometry. Students work about 3 logarithm problems daily, trigonometric identities for more than half of the course, infinite series for 4 or 5 months, conic sections in great depth, matrices and determinants, echelon solutions, and the proofs of geometry in paragraph form. Similar polygons with emphasis on scale factor are studied first, and then the student studies congruent polygons as a subset of the set of similar polygons. Much emphasis is placed on abstract word problems.

Textbook: *Advanced Mathematics*, Saxon

Social Studies

Multilevel Organization

Teaching Aims:

All students are required to study U.S Government/Cāṅakya Paṅḍita. Students learn the meaning of the sections and amendments of the Constitution; community, state, and national governments; economics and taxation; and rights and responsibilities of citizenship. Students then memorise and discuss Cāṅakya Paṅḍita's *Nīti-śāstra* and *Artha-śāstra*.

All students have one year of advanced logic, enabling them to make clear and mature decisions. The course includes counter-examples; "or" and "and" sentences; double negatives; necessary and sufficient conditions; circumstantial evidence; circular reasoning, propaganda techniques, and an introduction to debate. Discussion is based on real-life examples.

Students may choose any two of the following courses: American history (modern), world history, world geography, or economics. A course in the history of modern religion and philosophy is being developed.

Teaching Method:

It is not possible to teach history, geography, government or economics individually unless we are willing to give the student a Christian mastery learning program and let him work through it without much Kṛṣṇa conscious intervention from the teacher. This may not be acceptable because history classes are one of the major vehicles for a society to teach its philosophy and world-view to its children. It is one of the strongholds of Maya in education.

There are three other possible choices:

- The first choice, is to find texts that are as unbiased as possible (we suggest some in our classroom section) and have the students use them independently without class discussion or much teacher assistance.
- Second, is to teach the students as a group, regardless of grade level. Perhaps the teacher would have three years of courses

taught on a rotating basis. The order of courses is not important, nor does it have any significance. The only problem here is with a student who enters school in the middle of Level Four and who needs a specific course to graduate. He could work independently while the other students follow the group course.

- Third, is to have a part-time teacher teach to a specific group of students.

Whatever method you choose, make sure that the students supplement their classroom instruction. Films and extra reading are important. Better yet are field trips to museums, the state or national capital, places where historical events took place, or to see other cultures will have to be engaged in independent work.

For example, the ninth grade students who are studying logic can delay foreign language instruction until the second year of high school, and have theft logic class while the older students are working on French or Hindi from audio tapes and self-instructional booklets. If the teacher also has Level Three students, they can work in their logic books during this time.

Course-by-Course Description for Appropriate Grades, 9- 12

Logic I

Full Year, 1, 9-12, R

Logic is intended to enable the student to make clear and mature decisions in every aspect of the modern world. This course, based on class discussions that often include much of the adult community, thoroughly investigates counter-examples, "or" sentences, "and" sentences, double negatives, necessary and sufficient conditions, "if-then" sentences,

"only if" sentences, allegories and literary references, denotation and connotation, circumstantial evidence, implications and inferences, circular reasoning, propaganda techniques, advertising and schemes, arguments and value judgments, looking at two sides of an issue, anticipating arguments for the other side, and an introduction to debating. Upon completion, the student will gain discernment in reading and listening, and clarity in speaking and writing.

Textbook: *Critical Thinking*, books 1 and 2, and teacher's edition, Critical Thinking Press and Software.

U.S. Government

Full Year, 1, 9-10, R

The first two trimesters of this course cover the origins of American democracy, community, state, and national government, political parties and elections, conservation and resource management, elementary economics, labor and management, taxation, the Constitution, and the rights and responsibilities of good citizenship. Different forms of government are compared with *varṇāśrama dharma*. In the last trimester, students memorize and study the political ethics of Cāṇakya Paṇḍita.

Textbook: *Śrī Cāṇakya Niti-śāstra*; The best text is *Civics, Citizens and Society* by McGraw Hill. Other possibilities are: *American Way - An Introduction to U.S. Government and Politics* (1977), Heath, or *Essentials of American Government* (1974), Barron's, or *Our Living Government* (1967); Scott, Foresman

American History

Full Year, 1, 10-11, R

This is an in-depth course covering the time of the early explorers to the present from the viewpoint of Kṛṣṇa conscious philosophy. The primary focus is, on events, personalities, and philosophies after World War II.

Textbook: *The Longman History of The United States*, Longman, or *The American Experience*, ISP, or *American Dream* (1977), Scott,

Foresman, or *United States History for High Schools* (1977), Laidlaw Videos which can be used in addition to or instead of textbooks: *The American Adventure* series covers from the early explorers through the Civil War; *America's Century* covers events in the twentieth century; *The Divided Union* is about the Civil War; *War and Peace in the Nuclear Age* covers post WW2; *Eyes on the Prize* is about the civil rights movement of black Americans, especially in the 1950's and 60's; *The Second Century* shows the second two hundred years of America's history, especially the rise of big business.

History of Modern Religion and Philosophy

Full Year, 1, 10-12, E

This unique course covers the history of the world during Kali-yuga, or the last 5,000 years, from the perspective of ideology. Students study the cultural and historical background of the major currents of world thought as well as current ideology and practice. Included are Catholicism, Judaism, Islam, Buddhism, Protestant Christianity, and the major philosophers such as Plato. This course: is highly recommended.

Textbooks *Caitanya Caritāmṛta*, *Dialectic Spiritualism*, *Food for the Spirit*, *East-West Dialogue*

Books for teacher reference: *An Introduction to Jesus of Nazareth*, ISP, *A History of the Jews*, Harper and Row, *Mohammed and the World of Islam*, Longman or *Christianity, Judaism, and Islam*, Harper and Row.

World History

Full Year, 1, 10-12, E

This course primarily examines the history of *kali-yuga*, or the last 5,000 years, focusing on the development of Western civilization. World History covers the early Greeks and Romans, the Middle Ages, Renaissance, American and French Revolutions, the Industrial Revolution, World Wars I and II, and

modern history. The history of the material world as explained by the Vedas will be studied and compared with the view of modern historians.

Textbook: *People and Civilizations: A World History* (1977), Ginn, or *World History* (1960), Macmillan, or *A World History*, Longman. Satyarāja Dāsa and Sadāpūta Dāsa have some books and materials that would be very helpful in this course.

Video series to supplement this course: *World At War* (WW2), Time-Life; *The Western Tradition*; *The Day the Universe Changed*.

World Geography

Full Year, 1, 9–12, E

Following an overview of the earth - its resources and its technology - this concise yet comprehensive course covers America and the world region by region.

Textbook: *World Geography*, Silver Burdett or *The World in Change*, Longman, or *World Geography* (1971), Ginn. You may want a more current text, considering recent political changes.

Economics

Full Year, 1, 10-12, E

This course provides practical instruction and application of the basic rules governing price stability, banking and finance, laws of supply and demand, personal budgeting and planning, and loans and interest.

Textbook: *Economics–Social Studies* 133–144, Basic Education, or *Economics: Its Nature and Importance* (1976), Barron's, or *Economics: Principles and Policy from a Christian Perspective* (1977), Mott Media

Science/Health

Multilevel Organization

Teaching Aims:

All students study the ill effects of intoxication, illicit sex, meat-eating, and gambling. Through reading, discussion, and practical activities, students learn how to maintain good health.

All students study the faults of the evolutionary idea from both a scientific and theological viewpoint

Two years of general science are offered, including chemical and atomic energy; magnetism and electricity; distance, force and work; photosynthesis; volume, mass, and density; geology; astronomy; and oceanography. Emphasis continues on observation, demonstration, and field trips.

Students may study chemistry, physics, biology, or electronics instead of or in addition to general science.

Teaching Method:

Most of the multilevel/Individualized suggestions for level one apply here to the general science, chemistry, and physics courses. Biology is also available from Christian Light, although we haven't listed it here. These science texts are meant for individual learning, with little teacher intervention. It is necessary to have an area, or "science centre" with materials needed to demonstrate the principles, or in other words, to perform experiments. Students need two or three science classes a week, with some independent or home work.

Students may work in groups or on their own. A large advantage to a multilevel rather than Individualized organization for science is that it is much easier to have students who are in the same grade do the same experiments at the same time.

At this writing, we do not have an electronics text, although the course is listed here.

Students who are interested in electronics could work out an independent study program with a "learning contract," perhaps using various advanced electronic kits.

All Level Four students need some class time to understand the fallacies of evolutionary "theory". This can be counted, for credit purposes, as a one-year science class, titled, "The Vedas and Modern Science". Although there is not yet a comprehensive text or teacher's guide for this course, the Bhaktivedanta Institute is gradually producing materials for secondary education. At this writing, they have video tapes and several books. These can be combined with some ISKCON books and Christian anti-evolution material. In Appendix B we give the sources and class notes for this course, based on reading and discussion. While the first year (and new) students are studying about evolution, the older students can be working independently or in groups with mastery learning textbooks in other science courses.

Some teachers will prefer to have first year students take a regular science course *and* use the anti-evolution material for a weekly special class. The course can be taught to first-year and new students only, or the school *can* be arranged so that all level four students take the course together.

It is important to continue to have some group health instruction. Some teachers find that pertinent instructions about hygiene, safety, and the regulative principles are a natural part of other classes, and therefore have no special class at this level. If such instruction is not taking place, the teacher needs to plan a group instruction once a week or twice a month. Materials are available free or cheaply from government agencies, and many publishers have books that the teacher can use as a reference (see Appendix F). Whether health instruction is formal or informal, all adults *who* interact with the students when they eat,

play, or assist the older devotees, should include applicable instruction for the students' health and safety.

Of all the health topics mentioned above it is especially important with this age group to discuss the spiritual, physical, and mental benefits of following the four regulative principals. Most teachers find that relevant points are brought up by the students during social studies and Bhakti-śāstrī classes, or are germane to a topic under discussion and therefore easily, introduced by the teacher at an, appropriate time. The teacher should be familiar enough with Kṛṣṇa conscious philosophy to explain these points clearly. Information about the specific effects of intoxicants on one's health is available from government agencies or the Seventh Day Adventists. The Seventh Day Adventists also have good material about the harmful effects of eating meat, fish and eggs. Their literature about sex assumes that all sexual behavior within marriage is acceptable, but it may still have some value as a teacher reference. There are also ISKCON publications that specifically deal with meat-eating, such as *The Higher Taste and Food for the Spirit*.

The multilevel considerations for health topics are simple - teach to the group. For example, suppose that during an English class where each student is working *on* his own, one student's questions lead to the harm of gambling. When the teacher and the student discuss this point, some of the other students may stop their work and become involved in questions and answers. This is very good. Don't feel guilty about the students' lessons being incomplete, and by all means excuse them from, part of their regular assignment. The cautions here are, first, not to purposely initiate such discussions when they neither occur naturally nor are part of a regular class, especially if done frequently. The students **do** need to study their regular lessons. Second, some students, when they see that you will suspend a class to discuss these issues, will frequently bring them up just to get out of their school-work obligations. The teacher must be sensitive and not allow a student to

waste the class time in this way. When health classes are planned by the teacher, students in this level should work as a group. There is no harm in a student hearing the same points on these issues- for several years.

There are a few important points for the health teacher, of this age student, no matter what the classroom organization. These are discussed in the overview by subject area health section.

Course-by-Course Description for Appropriate Grades, 9— 12

Physical Education/Health

Full Year, 1, 9-10, R

This course covers the practice of good health habits, good grooming and posture, the effects of intoxication, illicit sex, meat-eating, and gambling, personal and public safety, accident prevent, and the functions of the body. Humane and non-violent treatment of animals and all living beings is also covered. Students keep fit through exercise and sports.

Textbooks: These topics are often covered in the science curriculum. The local branch of the Seventh Day Adventist Church can direct you to their publications about the health aspects of the four sinful activities. See Appendix F for a list of some suggestions.

General Science I

Full Year, 1, 9-10, E

This course offers a definition and brief history of science and the scientific method, discussing limitations of science and technology. With a theistic viewpoint, subjects studied include general and chemical

properties of matter, acids, bases, and salts, nutrition, kinetic, potential, heat, chemical, and atomic energy, magnetism and electricity, distance, force, and work, simple machines, photosynthesis and natural cycles. Field trips, lab work and films are an essential part of the practical course.

Textbook: *Science 801-810*, CLE. As part of this course or whatever course is taken during the first year of high school, a once or twice weekly class in evolution is essential. Please see the separate list of books required, along with a general lesson plan in Appendix B.

General Science II

Full Year, 1, 9-11, E

General Science II looks at the glory of Kṛṣṇa's creation without neglecting to glorify the creator. It is practical, based on lab work and field trips. The course includes, in more detail, the work in biology, physics, chemistry, geology, and ecology studied in General Science I.

Textbook: *General Science 901—910*, CLE

Chemistry

Full Year, 1, 10-12, General Science I & Algebra I, E

With a devotional perspective, students study matter and energy, atomic structure, periodic law, bonding and chemical composition, chemical equations, Charles' law and Boyles' law, gases, liquids, solids, and solutions, acids, bases and salts, carbon, oxidation, metals and metalloids, nitrogen and sulfur, halogens and radioactivity. Lab work is essential.

Textbook: *Chemistry, Science 1101-1110*, CLE or A Beka's video course.

Physics

Full Year, 1, 11-12, General Science I, Algebra I & II, E

Physics covers the scientific method and notation, problem solving and measurement, prop-

erties of matter, electricity and magnetism, kinematics, dynamics, wave motion and sound, light and optics, electrostatics and circuits, electrical application, and atomic physics. All areas are viewed from a devotional viewpoint, and lab work is essential.

Textbook: *Physics, Science 1201-1210*, CLE or A Beka's video course.

The Vedas and Modern Science

Full Year, 1, 10-12, General Science I, E

This unique course examines the prevailing scientific doctrines from the angle of the Vedic version of life, creation, and the universe. Classroom discussion and research make this a course that will greatly enhance the knowledge and understanding of a devotee of Kṛṣṇa in the modern world.

Textbooks: *Life Comes from Life*, *Darwin's Secret Identity*, *Origins: Evolution or Creation*, *Creation Science Research*, also, contact the Bhaktivedanta Institute for new publications

Teacher reference: *Mechanistic and Non--Mechanistic Science*, *Darwin's Enigma*, *Vedic Cosmography and Astronomy*.

Video: *Human Evolution*, Bhaktivedanta Institute; some videos from, Master Books. See Appendix F for a complete list of resources.

The Human Body and The Ayurveda

Full Year, 1, 11-12, General Science I, E

A practical course, the student learns anatomy from the Vedic perspective. He studies bodily types, how to maintain health, herbs and therapies for various diseases, nutrition, and philosophy of healing.

Textbook: *Ayurveda Navayauvana*, and *An Introduction to the Human Body* ISP. This course does not yet have a teaching outline.

Electronics I

Full Year, 11-12, General Science I and Algebra II, E

Electronics covers reading and writing a schematic diagram, wiring "kits", and finally wiring electrical devices. The theory of electricity and electronics is also studied. This course is for advanced students.

Foreign Language

Multilevel Organization

Students may continue their study of Sanskrit.

A wide range of foreign language study is available through self-study courses that use audio tapes. Students can learn to understand, speak, read and write languages from French and Spanish to Urdu and Chinese.

Teaching Method:

Can you teach several students different foreign languages at different levels at once? Of course not. Even if you could find part-time teachers, you would need a different teacher for different levels for each language who would be willing to teach separate classes. The ideal multilevel solution is audio tapes that are coordinated with self-instructional booklets. There are many excellent, highly reputable sources for such tapes. These courses tend to be expensive and would therefore be purchased only when a student is serious. Less expensive, introductory taped courses are available for students to see if they are interested in the language, and to give them initial confidence.

If there are local devotees or life members who speak the language the student is studying, arrange for conversation opportunities. After the student has mastered some basic proficiency, he can study some of the culture of a country where the language is spoken. The students can also research what

Prabhupāda did in that country, and read the *Back to Godhead* and *ISKCON World Review* articles about the devotees there. Students can be encouraged to establish a devotee pen-pal in their country of study, writing in the foreign language.

You can have all your students study language at the same time, three classes a week. Depending on the number of students and the diversity of the languages studied, this may mean a lot of tape recorders and headphones! You may want to have some students study foreign language while one group has a discussion class (Bhakti-śāstrī, Social Studies) and then reverse

Course-by-Course Description for Appropriate Grade, 9–12

Sanskrit I

Full Year, 1; 9-12, E

This is the basic course that is taught in Level One and Two. Students who've not already learned this should cover this now.

Textbook: *Sanskrit by Cassette*, first course, or Agrahya's course.

Sanskrit II

Full Year, 1, 10-12, E

This is the intermediate course that is described in level three for students who have completed the basic course.

Textbook: *Sanskrit by Cassette*, second course, and *A Sanskrit Manual*, part I and part II.

Sanskrit III

Full Year, 1, 11—12, E

This is for students who've completed the basic and intermediate courses. Please contact Gopīparāṇadhana Dāsa in Hillsborough, N.C. for suggested outlines and materials.

Spanish I

Full Year, 1, 10-12, E

This introduction to Spanish, both spoken and written, gives an introduction to various verb forms, gender of nouns, questions, infinitives, negation, noun plurals, indefinite articles, contractions, possession, direct-object pronouns, personal pronouns, commands, adjectives of colour and number, irregular verbs, demonstrative adjectives and pronouns, numbers, time, imperfect tense, weather expressions, reflexives, interrogative, and negative commands.

Textbook: *Spanish 97-108*, Basic Education, or *Spanish*, CLE

Spanish I-A

Full Year, 1, 10-12, E

This course is primarily intended to give the student good control over the spoken language. It can be taken independently of Spanish I, or to augment that course. Upon finishing this course, the student will be able to understand and make himself understood anywhere in the Spanish-speaking world.

Textbook: *Programmatic Spanish Volume I*, Audio Forum

Spanish II

Full Year, 1, 11-12, Spanish I or I-A, E

An intermediate course that increases the student's vocabulary and provides progressively

more advanced exercises, drill and practice in complex sentence structures.

Textbook: *Programmatic Spanish Volume II*, Audio Forum

Spanish III

Full Year, 1, 12, Spanish II, E

An advanced course that focuses on oral language.

Textbook: *Basic Spanish Advanced Level Parts A & B*, Audio Forum

French I

Full Year, 1, 9—10, E

A traditional course, this is an introduction to the oral and written language. Among the topics covered are: alphabet, noun gender and number, indicative present, questions, partitive, time, negative and interrogative forms, demonstrative adjectives and pronouns, conjunctions and prepositions, interjections, and a study of sentences.

Textbook: *French 97-108*, Basic Education

French I-A

Full Year, 1, 9—10, E

This alternative to French I offers the beginner a primarily oral approach to the language. The first half of the course gives the student a vocabulary of about 1500 words and practice in using the simpler parts of the language. The student then increases his vocabulary and gains instruction on the more complex sentence structures and phrases. The student also studies some French culture and language usage.

Textbook: *Basic French Parts A & B*, Audio Forum

French II

Full Year, 1, 10-12, French I or I-A, E

This intermediate course continues the primarily oral emphasis of French 2, with more reading and writing of French. It provides additional vocabulary and practice.

Textbook: *Bask French Advanced Level Part A*, Audio Forum

French III

Full Year, 1, 11-12, French II, E

This is the advanced course.

Textbook: *Basic French Advanced Level-part B*, Audio Forum

Hindi I

Full Year, 1, 9-12, E

This course is an introduction to spoken and written Hindi in the Dihlavi dialect. Much of the material appears in an English-like transcription, so that reading and writing skills are more easily acquired.

Textbook: *Spoken Urdu*, Vol. I and II, Audio Forum. A short introductory course is available from Educational Services Corporation.

(NOTE: This is just a small sample of available language courses. English as a second language can also be purchased from Audio Forum.)

Other Electives

Multilevel Organization

Teaching Aims:

Four courses in computers teach students how to use hardware and software. Students gain

proficiency in data processing, spreadsheets, programming, layout and design or hardware repair, according to their interests.

Practical courses in cooking, sewing, wood-working, carpentry, and auto mechanics are available. Courses in deity worship, at home and in the temple, are under development.

Students may study advanced drawing or painting.

Students may choose from a range of business courses: general business, accounting, bookkeeping, typing, and shorthand.

Students who are interested in subjects that are not listed here can be encouraged to design their own course of study, using a learning contract. Such students can work with adults outside of the school, if necessary. These courses can include sculpture, music, gardening, or astrology.

Teaching Method:

Basically, there are three approaches to these electives:

1. One is to use self-instructional courses for example, accounting. This does not preclude having a teacher's guidance. Often the "teacher" will be an adult outside the classroom who is expert in the area. Especially for some courses, such as general business and bookkeeping, a teacher's help can make a big difference, even if the "teacher" is just an occasional consultant.
2. For other courses, such as woodworking, a competent teacher is absolutely necessary. If at all possible, the student should get real experience with practical work, alongside his adult guide. Having the course book allows an adult who has practical knowledge but little teaching expertise to help an interested student.

3. Some electives have no course book of which we are aware. The student would be learning informally or working as an apprentice. These courses include Vedic cuisine, sewing, computer technology, rituals of the brāhmaṇa, and agriculture. It is sometimes difficult to make apprenticeships work in the Western countries, where we have few cultural experiences to guide us. The classroom teacher or parent has to work closely with the supervising adult to make sure the student and adult are satisfied.

In an apprenticeship, first the supervising adult can write a course description with the student. Then he can list the specific activities, time involved, and methods of evaluation. The supervising adult needs to give a regular report to the classroom teacher or parent. He will probably need some remuneration as the student is going to take some time and energy away from his service. The school/parent can arrange to pay for the time, and/or part of the student's learning will provide help with the adult's service. Many times a traditional apprentice will do menial tasks in exchange for his education. Such a program would have to be fully understood by the student so that he will do his chores with satisfaction.

All adults who work with students need to be screened to prevent child abuse. It is also wise, in addition to the usual precautions, never to have a student work with an adult in an isolated place. The work area should ideally be one where other people, adults and students, are regularly present.

Course-by-Course Description for Appropriate Grade, 9— 12

Practical Arts

Computer Literacy I

Full Year, 1, 9-12, E

This course includes typing or "keyboarding" for those students who are new to the computer. The focus is on word processing and elementary BASIC programming. This is not recommended for students who took computer literacy in Level Three.

Computer Literacy II

Full Year, 1, 9-12, Computer Literacy I or equivalent, E

Students learn how to use commercial spreadsheet programs. Working on an IBM, they also learn advanced BASIC programming.

Computer Literacy III

Full Year, 1, 10-12, Computer Literacy II, E

Students work out an Individualized program with the instructor according to their abilities and interests. Some options include: Using a spreadsheet, word processing, and other prepared programs in a real-life situation, writing and using advanced BASIC programs for practical applications, or learning other programming languages such as Pascal or C.

Computer Technology

Full Year, 1, 9—12, E

Students learn how to assemble and repair small home and business computers.

Note: Many publishers now make textbooks available for teaching how to use computers. Many local devotees may be available to teach these courses, with or without a textbook.

Rituals of the Brāhmaṇa I

Full Year, 1, 9—12, E

First and possibly second initiation are preferred for this course. The student learns the procedures and *mantras* for the different aspects of deity worship. This is a practical course where the student masters the art of waking, bathing, and dressing the deity, as well as offering food and *ārati*

Textbooks: *Śrīmad-Bhāgavatam*, *Caitanya Caritāmṛta*, *Arcanā Padhiti*, *Nectar of Devotion*

Rituals of the Brāhmaṇa II

Full Year, 1, 10-12, Rituals of the Brāhmaṇa I, Sanskrit I, E

Second initiation is required for this course, and individual student qualification must be carefully considered. Rituals of the Brāhmaṇa shows how Vedic culture provides a framework for *bhakti*. The process of fire sacrifice is mastered in this class. The history of fire *yajña* is also studied. The student learns how to perform the sixteen ceremonies such as name-giving, hair-cutting, marriage, and funerals, including the Sanskrit *mantras*. A introductory study of astrology is included.

Textbook: *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya Caritāmṛta*, *Hari-bhakti-vilāsa*

Vedic Cuisine

Semester, 1/2, 9-10, E

This is a practical course, bringing the student into the kitchen in addition to his study of nutrition, food storage, growing and preparation of herbs and spices, and the art of serving and eating. Students demonstrate expertise in preparing several complete meals.

Textbook: *Lord Krishna's Cuisine*, Yamuna Devi

Sewing I

Semester, 1/2, 9-11, E

A basic introduction, this course covers hand and machine sewing, using a pattern, and simple embroidery.

Sewing II

Full Year, 1, 9-12, E

Assuming some sewing background, the student works with advanced hand and machine work, advanced embroidery, knitting, and crocheting. Pattern design is introduced.

Woodworking

Full Year, 1, 9-10, E

This course develops a thorough understanding of fundamentals of woodworking. Step-by-step directions for using hand tools, power equipment, and wood finishes are included. Safety precautions for proper use of tools, equipment, and materials are highlighted. At the end of the course, students design and build a project.

Textbook: *Woodworking*, CLE

Carpentry

Full Year, 1, 10--11, E

Carpentry covers safety and accident prevention, building materials, construction lumber, hand and power tools, insulation, hardware, fasteners and adhesives, and concrete and forms building. The use of newer materials such as metals and vinyls is covered. Insulation for extra energy savings is emphasized.

Textbook: *Carpentry*, CLE

Small Engines

Full Year, 1, 10-11, E

Small engines includes four-stroke and two-stroke cycle engines, diesel and rotary valve engines, general engine and specialized service, and troubleshooting, maintenance, and tune-up. The heavily illustrated text teaches job skills and technical know-how. It also teaches how to use service manuals. Twenty-eight actual job assignments are a basic part of

the course, done in several hours of lab work a week.

Textbook: *Small Engines*, CLE

Fine Arts

Art I

Full Year, 1, 9-11, E

The student is introduced to the pencil, pen, ink, and paints. *Art I* also covers a study of the principles of design, point of view, perspectives, light and shade, textures, form and mood, hues, values, intensities and proportions of colour, drawing still and moving figures, drawing clothes, draperies, and proper framing, landscapes and building, lettering, and layouts and spacing.

Textbook: *Basic Art 97-108*, Basic Education, or *Art*, CLE

Brush Art

Semester, 1/2, 10—11, Art I, E

Continuing from *Art I*, *brush art* is a study of composition, lines, painting, converting shapes into forms, light, obtaining depth, bristle theory, stamp movement, painting with a permanent flare and contour brushes, applying sunlight colour, and the final touch.

Textbook: *Brush Art 109-114*, Basic Education

Music of the East

Full Year, 1, 9-12, E

Students study the history of music in India. *Music of the East* covers how the scale, *rāgas*, and instruments combine to form the various components of different musical moods. Students learn at least one Eastern instrument such as *mṛdaṅga*, harmonium, or *tampura*.

Western Music

Full Year, 1, 9-12, E

Using computers (and possibly synthesizers), students study the history of Western music. Students learn how to write and read musical notation, and learn a Western instrument.

Textbook: *Music. An Appreciation*, McGraw Hill (has accompanying records or cassettes)

Business

Agriculture I

Full Year, 10-12, E

This is a practical course focusing on gardening and farming. Students research the components of agriculture such as soil composition, fertility of land, timing of planting, erosion and its prevention, varieties of plants - open seeded and hybrid, seed saving and simple cross breeding, prevention and cure of pest problems, and organic farming practices. Students will plan, manage, and harvest the *gurukula* garden or similar project.

Cow Protection

Full Year, 10-12, E

Students study and practically apply knowledge of cow maintenance and protection. They learn about gestation and milking cycles, health and hygiene of cows, milking, milk storage and preparation, breeding, and training of oxen.

General Business

Full Year, 1, 9-12, E

This study is planned to introduce the student to the world of business: markets, consumer studies, advertising, corporations and in-

dustries, careers in business, production, labour; federal control, banking and finance, and international business.

Textbook: *General Business* 97-108, Basic Education

Accounting

Full Year, 1, 10-12, Consumer Mathematics, E

This course is designed to acquaint the student with the nature, scope, vocabulary and techniques of accounting. Intended to provide a firm foundation upon which to build, the course includes the balance sheet, accounts, journals, ledgers, periodicity, accounting for sales and purchases, elements of a manual system, assets, cash, inventories, liabilities, taxes, partnerships and corporations. This course is for above-average students. The spreadsheet on the computer is also studied.

Textbook: *Accounting* 121-132, Basic Education

Bookkeeping

Full Year, 1, 10-12, Consumer Mathematics or Algebra I, E

This course trains the student in basic accounting. He learns to keep books for a sole proprietorship, a partnership, and a corporation. He learns to use journals and ledgers to keep accurate records of most business activities including sales and purchases whether by cash or credit. Business simulations provide extra practice that will be of special interest to the student who wants bookkeeping knowledge primarily for his own use at home or on a farm and does not expect to keep books for another business.

Textbook: *Bookkeeping I*, CLE

Typing I

Full Year, 1, 9-11, E

This course is designed to acquaint the student who are interested in secretarial work, or who didn't study typing in Level Three. Typing I enables a student to acquire typing skills necessary for both personal and business typing. It covers basic techniques for keyboard operation and skill building, arranging and centring copy, manuscripts, personal and business letters, outlines and reports. Much opportunity is given for practice in straight copy typing, rough drafts, and statistical typing.

Textbook: *Typewriting I, CLE* or *Typing 97108*, Basic Education

Shorthand

Full Year, 1, 9-11,E

This course is designed to acquaint the student with the spelling and techniques of shorthand, basic brief forms, transcribing, and dictation.

Textbook: *Shorthand 109-116*, Basic Education

Part Five

Appendix A

Suppliers: America and Worldwide

A Beka Book Publications

For: reading, phonics, handwriting supplies

Achievement Basics

For: business and economics courses

Pearson PLC (Addison-Wesley Publishing)

For: manipulative based math and Longman/ISP publications

Association of Christian Schools International (ACSI)

For: teacher workshops, books for school administration

Alpha Omega Publications

For: home school or multi-level

American Guidance Service

American Map Corp.

American Sanskrit Institute

For: alphabet intro, course, Sanskrit parts I and II

American School

For accredited high school correspondence course

America's Future

For: reviews of American social studies texts

Ampersand Press

For: science games

The Ark

For: games and story books

Audio Forum

For: foreign language courses - self instructional

Audio Memory

For: geography and grammar songs

Ball, Stick, Bird Publications, Inc.

For: reading program for learning disabled and retarded students

Basic Education

For: self-instructional home school or multi-level mastery learning program, 1-12, supplementary textbooks, source for California Achievement Test and I.Q. tests.

Bhaktivedanta Book Trust

For: ISKCON books and audio, "ISKCON Education Journal," gurukula resource catalog

Bhaktivedanta Institute

For: material relating science and the Vedas;; anti-evolution teaching material

Bob Jones University press

For: supplementary reading materials, italic handwriting

Burt 447Harrison

For: math manipulatives, science equipment

CBN Publishing

For: sing, Spell, Read and Write phonics program, Winning phonics program for older ESL, and home GED program

Chinaberry Book Service

For: supplementary reading material (The McGuffey Readers and several other similar series are a set for grades 1-12), home school correspondence course 1-12

Christian Light Publications (or Christian Light Education)

For Memmonite version of Alpha Omega's mastery leaning program, science, supplementary reading and textbooks

Christian Schools international (CSI)

For: discounted textbooks from major publishers

Comp Care Publishers

For: anti-intoxication books

Creative publications

For: math manipulatives

Critical Thinking Press and Software

For: logic books (Elijah Company offers these at a discount)

Cornerstone Curriculum Project

For: Making Math Meaningful

Cuisenaire Company of America

For: math manipulatives

DIDAX

For: math manipulatives

Educational Development Corporation (EDA)

For: Usborne books-factual, instructive, inexpensive supplementary reading

Educational Services Corp.

For: short, intro, language courses including Hindi.

Educators Publishers Service, Inc.

For: let's Read linguistic program, printing and cursive, materials and help for learning disabled students

Elijah Company

For: discounts on Critical Thinking Press logic books

Frontier Distributing Company

For: Aims (and Tops) science materials

Gablers, Mel

For: reviews of textbooks

GCT

For: materials for gifted students

God's World Book Club

For: supplementary reading

Great Christian Books

For discounted textbooks from several companies (A Beka, Alpha Omega, Thoburn Press, and many more), guidebooks for home school and teachers, supplementary reading

Harcourt Brace Jovanovich

For: upper level grammar and vocabulary (multi-level, self-instructional), elementary grammar

Harcourt Brace Jovanovich Psychological Corporation

For: achievement and placement tests

Hewitt Research Foundation

For: homeschool program K-12, textbooks, and teacher references

Home Education Magazine

For: useful articles for home schools and multi-level teachers

Home life

For: teacher reference books, educational apples, Big Books of Home Learning

Independent School press and Longman

For: grammar and composition-higher grades, ESL

Isha Enterprises

For: Easy Grammar and Daily Grams

ITV

For: Krishna Conscious video

Key Curriculum Press

For: Miquon Math

KONOS

For: unit study program K-8

Krishna Culture

For: Krishna conscious books and audio cassette, some especially for children

Krishna Institute

For: English translations of acarya's books

Krishna Productions

For: audio cassette tapes of prabhupada's books.

Library and Educational Services

For: library books

Macmillan Publishing Company

For: supplementary texts

Master Books

For: anti-evolution books and video

McGraw Hill

For: American Government texts

Mel and Norma Gabler

For: guidance on textbook selection, recommendation and reviews of textbooks

Midwest publications

For: logic

Modern Curriculum Press

For: supplementary English, science

Mortensen Math

For: manipulative-base math

NASCO

For: art supplies, science equipment, math manipulatives

National Writing Institute

For: Writing Strands, multi-level and home school composition texts 2-8

Oma Riggs, Inc.

For: instruction in the Spalding reading method, supplementary Spalding materials

Padma Productions

For: audio cassette tapes of Prabhupada's books and mantras

Pecci Educational Publishers

For: discipline book, reading help

Prentice Hall

For: English as a second language materials (Side by Side)

Riggs Institute

For: supplementary Spalding material

RISP (Reading instruction Support Programs, Inc.)

For: phonics program for children and adults, supplementary phonics material

Rod and Stuff Publishers

For: spelling, supplementary reading

S and S Arts and Crafts

For: prizes and rewards, craft projects

Saint Martin's Press

For: high school texts, especially journalism

Scholastic

For: success with Maps, various workbooks

Science Research Associates (SRA)

For: linguistic reading program (called: Basic Reading)

Scott-Foresman

For: D'Nealian handwriting

Shekinah Curriculum

For: various home school publications, teaching guides, supplementary reading, McIntyre's art books

Spice Educational Services, Inc.

For: supplementary idea books for science, math, grammar, composition, music and more K-8

Steck Vaughn

For: elementary geography texts, GED course (don't use their logic series, please)

Sycamore Tree

For: home school texts, McIntyre's Art books, supplementary math felts, supplementary reading, and vegetarian version of math Mouse games

The Teaching Home

For: help for home schools and teachers, listing of all U.S. and Canadian home school (and some private school) conferences, legal news (Christian)

Ten Speed Press

For: Bear's Guide to non-traditional College Degrees and Degrees by Mail

Thoburn Press

For: McGuffey readers, supplementary short-vowel readers

Thompson Book Depository

For: Saxon Math (orders by mail or fax only; phone for questions)

Vaisnava Scholarly Press

For: library and reference books

Vedic River

For: single source for most Krishna conscious books and tapes, textbooks from various publishers

Vedanta Society

For: Sanskrit-advanced

The Weaver Curriculum Series

For: unit study program (useful as a sample only)

J. Weston Walch

For: supplementary texts for higher grades in all subjects

Zephyr Press

For: unusual supplies and texts

Appendix B

Creation Instruction

Sometimes it is obvious, as when our curiosity about the animal at the zoo leads us to the encyclopedia. It is a bit cleverer, perhaps, in the nature film that equates "primitive" with "simple". It plays hide and seek in the museum's mineral collection. And it is the cloaked and disguised assumption that drives much immorality. It is the lie. Evolution.

The lie of evolution is difficult to hide from. It surfaces in a gardening manual that tells us primitive plants originally migrated from ocean to land. It is so pervasive in science, geography, history, and literature textbooks that the reader, numbed by repetition, hardly notices the constant propaganda.

Our children need help to remain awake to spiritual life in this cloud of bewildering deception. First, we need to teach them the truth. Second, we need to show them, clearly and specifically, how the evolutionists are lying.

Does it really matter? Is it important for our children to know the origin of life and the universe? It may seem that they can grow to be responsible and moral people despite their intellectual ideologies. Perhaps they can know about spiritual life without bothering to think about Darwin one way or the other.

But can they? Evolution's first premise is that all order, law, and life comes from random chance. But spiritual life means connecting with the Supreme Spirit, Kṛṣṇa, who is a person directing the cosmos and giving the seed of life. Evolution's second premise, a result of the first, is that life is a complicated organization of matter that has somehow temporarily become an entity of desire and self-preservation. But spiritual life begins when one understands that the self, the essential living being, is irreducibly spirit, always distinct from matter.

Evolution makes chance and matter into God; where is God as the most beautiful person, calling us with love? Evolution makes life into an intricate machine; where is love, relationships, knowledge, happiness, and consciousness itself?

And which of these opposing views of the world one chooses really does matter. Selfishness, greed, even gross criminal activity, is more easily justified when one thinks that plants, animals, and human beings are simply bags of chemicals that display what we call life only because of billions of chance mutations, or mistakes. There seems little harm in causing pain to a bag of chemical mistakes. With such a view, morality is only a device to achieve selfish ends, ready to be abandoned when no longer efficient. Naturally, such a society is empty and hopeless. People then use their energy to discover an endless stream of escapes, from cocaine to the mass-induced hallucination of television.

Therefore, we need to teach the truth. The order and law of this world is everywhere. For young children, we give simple analogies. "See the white line in the middle of the street?" we show them. "That means there is a government. I may not see the mayor, or governor, or the president, but this line is proof that they exist. In the same way, the circle of seasons, or the intricate design of a humble plant, is proof of an intelligent creator."

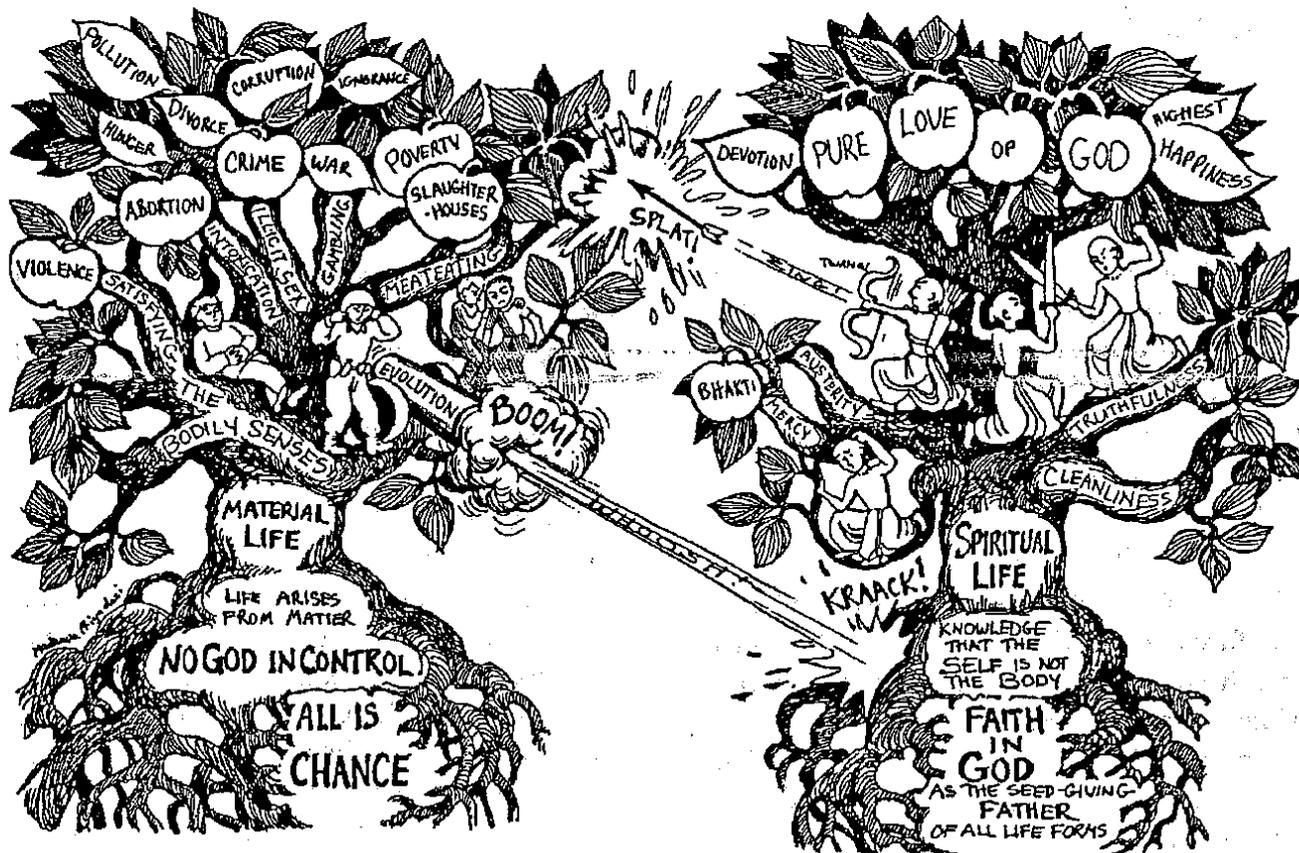
Evolutionists scoff at proving God by design. What of injustice and suffering, they ask? Did God design these? "Yes" we tell our children, "the prison and court system are also proof that there are people controlling the government." By explaining karma and reincarnation, the problems posed by the materialists become another indication of God.

In such ways, whether informally as opportunities arise, or as part of a planned science and social studies curriculum, the young child can see Kṛṣṇa in His creation. Additionally, we also need to teach the difference between life and matter.

The love of a cat for her kittens, the urge for survival that sends the ant over what to him is a hundred miles for a grain of sugar - these are constant proofs that life is other than matter. The inability of a machine, even the computer that is assisting in writing this article, to become aware of its own existence, tells the child that consciousness does not come into being no matter how complex the combination of matter. Rather, just

as I, a conscious being, is operating this computer, so I operate this body. My computer will never write this article by itself!

Prabhupāda's books are brimming with evidence for God and the soul. Study of these books, preferably on an in-depth, daily basis, will awaken the true vision of the child. He will see that behind the veil of Maya is the face of the Supreme.



The root of modern society's problems is atheism which is supported by Darwin's theory. Our students need to attack evolution, the foundation, rather than just concentrate on the symptoms.

Additionally, the impressionable and vulnerable child needs to be protected from the evolutionists' propaganda machine. Most film and television programs, many textbooks, science museums, and popular media in general are often the slaves of the evolutionists. Exposure to these, especially frequent exposure, may draw the blind of darkness over the window of our child's knowledge.

But, how then to directly combat the lie? When the child matures in the realm of intellectual and reasoning ability, we can systematically attack the premises of evolution, while continuing to study and give evidence for the existence of Kṛṣṇa and the soul.

Our first argument is that the bodily machine of even the simplest life form cannot arise from a chance combination of matter. We can compare this to an

explosion in a printing shop resulting in a dictionary or the works of Shakespeare.

Second, even if somehow the external body of a living being could be built from random material processes, it cannot work without the presence of the soul. An airplane is built by intelligent people, not from a tornado in a junk yard. But, however it is built, an airplane needs a pilot. Otherwise, it can sit on the runway for thousands of years without flying anywhere. The wonder and complexity of the machine, no matter how technologically advanced, still needs a living being to push the buttons. Additionally, we see that without a person, the airplane, rather than flying, gradually rusts and falls apart. In this way, we explain that the life symptoms exhibited from the plant to ant to man are an indication of the driver, the soul. And, as soon as this "driver" leaves, the body dies and decays.

When we argue against evolution in a systematic way, we also need to combat its secondary aspects. Evolutionists claim that not only did life originally come from matter, but that all species have gradually developed from this first life form. First, we explain that this argument is necessary for the evolutionists. Why? It is mathematically virtually impossible for matter to combine by chance to produce one protein needed for life, what to speak of an entire cell. If such a thing happened, as the evolutionists would have us believe, they can push their credibility to the point of saying it happened once. And, in a very simple form at that. No one would believe that giraffes appeared suddenly from a pond. If the evolutionists asserted that each species developed independently and in its present form from molecular chance collisions, they would be a laughing stock. So, the idea of the development of one species from another is concocted to protect the original idea of life coming from matter.

The older child can be shown the deception of this in several ways. First, those evolutionists need this argument - it is not based on evidence but on personal desire. We study how the evidence is lacking in the fossil record, how mutations are generally harmful and do not change one species into another, how intermediate forms of organs would be non-functional and therefore hinder rather than enhance the survival of their owner. We can give specific examples from the evolutionists' bag of so-called proofs and show how they are irrelevant or distorted.

Finally, it is helpful to expose the child to mysteries that cannot be explained by the modern scientists. Prabhupāda's books are full of references to advanced ancient civilizations, mystic yogic power, fantastic creatures that rival the dinosaurs, and other challenges to the materialistic view of evolution. Additionally, we can study scientifically well-documented instances of psychic ability and out-of-body experiences that support the conclusion that the mind is more than brain. While we don't rely on such empirical evidence in and of itself, nor do we put full faith in what is sometimes sensationalism, a carefully chosen study of the most solid evidence can help the child to know that many of the inexplicable occurrences which are described in the Vedas are still happening today.

It would be difficult, for most of us, to teach this entirely from our personal understanding and knowledge. Therefore, I suggest some books and video that will help to structure an organised educational program, whether at home or school.

There are certainly many other useful resources, and I would be glad to hear of other suggestions. As Śrīla Prabhupāda told us, "The more we kick out Darwin, the more we advance in spiritual consciousness". (*Life Comes from Life*, p.48)

Main texts, tapes and videos:

ISKCON:

Life Comes from Life, Śrīla Prabhupāda, BBT

Darwin's Secret Identity, David Webb,' available from Kṛṣṇa Culture

Human Evolution video, Sadāpūta Dāsa, available from B.I.

"Origins" cassette tapes, Sadāpūta, available from Kṛṣṇa culture

Non-ISKCON:

Mysteries of the Unexplained, Reader's Digest, 1982 (often available through bookstores).

This documents such diverse topics as bizarre coincidence, unusual rain (frogs, nuts), inexplicable astronomical occurrences, UFO's, psychic ability, spontaneous human combustion, miracles, evidence for advanced ancient civilization (including a reference to the Vedic brahmāstra weapon) and monsters. Each section includes only well-documented cases. The "official scientific" explanation is offered, and then refuted.

(The following are available from Master Books, Creation Resource, P.O. Box 1606, El Cajon, CA 92022, 1-800-999-3777)

Origins: Creation or Evolution, Richard Bliss

This covers all topics simply and clearly and is the best general textbook. It contains some slight references to a young Earth. No sectarian religious content.

Origin of Life: Evolution/Creation, Richard Bliss and Gary Parker

This only covers whether or not the initial creation of life could have arisen spontaneously from matter. It is very easy to understand. Slight reference to the idea that life is simply a complex organization of matter. No sectarian religious content.

Understanding Genesis, Unit One: Creation: Facts and Bias, Video, Ken Ham

This is excellent for all preachers. It shows how our assumptions affect what we see and takes away the authority of the scientists. Excellent presentation with slight sectarian references.

Understanding Genesis, Unit Four: What's Wrong With Evolution, Video, Gary Parker

Shows that one species cannot evolve into another. Very good presentation with slight sectarian references.

Back to Genesis: Is Life Just Chemistry? Video, Michael Girouard

Explains why life cannot originate by chance from matter. Deals with the Stanley Miller experiment and covers most aspects of initial creation. It is a very good presentation with slight sectarian references.

Darwin's Secret Identity, David Webb, Conch Press, Sankt Eriks Grand 6 nb,S-752 20 Uppsala, Sweden

Other Useful Materials:

The Illustrated Origins Answer Book, Paul Taylor (Master Books)

This is comprehensive and easy to understand with an extensive bibliography for further study. There are some sectarian references and a chapter on the age of the Earth that contains some material which is 'not' in keeping with the Vedic version.

Did Man Get Here by Creation or Evolution, Jehovah's Witnesses

Remove the last four chapters.

Useful references for teachers:

Mechanistic and Non-Mechanistic Science, Sadāpūta, BBT

Darwin's Enigma, Luther Sunderland (Master Books)
About the fossil record. No objectionable material.

The Neck of the Giraffe, Francis Hitching, Meridian Pub

An evolutionist shows what's wrong with the idea, and also dismisses literal Biblical creationism. Then he tries to grasp for straws.

Notes for teaching

Origin of Life: Evolution/Creation, by Bliss and Parker

First, explain that these authors do not recognise the difference between the soul and the body. Therefore, they can only discuss the creation of the bodily machine, not how it is living. This can be compared to describing the manufacture of an automobile, not explaining that a driver is required for its operation. This book presents many useful arguments if this point is considered. Numbers in far left-hand column refer to suggested lessons.

1. Introduction, p. 1&3
topics covered:
 - two models of creation
 - argument by design
 - within—chance & circumstance
 - outside—intelligent person
 - general discussion of purposes for studying evolution
2. p. 3
Discuss: It is more likely that nature would wear away soft rock, whereas a craftsman would have to carve hard rock. Argument by design is inconclusive except when the design has purpose.

p. 4-7
Can an airplane fly without a pilot?
Does structure alone mean life? Is there a difference in the structure of a live body and a dead body?
3. These arguments debate whether the **bodies** can form automatically but neglect to consider that structure doesn't make life.

pp. 9-10
Understanding terms. Discuss: Why do scientists want to prove evolution?

pp. 10-13
Evidence or conflicting theories?
4. Stage II
Trying to prove the possibility - Just because something is possible doesn't mean it happened.
 - a. produced molecules not cells

b. very controlled situation -
Could it be duplicated without intelligent direction?

It is possible to prove and disprove the theory by Miller's experiment. Why?

5. Stage III
The complexity of simple elements of living bodies - The working of a simple muscle movement is almost incomprehensible!

You may want students to research "enzymes" and "proteinoids".

6. Stage IV
Discuss the membrane of a cell.

Stage V
Compare to finding ingredients for a food preparation
Introduction

7. Stage VI
Not only ingredients but how they work together
Complexity of material body - compare to machine
Discuss virus-living or non-living?

Summary
Talk about assumptions influencing what we see and the outcome of our experiments.

8. Chapter 3 - looking at creation

Observing a master watchmaker
1. Time and chance alone is insufficient.
2. Natural processes work against life.
3. Organization of molecules is like that done by intelligent people.

Probability theory

Combination of one protein impossible in amount of time

Chemical processes

Second law of thermodynamics - have students give personal examples

9. Remainder of book read - self-explanatory

Darwin's Enigma, by Sunderland²

These notes are divided by chapter. Students may read sections out loud in school and for homework. Class discussion and student assignments should accompany each section. The teacher should read the entire book before teaching the class.

Chapter 1

Why so much interest in the origin of life?

Expected proofs:

fossils

life evolving on other planets

creation of life in laboratory from DNA

History of book - The author explains his sources and authority. Discuss why this is necessary in such a book.

Chapter 2

1. History of Darwin - We should examine the lives and habits of all authorities, especially when they give us knowledge about creation and other spiritual matters. Atheism always exists. Does time make an idea correct?

Darwin tried to claim that his idea was original. Why? Would a devotee do that?

Why?

What was Darwin's unique contribution? (compilation of all previous ideas into one book)

Discuss how a popular book can greatly change the world. (effect on religion-make impotent)

a. spiritual book distribution

b. People often accept a book or film as "automatically" authoritative.

Discuss this point.

Darwin's character

a. inconsistent (mode of passion)

b. not studious or scholarly

2. What are the possible explanation for the existence of life?

² Note: If you use the new *Origins: Creation or Evolution instead of Origins of Life: Evolution/Creation*, you may wish to use this book as teacher reference only.

gradual evolution sudden evolution
panspermia
God-directed evolution
God created sudden life

Discuss last paragraph on p. 24. Have students draw charts.

3. Scientific method - compare to process of learning spiritual knowledge through parampara.

- a. observation
- b. idea (hypothesis)
- c. testing, testing, testing
- d. theory
- e. testing, testing, testing
- f. law

This doesn't necessarily mean a "law" is true but only that it hasn't yet been found false by known methods of testing. Possible research and discussion - Have established scientific laws been found false? (many)

4. Can evolution be tested by the scientific method? How? Have students give ideas.

History cannot be tested but:

- a. It can be proved false.
- b. Secondary assumptions can be tested.

tautology-circular reasoning

p. 34-36 - How do we know the present species are the best suited to survive? Because they are here. Why are they here? Because they were best suited to survive. Can students imagine other life forms/adaptations/species which would be equally or more suited to their environment than the present ones?

Although Kṛṣṇa has made each body suitable for its environment, the material world is a place of suffering.

"falsified" is defined as "rejected"

p. 36-37-NOTHING can be absolutely proven by the scientific method. On what basis do we accept science? On the authority of people.

Can we prove bhakti-yoga? Sadāpūta Dāsa gives many convincing arguments that we can. How?

p. 38-39 - Evolution is a "religion" in the sense of "a kind of faith". How is Kṛṣṇa

consciousness different from these sectarian religions?

Chapter 3

p. 41 - cheating propensity.

p. 42 - Would devotees accept this column? Why not? Do you think the author does? Which of his statements lead you to this conclusion? How can evolution be proved by fossils when scientists date rocks by the fossils they contain?

p. 43-53

Scientists cannot reach a conclusion. Bias affects their interpretation.

Complex life appears suddenly and fully formed in "earliest" fossils.

This doesn't necessarily mean that life first appeared at this time. The creation of fossils (under what conditions) will be discussed later. Here it states that the only conclusions we can draw do not support evolution. We can't reasonably conclude what they do support.

p. 53-54—Origin of first living cell

These experiments were discussed in more simple terms in Origins.

p. 54-57

Scientists base experiments on unproved (and unprovable) assumptions about Earth's original atmosphere. Mention that even if reducing atmosphere did exist, scientists only created amino acids.

now, probability..p.58

These outrageous probability calculations are based on a reducing atmosphere.

How much more unlikely if Earth had the atmosphere it has today? (bottom p.59) top of p. 61 - explain "impertinent" experiments. Why does he use this word?

Look it up and find synonyms.

inver-ver p. 62-63

scientists score "0"

fish to amph. scientists - "0"

amph. to reptile- they try to avoid the issue

Chapter 4

reptile to bird - discuss various points

reptile to mammal

jaw and ear problem

no evidence

horse

fossils in wrong order (think back to the column)

"first" horse - horse or other creature?
size no indication of evolution

How evolutionists cheat

Why do they do this?

Why do they think they can get away with it?

giraffe - discuss

primates

eyes- squirrels have side vision

Experts have no clues to human origins

insects

few and confusing fossils

p. 88-94

Scientists admit the lack of any definite transitional forms.

plants

evolutionists have little to say

Chapter 5

hopeful monster and punctuated equilibria

Could the same evidence be used to support creation?

problems of sudden evolution

can't be proved

no mates

social implications

What is the relationship between punctuated equilibria and Marxism? Marxism proclaims sudden social change through periodic revolutions until an ideal society is achieved.

Fossils forming today? (Why is this question important?)

Two points:

1. evidence for world-wide flood:
discuss periodic destruction

a. after Manu (sometimes)

b. after Brahma's day

c. why isn't after Brahma's life relevant? (no more Earth)

2. fossils in general may not be a key to the past at all

Fossils may almost always be formed only in cases of disasters and therefore record only brief "bits" of history. Hardy-Weinberg - Populations tend to be stable rather than changing.

Embryology

theory is:

1. human embryos go through adult forms in evolutionary scale

2. human embryos go through embryonic forms in ev. scale

From the beginning Haeckel was known as a cheater.

Why were these ideas circulated if they were known by scientists to be based on lack of evidence or falsified evidence? Why is this still being taught?

Homology

similar structures in different species caused by completely different genes. This proves nothing as the cause will be interpreted by one's bias.

Why wouldn't an intelligent creator use similar structures for different bodies just as human do in the creation of machines?

Names of species

unscientific and cheating

Chapter 6

Discuss: "glorious cosmic accident" and "linking of thousands of improbable events"

Wistar symposium

(note that George Wald has since met Sadāpūta and become interested in Kṛṣṇa consciousness.)

mathematics vs. biology

1. probability of creation of simplest genes

2. circular argument of natural selection
p.131—any changes in blood needed to go from one form to another are generally harmful

3. 10 million years is needed for each change

4. little discussion on no-life to life

5. p. 133-134 What is wrong with a model that can "explain" contradictions?

It is so general that it doesn't really say anything.

Contrast this with Kṛṣṇa who can also include contradiction.

Is "evolution" then God to the scientist?

p. 134–137—Random mutations

Random changes are almost always disastrous.

Need intelligence, planning and design

sickle cell anemia—good or bad mutation?

no adaptive mutations produced in fruit flies

after years of testing (note: because these

reproduce often the scientists could "speed

up" the "evolutionary" process)

bottom p. 138–140 origin of life from matter

How could creation of genetic code take place?

"Function and information had to evolve together." What does this mean? What is the

practical implication? Does evolution allow

for this to happen? Why or why not?

Methodology in instruction

Should we give students "the facts" and let them decide?

in what areas?

at what age?

Who decides what facts? (You can't possibly know everything.)

Should undecided theories be presented as truth? How do we teach about unknowns?

What do the devotees do?

Harvard Debate

p.143-144—Too much education is harmful for objectivity? Discuss. First Macbeth says that fossils evidence for evolution is beyond challenge and then states that the fossils only show abrupt appearance in modern form!! p. 144—145

p. 145—peppered moth—change of species or within species?

Conclusion

Discuss two points on top of p.147

Can science ever give us definite answers?

Why is this important? (It determines our philosophy of life, our morals, our actions)

1. yes, there is change but not to new species

2. bell shaped curve for characteristics
3. no organism ever changed into another everything to disorder unless energy supplied energy conservation intelligence
4. fossil evidence lacks proof of common ancestry
5. origin of life from matter
6. fossils not made uniformly over time

Ideas for Class Structure

Once a week class for a year of 47 weeks

We assume that, due to festivals and field trips, there will not actually be 47 classes.

1. class: Video, *Understanding Genesis, Facts and Bias*, Ken Ham.
assign: Read *Life Comes from Life*.
2. class: Discuss *Life Comes from Life*.
assign: Persuasive essay based on book and video.
3. class: Group reading and discussion of beginning of *Darwin's Secret Identity*.
assign: Finish book.
4. class: Begin reading and discussing *Origin of Life* using the preceding notes, or use the newer book, *Origins: Creation or Evolution*.
assign: Oral presentation based on discussion so far.
- 5-12. class and assignments based on one of the *Origins* books. Assignments can be written or oral.
13. class: Video, *Genesis: Is Life Just Chemistry?*, Girouard. No assignment.
14. class: *Human Evolution* video, parts I & II, Bhaktivedant Institute.
assign: Two "Origins" cassette tapes, with notes.
- 15-30. class: Read and discuss *Darwin's Enigma* using the preceding notes
assign: Two tapes a week of the "Origins" series, with notes

31. class: Video, *Genesis: What's Wrong with Evolution?*, Parker.

32-47. Students write a small research paper based on the course of study. During class time, read

some selections from *Mysteries of the Unexplained* and then leave the rest of class time and independent time for the research paper.

Kick Out Darwin

by Urmila Devi Dasi

The Doctrine Of Evolution is difficult to hide from. It is so pervasive in textbooks of science, geography, history, and literature that the reader, numbed by repetition, hardly notices the constant drone.

Our children need help to remain awake to spiritual life amidst this sleepy cloud of propaganda. We need to teach them the truth. And we need to show them, clearly and specifically, how evolutionists are lying.

Does it really matter? Is it important for our children to know the origin of life and the universe? Perhaps they can be clear about spiritual life without bothering to think about Darwin one way or the other.

But can they? In most standard modern versions, evolution links tightly with the outlook that all order, law, and life come about by chance. But spiritual life means connecting with the Supreme Spirit, Krsna, who is a person directing the cosmos and giving the seed of life.

Also inherent in most of today's evolutionary views is the notion that life is a complicated organization of matter. But spiritual life begins when one understands that the self, the essential living being, is irreducibly spirit, always distinct from matter.

Therefore, we need to teach the truth. The order and law of this world are everywhere. For young children, we give simple analogies. "See the white line in the middle of the street?" We show them. "That means there is a government. I may not see the mayor or the governor or the president, but this line is proof that they exist. In the same way, the cycle of seasons and the intricate design of a plant are proofs of an intelligent creator."

Materialistic evolutionists scoff at proving God by design. What of injustice and suffering, they ask? Did God design these?

"Yes," we tell our children, "just as the government—made up of *people*—has designed the prison and court system."

The problems posed by the materialists become an indication of God when resolved by explanations of *karma* and reincarnation.

In such ways, whether informally as opportunities arise or as part of a planned curriculum of science and social studies, we can teach young children to see Krsna in His creation.

We also need to teach the difference between life and matter.

The love of a cat for her kittens, the urge for survival that sends the ant over what to him is a hundred miles for a grain of sugar—these are constant signs that life is other than matter. The inability of a machine, even a computer, to become aware of its own existence tells the child that consciousness does not arise from a complex combination of matter. Rather, just as I, a conscious being, operate a computer, so I operate this body. My computer will never write this article by itself.

Srila Prabhupada's books brim with evidence for God and the soul. Daily in-depth study of his books will awaken children's true vision. They will see that behind the veil of *maya* is the face of the Supreme Lord.

We need to protect our impressionable and vulnerable children from the evolutionists' propaganda machine. Films, television programs, textbooks, and science museums often conform to evolutionary doctrine unquestioningly. Exposure to these, especially frequent exposure, may draw the blind of darkness over the window of our children's knowledge.

But how can we combat the evolutionists' propaganda? When the child matures in the realm of intellectual and reasoning ability, we must systematically attack the unsound premises of evolution while giving evidence for the existence of Kṛṣṇa and the soul.

Our first argument is that the bodily machine of even the simplest life form cannot arise from a chance combination of matter, any more than an explosion in a printing shop could bring into existence a dictionary or the works of Shakespeare.

Second, even if somehow the external body of a living being could spring forth from random material processes, the body cannot work without the soul. An airplane is built by intelligent people, not by a tornado in a junk yard. But however an airplane is built, it needs a pilot. Otherwise, it can sit on the runway for thousands of years without flying. Despite a machine's complex technology, it still needs a living being to push the buttons.

In this way, we can explain that the symptoms exhibited by living beings—from the plant to the ant to human beings—indicate the presence of a "driver," the soul. And as soon as this driver leaves, the body dies and decays.

Evolutionists say that life came originally from matter and that all species have gradually developed from the first life form. Practically speaking, that's what evolutionists must say. Why? Because they'd never convince us that advanced life forms arose from matter. We'd never believe that giraffes appeared suddenly from a pond. Evolutionists would be a laughing stock if they asserted that each species developed independently in its present form from chance molecular collisions.

Yet how strong is the evidence for gradual evolution? At the chemical level, we can point out that scientists have failed to show how matter could by chance alone pull together even one protein needed for life. Going further down the supposed evolutionary line, we can show our children that crucial evidence for evolution is lacking in the fossil record, that mutations are

generally harmful and do not change one species into another, and that intermediate forms of organs would be nonfunctional and therefore hinder rather than enhance the survival of their owner. We can give specific examples from the evolutionists' bag of so-called proofs and show how they are irrelevant or distorted.

Finally, it's helpful to expose children to mysteries scientists can't explain. We can study well-documented instances of psychic ability and out-of-body experiences that support the conclusion that the mind is more than the brain. While we don't rely on such empirical evidence or put full faith in what is sometimes sensationalism, a carefully chosen study of the most solid evidence can help a child know that many of the inexplicable occurrences described in the *Vedas* are still happening today.

For most of us, to refute evolutionist propaganda entirely from our own understanding and knowledge would be difficult. So I suggest some books and videos that can help structure an educational program, whether at home or at school. There are certainly many other useful resources, and I would be glad to hear of other suggestions. As Srila Prabhupada told us, "The more we kick out Darwin, the more we advance in spiritual consciousness."

The following are books and videos I suggest for students at least thirteen years old. (Younger children may be able to grasp at least the basic ideas.) The materials not produced by ISKCON are quite valuable. They may not present a complete view of the soul and God, but they do a good job of dismantling evolution and establishing theism, at least in a general way. Please keep in mind, of course, that they may put forth some minor points with which we disagree.

ISKCON:

Life Comes from Life, Srila Prabhupada (Bhaktivedanta Book Trust, 3764 Watseka Ave., Los Angeles, CA 90034).

Human Evolution, video, Sadaputa Dasa (Bhaktivedanta Institute, P.O. Box 99584, San Diego, CA 92169).

Darwin's Secret Identity, David Webb (Available from Krishna Culture, P.O. Box 12380, Philadelphia, PA 19119).

NON-ISKCON:

"*Mysteries of the Unexplained*," Reader's Digest, 1982. Often available through bookstores, it probes into such diverse topics as bizarre coincidence, unusual rain (frogs, nuts), inexplicable astronomical occurrences, UFOs, psychic ability, spontaneous human combustion, miracles, monsters, and evidence for advanced ancient civilizations (including a reference to the Vedic *brahmastra* weapon). Each section includes only well-documented cases. The official scientific explanation is offered and then placed into doubt.

The following are available from Master Books, Creation Resource, P.O. Box 1606, El Cajon, CA 92022; (800) 999-3777:

Understanding Genesis, Unit One: Creation: Facts and Bias, video, Ken Ham. This is excellent for preachers. Showing how our assumptions affect what we see, it throws doubt

on the supposed authority of science. Some slight sectarian references.

Origins: Creation or Evolution, Richard Bliss. Simple and clear, this is the best general textbook I know of. It contains some slight references to a young Earth. No sectarian religious content.

Origin of Life: Evolution/Creation, Richard Bliss and Gary Parker. This only covers whether or not life could have first arisen spontaneously from matter. Easy to understand. Slightly nods to the idea that life is simply a complex organization of matter. No sectarian religious content.

Understanding Genesis, Unit Four: What's Wrong With Evolution, video, Gary Parker. Shows that one species cannot evolve into another. Some slight sectarian references.

Back to Genesis: Is Life Just Chemistry?, video, Michael Girouard. Explains why life cannot originate by chance from matter. Deals with Stanley Miller's experiment and various aspects of initial creation. Some slight sectarian references.

Appendix C

Story Selections from Śrīla Prabhupāda Books

Compiled by Buruijana dasa

List of Stories from the Śrī Caitanya-Caritāmṛta

Ādi-Līlā

	Title	Chapter	Verses
1	Kṛṣṇadāsa Kavirāja Attains Vṛndāvana	5	156-204
2	Lord Caitanya Converts the Māyāvādīs	7	38-110 147-171
3	The Advent of Lord Caitanya	13	63-124
4	Lord Caitanya's Childhood Pastimes	14	1-97
5	The Lord's Pastimes Between the Ages of Five and Ten	15	1-34
6	Pastimes of the Lord Just Before His Youth	16	1-111
7	Pastimes of the Lord in His Youth	17	1-120
8	The Lord Defeats the Kazi	17	121-226
9	Lord Caitanya Takes Sannyasa	17	227-292

Madhya-Līlā

	Title	Chapter	Verses
10	Summary of Lord Caitanya's Pastimes After Taking Sannyasa Until Ramakeli	1	46-166
11	Lord Caitanya Delivers Rupa and Sanatana	1	167-227
12	The Lord Travels Throughout India and Returns to Jagannatha Puri	1	228-287
13	Lord Caitanya Takes Sannyasa and Takes Prasaka at the House of Advaita Acarya	3	1-107
14	The Lord's Pastimes at the House of Advaita Acarya	3	108-219
15	Madhavendra Puri Worships Gopala	4	10-109
16	Madhavendra Puri Brings Sandalwood	4	110-213
17	The Activities of Saksi Gopala	5	1-139
18	Lord Caitanya Enters Jagannatha Puri	5	140-161
19	Sarvabhauma Bhattacharya Meets Lord Caitanya	6	40-113
20	The Liberation of Sarvabhauma Bhattacharya	6	114-140 176-286
21	The Lord Desires to Go on Tour	7	1-90
22	The Lord Tours South India	8	91-155
23	The Lord's Meeting with Ramananda Raya	8	1-68 260-313
24	Lord Caitanya Visits Ranga-ksetra	9	1-107
25	The Lord Converts Vyenkata Bhatta	9	108-165

	Title	Chapter	Verses
26	Lord Caitanya Travels to the Holy Places	9	166-258 278-302
27	The Lord Returns to Jagannatha Puri	9	303-365
28	The Devotees Come to Jagannatha Puri	10	1-101
29	The Vaisnavas Meet the Lord	10	102-190
30	Maharaja Prataparudra's affection for the Lord	11	1-64
31	The Devotees from Bengal Visit Jagannatha Puri	11	65-185
32	The Beda-kirtana Pastimes	11	186-243
33	Lord Caitanya Favors Maharaja Prataparudra	12	1-69
34	The Cleaning of the Gundica Temple	12	70-152
35	The Lord's Activities Before Rathayantra	12	153-222
36	The Lord's Dancing at Rathayatra	13	1-333 162-209
37	Performance of the Vrndavana Pastimes	14	1-105
38	The Lord's Pastimes with His Devotees	15	1-92
39	The Devotees Return to Bengal	15	93-185
40	Lord Caitanya Takes Prasada at the House of Sarvabhauma Bhattacharya	15	186-302
41	The Lord's Activities in Jagannatha Puri	16	1-86
42	The Lord Leaves Jagannatha Puri	16	87-201
43	The Lord Attempts to Go to Vrndavana	16	202-290
44	The Lord Leaves For Vrndavana	17	1-81
45	The Lord's Activities in Benares	17	82-148
46	The Lord Reaches Mathura	17	149-234
47	The Lord Visits Vndavana and Sees Gopala	18	1-56
48	Krsna is Again in Vrndavana	18	57-127
49	Lord Caitanya Leaves Vrndavana	18	128-229
50	The Lord Meets Srila Rupa Gosvami	19	1-60
51	The Lord Meets Ballabha Bhattacharya	19	61-91
52	The Lord Instructs Srila Rupa Gosvami	19	92-140 235-257
53	The Lord Meets Sanatana Gosvami	20	1-61
54	The Lord Instructs Sanatana Gosvami	20	62-118
55	Lord Caitanya Tells the Story of Mrgani the Hunter	24	229-282
56	The Lord Distributes Love of God to the Mayavadis	25	60-101 154-185
57	The Lord Meets Subuddhi Raya and Returns to Jagannatha Puri	25	186-238
58	Summary of the Lord's Madhya-lila Pastimes	25	239-283

Antya-Lilā

	Title	Chapter	Verses
59	Rupa Gosvami's Meeting the Lord	1	1-92
60	The Transcendental Writings of Srila Rupa Gosvami	1	93-133
61	The Glories of Nakula Brahmacari and Nrsimhananda Brahmacari	2	1-83
62	The Chastisement of Junior Haridasa	2	84-172
63	The Lord's Dealings with Damodara Pandita	3	1-47
64	The Story of Haridasa Thakura and Ramacandra Khan	3	93-164
65	Further Pastimes of Srila Haridasa Thakura	3	165-272

	Title	Chapter	Verses
66	Sanatana Gosvami Meets Lord Caitanya	4	1-114
67	The Glories of Sanatana Gosvami	4	115-239
68	The Chipped Rice Festival	6	1-144
69	Raghunatha Attains Shelter	6	145-205
70	The Glories of Raghunatha Dasa Gosvami	6	206-329
71	The Story of Ramacandra Puri	8	1-103
72	The Lord Saves Gopinatha Pattanayaka	9	1-58
73	The Lord's Mercy to the Family of Bhavananda Raya	9	59-153
74	Raghava's Bag	10	1-80
75	The Lord Takes Prasada	10	81-162
76	The Passing Away of Haridasa Thakura	11	1-108
77	The Bengali Devotees in Jagannatha Puri	12	1-85
78	The Love of Jagadananda	12	86-155
79	Jagadananda Goes to Vrndavana	13	1-77
80	The Story of Raghunatha Bhatta Gosvami	13	78-139
81	The Lord's Feelings of Separation, part 1	14	1-40
82	The Lord's Feelings of Separation, part 2	14	54-123
83	Lord Caitanya's Mercy to Kalidasa	16	1-64
84	The Lord's Tastes Nectar	16	65-115
85	The Lord's Bodily Changes	17	1-29 59-73
86	Rescuing Lord Caitanya From the Sea, part 1	18	1-87
86	Rescuing Lord Caitanya From the Sea, part 2	18	100-121

List of Stories from the Srimad-Bhagvatam

First Canto

	Title	Chapter	Verses
1	Narada, The Son of a Maidservant	5	23-31
		6	5-38
2	The Son of Drona Punished	7	13-58
3	The Disappearance of Lord Krsna	14	1-44
		15	1-29
4	Maharaja Pariksit Cursed by a Brahmana Boy	18	25-41
		19	1-12

Third Canto

	Title	Chapter	Verses
5	The Appearance of Lord Varaha	13	15-33
6	The Kumaras Visit Vaikuntha	15	12-45
7	The Fall of Jaya and Vijaya	16	26-37
8	The Birth of Hiranyaksa	17	1-31
9	The Fight Between Lord Varaha and Hiranyaksa	18	1-28
10	The Killing of Hiranyaksa	19	1-31

	Title	Chapter	Verses
11	The Results of Material Life	30	1-34
12	Life in the Womb and Baby Life	31	20-42

Third Canto

	Title	Chapter	Verses
13	Daksa Curses Lord Siva	2	1-35
14	Talks Between Lord Siva and Sati	3	1-25
15	Sati Quits Her Body	4	1-12 22-34
16	The Death of Daksa	5	1-26
17	Lord Brahma Satisfies Lord Siva	6	1-53
18	The Sacrifice Performed by Daksa	7	1-29 45-61
19	Dhruva Maharaja Leaves Home	8	6-62
20	Dhruva Maharaja Sees Lord Visnu	8	63-82
		9	1-6
21	Dhruva Maharaja Returns Home	9	18-67
22	Dhruva Maharaja Fights with the Yaksas	10	1-30
23	Kurvera Talks with Dhruva Maharaja	11	1-13
		12	1-9
24	Dhruva Maharaja Returns Back to Godhead	12	16-52
25	The Story of King Vena	13	24-49
		14	1-34
26	The Birth of Maharaja Prthu	14	35-46
		15	1-26
27	Maharaja Prthu Goes Back to Godhead	23	1-39

Fifth Canto

	Title	Chapter	Verses
28	The Activities of King Bharata	7	1-14
29	Bharat Maharaja Goes to the Forest	8	1-31
30	Jada Bharata	9	1-20
31	Jada Bharata Meets King Rahugana	10	1-16
		12	14-16
32	The Hellish Planets	26	1-39

Sixth Canto

	Title	Chapter	Verses
33	The History of Ajamila	1	19-40 58-68
34	Ajamila Delivered by the Visnudutas	2	1-2 13-49
35	Indra Offends His Spiritual Master	7	1-40
36	Visvarupa Gives Indra the Shield of Narayana	8	1-10 35-42

	Title	Chapter	Verses
37	The Appearance of Vrtasura	9	1-24 46-55
38	The Battle Between the Demigods and Vrtrasura	10	1-33
39	The Transcendental Qualities of Vrtrasura	11	1-21
40	Vrtrasura's Glorious Death	12	1-7 23-35
41	Lord Indra Chased by Sinful Reaction	13	1-23
42	King Citraketu's Lamentation	14	1-61
		15	1-5
43	Narada and Angira Instruct King Citraketu	15	9-24
		16	1-4 12-21 26-34
44	Mother Parvati Curses Citraketu	17	1-18 37-41
45	Diti Vows to Kill King Indra	18	19-78

Seventh Canto

	Title	Chapter	Verses
46	Hiranyakasipu, King of the Demons	2	1-37 50-61
47	Hiranyakasipu Plans to Become Immortal	3	1-27 35-38
48	Hiranyakasipu Terrorizes the Universe	4	1-46
49	Prahlada, the Saintly Son of Hiranyakasipu	5	1-57
50	How Prahlada Became Advanced	7	1-18 50-55
51	The Death of Hiranyakasipu	8	1-39
52	The Story of Tripurari	10	51-69

Eight Canto

	Title	Chapter	Verses
53	The Elephant Gajendra's Crisis	2	1-33
54	Gajendra Returns to the Spiritual World	3	1-2 29-33
		4	1-26
55	The Truce Between the Demigods and the Demons	5	10-26
		6	1-8 16-39
56	Lord Siva Saves the Universe	7	1-46
57	The Churning of the Milk Ocean	8	1-46
58	The Lord's Incarnation as Mohini-murti	9	1-27
59	The Battle Between the Demigods and the Demons	10	1-57
60	King Indra Annihilates the Demons	11	1-48
61	Bali Maharaja Conquers the Heavenly Planets	15	1-36

	Title	Chapter	Verses
62	The Payo-vrata Process of Worship	16	1-28 57-62
63	The Lord Agrees to Become Aditi's Son	17	1-23
64	Bali Maharaja Meets Lord Vamanadeva, The Dwarf Incarnation	18	1-32
65	The Lord Begs Charity from Bali Maharaja	19	1-34
66	Bali Maharaja Surrenders the Universe to Vamanadeva, is Arrested by the Lord, and Then Surrenders His Life	20 21 22	1-34 1-34 1-5 28-36
67	Matsya, the Fish Incarnation	24	1-46

Ninth Canto

	Title	Chapter	Verses
68	King Sudyamna Becomes a Woman	1	1-42
69	The Story of Prsadhra	2	1-14
70	The Marriage of Sukanya and Cyavana Muni, and the Story of Nabhaga	3 4	1-36 1-12
71	Ambarisa Maharaja Offended by Durvasa Muni	4	13-71
72	Durvasa Muni's Life Spared	5	1-4 12-28
73	The Descendents of Maharaja Ambarisa	6	1-55
74	The Descendents of Maharaja Mandhata	7	1-26
75	The Sons of Sagari Meet Lord Kapiladeva	8	1-30
76	The Ganges Comes to the Material World	9	1-15
77	The Stories of Saudasa and Khatvanga Maharaja	9	18-45
78	The Pastimes of Lord Ramacandra	10	1-55
79	Lord Ramacandra Rules the World	11	1-36
80	The Story of Maharaja Nimi	13	1-13
81	The Story of Budha	14	1-14
82	King Pururava Enchanted by Urvasi	14	15-47
83	Parasarama, The Lord's Warrior Incarnation	15	1-41
84	Lord Parasurama Destroys the Ruling Class	16	1-27
85	King Yayati Regains His Youth	18	1-51
86	King Yayati Achieves Liberation	19	1-29
87	The Story of Maharaja Rantideva	21	1-18

Tenth Canto

	Title	Chapter	Verses
88	The Advent of Lord Krsna	1	1-38 45-69
89	Lord Krsna Prepares to Appear	2	1-25 40-42

Ninth Canto

	Title	Chapter	Verses
90	The Birth of Lord Krsna	3	1-13 32-53
91	The Cruelty of King Kamsa	4	1-18 23-46
92	The Meeting of Nanda Maharaja and Vasudeva	5	1-32
93	The Killing of Putana	6	1-44
94	The Killing of Trnavarta	7	1-37
95	Krsna Shows His Mother His Universal Form	8	1-52
96	Mother Yasoda Binds Krsna	9	1-23
97	Deliverance of the Yamala Arjuna Trees	10	1-43
98	The Childhood Pastimes of Krsna	11	1-59
99	The Killing of Aghasura	12	1-44
100	Brahma Steals the Boys and Cows	13	1-63

- Lists of stories from the remaining volumes of the Tenth, Eleventh and Twelfth Canto have not been compiled at this time.

Appendix D

Assorted Articles

Conversation Between Śrila Prabhupāda and Teachers

Vrindāvana, November 5, 1976

Jagadiša: First thing, I wanted to go over the daily schedule. According to the schedule, the boys get up between 3:30 and quarter to four.

Prabhupāda: Why so early?

Jagadiša: Why 3:30 and quarter to four? That's what time we all get up.

Prabhupāda: We are holding maṣgala-ārati at five. So why 3:30?

Jagadiša: Well, they do japa before maṣga la ārati

Prabhupāda: No, no. It will be too early for them. They first of all...

Jagadiša: They're accustomed to getting up at...

Prabhupāda: Eh?

Jagadiša: They've been getting up at that time for years.

Prabhupāda: If they are accustomed, that is all right. But otherwise it is not needed, so early. When they go to sleep?

Jagadiša: At 8:15.

Prabhupāda: Oh, then it is all right. That is all right. At least they must have rest, six hours, complete.

Jagadiša: Oh, they get more than that.

Prabhupāda: Then it is...

Jagadiša: Then they get ready, bathed and dressed, by about 4:10. So they chant japa from 4:10 until five o'clock under the supervision of their teacher. Then ārati, tulasi worship. And after tulasi worship they again have japa up until guru-pūja, greeting the deities.

Prabhupāda: Hm?

Jagadiša: From the time tulasi worship is over until the time of greeting the deities.

Prabhupāda: How long it is?

Jagadiša: That's an hour and fifteen minutes.

Altogether they have japa time amounting to...

Prabhupāda: And who... They will... The small boys, they can devote so much time?

Jagadiša: Well these are not small boys. These are...

Prabhupāda: Oh, teachers.

Jagadiša: At least ten years, nine, ten years old.

Prabhupāda: Still...

Devotee: Nine years old to fourteen years old.

Prabhupāda: They should be engaged in chanting, not sit down and japa. That will not be possible for them.

Jagadiša: The problem is that some of the boys are fourteen, fifteen, or thirteen. They should chant japa because they are required to chant sixteen rounds a day. Many of them are initia...

Prabhupāda: Sixteen rounds, it requires, utmost two hours, two and a half hours.

Jagadiša: Well, two hours is on the schedule, two hours and ten minutes. So they have two hours and five minutes of japa.

Dhanurdhara: Some boys that are younger, they make a vow to do less and then they can study.

Jagadiša: Some of the younger boys chant six or eight rounds instead of sixteen. They chant that much during that time and then they study. Then they attend the temple program, guru-paja and Bhāgavatam class. And then after that, they go upstairs, wash their clothes and clean the āśrama.

That takes them about an hour, to wash their clothes and sweep and cleanse the floor, cleanse the shower room, wash their clothes...

Prabhupāda: Now, when they chant the mantras?

Jagadiša: Brahma-samhā?

Prabhupāda: Or any...

Jagadiša: Any mantras. At... Right now they're chanting from nine until 9:30 in the morning with Yaśodānandana Maharaja.

Prabhupāda: Not in the, early in the morning?

Yaśodānandana: In the early morning I take some of the boys in the deity room between 5:30 and 6:00.

Prabhupāda: Deity means temple.

Jagadiša: Yes.

Prabhupāda: Deity? What do you mean, "the deity room"?

Yaśodānandana: Within the deity room, when they are bathing the deities, we are offering the prayers to the deities, the Brahma-samhitā and Iṣopanisad.

Prabhupāda: Why? Why? deity room? Within the

deity room there is no need of chanting. Who told you this? There is no need. Eh? Within the deity room? You told?

Pradyumna: No.

Prabhupāda: Then?

Pradyumna: Sometimes you... I thought you said, for installation or at other times when the deity is being bathed, to chant Brahma-samhitā prayers.

Prabhupāda: No. Within the deity room there is no business. No business.

Jagadiṣa: When we hear the chanting, that's where it's coming from in the morning.

Prabhupāda: Oh. They can chant outside, yes. The deity bathing or whatever, dressing, may go on. You can chant not within the deity room. That you can do outside. Then when their reading, writing begins?

Jagadiṣa: That begins at 10:15, after prasādam. They take prasādam at 9:30, and then at 10:15 their English class begins.

Jagadiṣa: Yes. Fifteen minutes after.

Prabhupāda: Hm. What begins?

Jagadiṣa: English class, that goes for one and a half hours. Then there's math class which goes for forty-five minutes.

Prabhupāda: Not continually. They should be given a recess ten minutes. Then again come to the class. And a class should not be more than forty-five minutes. One class should not be continued more than forty-five minutes, then ten minutes recess, then begin another class.

Jagadiṣa: For the English program it is required, in order for them to have enough time to read and write, then they would require an hour and half, so they would have two classes.

Prabhupāda: In the meantime, one and a half? You give ten minutes recess.

Jagadiṣa: And during the recess what should they do?

Prabhupāda: Nothing. They'll be free. Nothing todo. Recess means nothing to do. That is brain, I mean to say, rest. All continually you cannot do that. That is not good. Utmost, forty minutes or forty-five minutes. Then give them ten minutes' freedom. Then begin another. Not more than forty to forty-five minutes at a time, reading, writing.

Jagadiṣa: After class, then, by 12:30 they bathe again, second time.

Prabhupāda: They take prasādam first and then bathe?

Jagadiṣa: They bathe... They take prasādam at 9:00 in the morning, 9:30. Then they have class. Then after class is finished, then they bathe.

Prabhupāda: After class they bathe?

Jagadiṣa: Around 12:30.

Prabhupāda: Not needed. After prasādam they should not take bathing at least for four hours.

Pradyumna: They have a schedule where they have dāl, rice, and sabji, and capāti at 9:30 in the morning. Is that what they have in the afternoon?

Prabhupāda: Eh? So, when they first take bathing?

Jagadiṣa: Uh, when they rise, at around four o'clock.

Prabhupāda: Oh, that's nice. Then they take the prasādam at what time?

Jagadiṣa: 9:30.

Prabhupāda: 9:30. So...

Jagadiṣa: We can take prasādam earlier.

Prabhupāda: No, no, why earlier? Earlier, any breakfast?

Jagadiṣa: No.

Prabhupāda: So why not? They are children. They must have some breakfast.

Jagadiṣa: They have three meals. One at... This is the way the temple program is scheduled. The temple eats at 9:30 in the morning, so the boys also get prasādam at that time because everyone eats the same...

Prabhupāda: But early in the morning they should have some, at least munch of sweetmeat, something like that.

Bhagatji: Like chewra.

Prabhupāda: Eh?

Bhagatji: Like chewra and curds, they can take. After taking bath at one o'clock they should take little prasādam.

Prabhupāda: Yes. Early in the morning, just after maṣgala-ārati, they can take something. They must take something. They are taking bathing at what time?

Jagadiṣa: In the morning?

Prabhupāda: Eh?

Jagadiṣa: Ten to four.

Prabhupāda: Eh?

Jagadiṣa: Four o'clock.

Prabhupāda: Four o'clock. So after maṣgala ārati, the maṣgala-ārati prasādam should be given them, a little sweet.

Yaśodānandana: We hadn't agreed on that.

Jagadiṣa: Yes, the maṣgala-ārati sweets.

Prabhupāda: Maṣgala-ārati sweets, they should be distributed amongst the children, little sweets. Then they can take 9:30 prasādam.

Jagadiṣa: Full prasādam.

Prabhupāda: Yes. Then? Again they are taking bathing at what time?

Jagadiṣa: The scheduled next bathing is 12:30.

Prabhupāda: Then what is the... 12:30, then?

Jagadiṣa: After bathing they take a little prasādam.

Prabhupāda: Yes, that's nice. Then it is all right.

Jagadiṣa: Then at 1:30 they take some rest.

Prabhupāda: Yes, that's nice. How long?
Jagadīṣa: One hour.
Prabhupāda: That's nice.
Jagadīṣa: Then they have Sanskrit class from 2:30 until four.
Prabhupāda: Hm. 2:30, four, that's all right.
Jagadīṣa: One and a half hours. So there should be a recess in between.
Prabhupāda: Hm?
Jagadīṣa: That's one and a half hours, so there should be recess in between.
Prabhupāda: Ten minutes at least.
Jagadīṣa: Then at four o'clock the chanting party leaves for the Yamunā procession.
Prabhupāda: In process... That's nice.
Jagadīṣa: And they return by six for darśana in the temple room.
Prabhupāda: No, let them return by 5:30.
Jagadīṣa: 5:30.
Devotee 2: Can we have the class while we're there? 'Cause it takes us...
Jagadīṣa: Well, we can adjust this. Because darśana begins at 5:30, they should be there by...
Prabhupāda: No, darśana begins at five...
Jagadīṣa: 5:30.
Prabhupāda: 5:30. Why?
Devotee 2: It was at six o'clock in the evening. Originally it was at six o'clock.
Prabhupāda: No, no. The darsana opens at five.
Jagadīṣa: No, when you come into the temple room, Srīla Prabhupāda. Your darśana.
Prabhupāda: No, no, my darśana is different. Public darśana. When the deity room is open?
Bhagatji: At five o'clock in the evening.
Prabhupāda: That's it. Why do you say six?
Jagadīṣa: Uh, I meant that when the darśana period for yourself was at six.
Prabhupāda: No, it should be 5:30.
Jagadīṣa: 5:30.
Prabhupāda: General darśana is open at five. That's nice.
Jagadīṣa: So then the boys would return at 5:30...
Prabhupāda: I think it may be little earlier, no, half an hour.
Bhagatji: Half an hour, it would be because the āraṭi is going at 6:30...
Prabhupāda: Yes.
Bhagatji: So the afternoon darśana would be at 4:30.
Prabhupāda: Yes.
Bhagatji: That we had, many, last year.
Prabhupāda: Yes.
Jagadīṣa: Then the boys would come for the chanting and recitation of Srimad-Bhāgavatam.
Prabhupāda: What time?
Jagadīṣa: 5:30 to 6:30.

Prabhupāda: No, 5:30 we begin class. In that class they can chant.
Jagadīṣa: Kirtana.
Prabhupāda: Yes.
Jagadīṣa: Yes.
Prabhupāda: That's nice.
Jagadīṣa: And then, at 6:30, there will be āraṭi and they'll stay for āraṭi. Then, after āraṭi, they take a little prasādam and then take rest.
Prabhupāda: That's nice. That's all right.
Jagadīṣa: And as far as everyone's duties are concerned, Rupa-vilāsa is the English teacher. He teaches English, and math, and, of course, Pradyumna teaches the Sanskrit program. And Dhanurdhara Prabhu has been. He works in the āśrama, overseeing the boys...
Prabhupāda: Taking care.
Jagadīṣa: Yes. And Yaśodānandana Maharaja will...
Prabhupāda: Recitation.
Jagadīṣa: Recitation.
Yaśodānandana: And I also help with getting the boys through japa and kirtana and getting them more enthusiastic.
Prabhupāda: That's nice.
Jagadīṣa: It's nice to have a sannyāsi involved.
Prabhupāda: Oh, yes.
Jagadīṣa: He can be a good example.
Prabhupāda: Very good.
Jagadīṣa: And Bhagatji.
Prabhupāda: For feeding. Feeding. Give them sumptuous food so that they may become healthy, nice food. Yes. That is also wanted. Children, they must eat sufficiently. Not over eat. Even overeat, that is not wrong for children. And that will be exercise, by going to Yamunā and coming? That will be bodily exercise. This is nice. Do that. Strictly follow. There is no scarcity of space there, yes. Vṛndāvana is holy place. And there is no government interference, so increase it. Bring more student from all over the world. Then it will be unique. And you also make scheme to get Indian children from aristocratic family. Śucinām śrīnatām gehe yoga bhrasto 'bhijāyate. Those who are born in high-class, rich family or brāhmana family, they are not ordinary. But there is no brāhmana family now. So at least the richer section, they can be induced to send their boys to learn Sanskrit and English and Bhagavad-bhakti. They can do business, and whatever they like, they can do later on. But these things, they should be... Father-mother should be careful...just attract all good family children. ...working, they will have to live. They cannot. They cannot become pandita or spiritually advanced men. They have to work. But if the richer section, they get their sons, good character, good devotee. Cānakya

Pandita says, “ko ‘tha putrena jātena yo na vidyā na bhaktimān: What is the use of such son who is neither devotee nor learned?” What is the use of blind eyes? It is simply troublesome. So if the aristocratic family, they do not give education in spiritual line, they’ll become all hippies, loafer, and drinking, and wasting father’s money. They should be informed.... I think there must be three, four classes.

Bhagatji: Three four classes afterwards, but at present?

Prabhupāda: Ah.

Bhagatji: If students are in great number, then we shall introduce, otherwise...

Prabhupāda: Classes to be arranged according to the number of student increases. That’s all. That shall be...

Jagadiṣa: Now there are two classes.

Prabhupāda: Eh?

Jagadiṣa: There are two classes according to age.

Prabhupāda: Kata(?) according to time and circumstance.

Bhagatji: In my opinion, Prabhupāda, there should be one period for Hindi classes.

Prabhupāda: That’s very nice.

Bhagatji: Forty minutes, forty-five minutes

Prabhupāda: Oh, yes, very good. That is essential. If the Indian students come they will require some vernacular like that.

Bhagatji: Hindi class there should be. In Vrndāvana they will...

Prabhupāda: Oh, yes. Do that, Hindi.

Bhagatji: In Māyāpura there should be Bengali class. And Hindi and Bengali, two languages are very close.

Prabhupāda: Yes. Not any other language. Hindi is essential, must be compulsory, Hindi. That is state language.

Jagadiṣa: For the Western children also?

Prabhupāda: Oh, yes, everyone.

Bhagatji: You should find some time, entrust some time for Hindi.

Prabhupāda: Hindi, Sanskrit, English compulsory.

Bhagatji: That’s all. Then, afterwards we can make other, just elemental mathematics, arithmetic or just that, afterwards.

Prabhupāda: And the government also will like that, that foreign students...

Bhagatji: If they can understand the language and they...

Prabhupāda: Oh, yes, Hindi is essential. It is not difficult. The same principle as Sanskrit. Reading and writing, that’s all.

Jagadiṣa: So far as the financial situation, I’ve discussed with Bhagatji and it seems that the best

idea is to open a separate gumkula maintenance account with co-signers Bhagatji and Rupa-vilāsa, so that... Because there’s so much...

Prabhupāda: So then some of them, they are getting money.

Jagadiṣa: Yes, the parents are sending money.

Prabhupāda: That’s all right.

Jagadiṣa: Because with the temple there has been confusion.

Prabhupāda: Now the temple, you can make separate account.

Jagadiṣa: We have one question about one of the boys. His name is (name withheld), and he’s a... He’s more or less a bad boy. He’s had a bad background. His mother’s a devotee and she’s a nice devotee, but he’s very... He terrorizes the other boys.

Prabhupāda: Accha?

Jagadiṣa: He misleads them. He lies.

Prabhupāda: How old he is?

Jagadiṣa: He’s thirteen.

Prabhupāda: So he cannot be... He must go back. We cannot spoil other children.

Rupa-vilāsa: They are being spoiled by him.

Jagadiṣa: I was thinking, to make an example of him, either we should beat him or send him back.

Prabhupāda: Best thing will be send him back. He’s incorrigible.

Yaśodānandana: Personally I had that boy with me for two months when I went to South India, preaching, and I thought it would be an asset to have a young boy, but he was so misbehaved that it was too much problem. And the same things that he was doing, in the beginning with me, telling lies and misbehaving, he is still doing now and he does not correct himself never. He has no effort to better his behavior or his conduct. He does not chant his rounds. He rarely comes to the kirtana, or else when he comes to the kirtana, he does not chant. He simply plays and makes fun. And it’s very... He has a very bad influence on the other boys.

Prabhupāda: No, then he should be sent back. Or he can be sent to Bombay to work ordinarily. Or Hyderabad farm. Like that. Let him work on the ground.

Yaśodānandana: He speaks Bengali. That boy was in Bengal before and he picked up Bengali.

Prabhupāda: So he can go.

Pradyumna: He’s very intelligent, but he’s just had a bad...

Prabhupāda: So he was in. Māyāpura?

Yašodānandana: Yes, he was in Māyāpura before. He knows Bengali. He can speak Bengali.

Prabhupāda: So he can go with the Māyāpura preaching party as well.

Yašodānandana: We could send him with Bhāvānanda MahArāja.

Prabhupāda: Yes, that will be nice. He knows Bengali. Let him go to Bengal and keep him under Bhāvānanda.

Jagadīša: I think that he'll be a problem wherever he goes.

Prabhupāda: No, Bhāvānanda will correct his problem.

Jagadīša: I think Bhāvānanda won't want to take him because he knows he's a problem.

Rūpa-vilāsa: Bhāvānanda told me he did not want to see that boy again.

Prabhupāda: Eh?

Rūpa-vilāsa: Bhāvānanda told me he did not want to see that boy again.

Pradyumna: In Māyāpura he had some girl...

Jagadīša: In my opinion, the best thing is to make an example and beat him.

Prabhupāda: Yes, send him to farm, work in the field. If he does not work, beat him.

Yašodānandana: He was just in Hyderabad for that ceremony there, and he caused such disruption in the whole temple that I don't think they'd want him there.

Jagadīša: The thing is, if we beat him here and keep him here, then all the boys will straighten up because they will see that if they go bad, then this will be their punishment.

Prabhupāda: As you think, you can do. But I wanted to engage in farm work, in digging.

Yašodānandana: Yes, that is his propensity. Actually it's a fact when he was with me I would try to teach him Iṣopanisad and your purports, which are so clear and simple, but after three or four times explaining the same thing, he would become angry to receive the instruction.

Prabhupāda: No, no. He is meant for śādra's work.

Yašodānandana: And when that boy would be told to watch himself...

Prabhupāda: You cannot expect that everyone is brāhmana. No. He has got śādra mentality, so let him till the ground for Kṛṣṇa. He is fit for

tilling so let him till and produce grain for Kṛṣṇa.

Jagadīša: Hyderabad?

Prabhupāda: Yes. Hard work. He should be given hard work. This gurukula is for high, high class brāhmana, ksatriyas, not for the vaiśyas and śūdras. No, everyone is required for Kṛṣṇa's service, but there... That I was describing today. There must be division. Don't put horse before a cart.

Pradyumna: Race horse before the cart.

Prabhupāda: Eh?

Pradyumna: Race horse before the...

Prabhupāda: Yes, that will not be nice.

Prabhupāda: Vaiśya is meant for kṛṣi.

Indian man: If you don't teach vaiśyas for this gurukula then how do they do the accounts?

Prabhupāda: No, we are not taking vaiśyas by birth.

Jagadīša: Accounts is just a skill. Anyone can learn to do account. **Indian man:** No, vaiśya is special work.

Jagadīša: Yes.

Prabhupāda: Yes. No, accounts are meant for kāyasthas, śūdras. Vaiśyas are meant for producing grain and protecting cows. Yes. According... One Englishman used to say, "This clerical job means educated laborer, educated śūdra." Śādra... Actually the kāyasthas are counted amongst the śūdras. You know that?

Bhagatji: In Bengal kāyasthas is the...

Prabhupāda: No, no, Bengal. Mean in U.P.

Bhagatji: In U.P. kāyasthas are śādras.

Prabhupāda: And originally they are śūdras. The history of Bengali kāyasthas... They went with the brāhmanas as servant. That is the history. And in Bengal the system is... Actually it is... If some low class man, he becomes rich, then he's taken into the kāyastha community. Anyone who cannot stick to the principle of caste system, he becomes a kāyastha.

Bhagatji: Vama-saṅkara.

Prabhupāda: Yes. Some of them are ksatriyas and some of them... Like that. But that is not essential. That is all gone. Now, if one cannot take education, he can be used in farm work, a little hard work.

Jagadīša: (name withheld) is another problem.

Prabhupāda: Hm?

Jagadīša: (name withheld), (name withheld)'s boy. He is only eight, but he is becoming like a street boy.

Prabhupāda: So let him go to farm working. Farm working is for suitable...

Bhagatji: He likes that. He'll play with cows. He likes dung.

Prabhupāda: What is that?

Jagadiša: He likes dung.

Prabhupāda: That's nice. Let him take care. He should take care. Therefore we must have all these engagement. He'll be encouraged to take care of the cows.

Bhagatji: But he's not in Gurukula. How can you send him? He is with (father's name withheld). (father name withheld) left him for five days. (father name withheld) is keeping him.

Prabhupāda: If the father takes care, that's all right. Otherwise he can go to Hyderabad. Hyderabad should be for grhasthas, for plowing, for growing, and flowers, like that. No education required.

Bhagatji: He is not interested in education, not at all.

Prabhupāda: No, no education... That is waste of... For such boys who are not interested, why they should be enforced, education? They are not meant for that. Education is for higher brain, sober brain. And not that everyone has to become literate. It is not required. He can do other work. Yes.

Bhagatji: Prabhupāda means that according to the nature, you engage them.

Prabhupāda: Yes. Guna-karma-vibhāgaśah. "You can do this? All right, do it. Why you should be forced to learn Sanskrit? Not necessary. Not necessary."

Dhanurdhara: What of a boy who does the chanting nicely and the kirtana nicely but doesn't do the school work nicely?

Prabhupāda: Hm?

Dhanurdhara: What of a boy who does the japa very nicely and...

Prabhupāda: Well, japa... Whether his father is doing japa nicely, that is also doubtful. What to speak of children? Japa, children cannot... That should not be taken very seriously. Whatever he can do, that's all right. We should enforce, we should... But not that if he does not immediately, he should be rejected. No.

Jagadiša: You've often said the first-class intelligent men are the brāhmanas, second-class intelligent men are the ksatriyas...

Prabhupāda: So we have to train like that, guna-karma-vibhāgaśah, not that everyone should be Sanskrit scholar. Why? It is not necessary. There are so many other things.

Jagadiša: The inclination depends on guna karma.

Prabhupāda: Although by nature we should not enforce something. We should see for which work he is suitable. You should engage him. And we must have all departments of work—the weaving department, the plowing department, the cow-keeping department, the Sanskrit department, the

English department, the trading department. We should have all the departments. Guna-karma-vibhāgaśah.

Jagadiša: Head, arms, belly, and legs.

Prabhupāda: Yes. Whichever suitable, that... One must be suitable for any of these. It is the guide's intelligence: for which purpose he is suitable engage him, like that. That is required, not that everyone has to become a big scholar in Sanskrit. That is not required. Let him come to guru kula, but if he is not suitable... Gurukula, this... So far character is con..., that is for everyone. Just like early rise in the morning, chanting, and going to the... What is the objection? Anyone can do it. That is practice. And for working, if he is not suitable for higher education, let him go to the farm, take care of the cows and grow food, flowers, fruits, eat, and dance and chant. Chanting, dancing, everyone will take part. There is no doubt.

Bhagatji: How to mend him from lies? He speaks lies.

Prabhupāda: Eh?

Bhagatji: How to mend from lies?

Prabhupāda: That is by your good association. What lies he tells? Don't believe him at all. That's all. Take him that he speaks only lies. Then don't believe. Whatever he says, you force him to do. Take him that he speaks only lies. Why should you consult him? He's a liar. But see that he's working, that's all. Now we are getting so much land. We can develop. We can utilize everyone's service. That requires brain. Not that "He cannot do this. Therefore reject him"—no, engage him in some other...

Jagadiša: One other point I want to make, and that is that until the construction is completed I think we should wait...

Prabhupāda: There is ample place now where can live.

Jagadiša: But I mean to bring more boys we should wait until the construction...

Prabhupāda: Why? Let them come. It is already there. It is not that the guesthouse is all filled up. Let them come.

Jagadiša: As many as possible?

Prabhupāda: Why not?

Jagadiša: Okay.

Prabhupāda: Let them come. And arrangement should be made when it is... If Vrndāvana is too hot, at that time we can send them to Mahabalesvara, or if we get that Madras place, that is very cooling, Nilgiri hills. That will be good recreation for them. They should be kept quite comfortably and built up, their character, education. That is wanted. There is need of some good first-class men, ideal men. The

world is full of rogues and thieves and bad character.

Fifteen Principles of the Gurukula System

by Bhurijana Dāsa

1. Śrīla Prabhupāda established the gurukula system as the basic educational system of his society.
2. Gurukula teachers should be serious about studying Śrīla Prabhupāda's books and developing brāhminical qualities.
3. Each student must have a deep, affectionate relationship with at least one teacher.
4. All adults that intimately associate with gurukula students must be serious, mature devotees.
5. Gurukula children should engage in the basic processes of Kṛṣṇa conscious sādhanā along with the adults.
6. The general atmosphere within the school should be loving. Following the regular activities should, however, be forced if necessary. Affection should not be an excuse for leniency.
7. Through training, students can develop the strong character necessary to make great advancement in spiritual life.
8. Gurukula students should learn to study Śrīla Prabhupāda's books.
9. The children should both hear the philosophy of Kṛṣṇa consciousness and engage in practical devotional service.
10. "Without preaching, the whole institution becomes rubbish." The children should go out into the world and preach.
11. During their gurukula years, most students study academics as their basic service to Kṛṣṇa. Although different students have different academic abilities, each should have a

successful learning experience in progressing to his capacity.

12. The children should always be engaged in diverse Kṛṣṇa conscious activities.

13. Gurukula children should be encouraged to set good examples.

14. Male students should learn the value of keeping celibate in thought, word, and deed, and female students should learn the value of chastity.

15. As they mature, students should be trained in a vocation that suits their natures and allows them to serve in Lord Caitanya's saṅkīrtana movement.

Some Advice on a Tricky Situation in Bombay

One year, Gopāl Kṛṣṇa Gosvāmī, GBC for western India, asked the board of education for advice on how to best fulfill Srīla Prabhupāda's instructions for gurukula in Bombay. The basic issue was how to make a transition from circumstances that are clearly less than ideal, to the high standard desired by our founder-ācārya. Since this is somewhat of a universal problem, we thought the answer might be of interest to other devotees grappling with similar issues.

Submission to the ISKCON Board of Education for Direction

by *Gopal Kṛṣṇa Gosvami*

On behalf of the Bombay temple, I am submitting the following information for guidance from the ISKCON educational board:

BACKGROUND

We have built a six-story school at Hare Kṛṣṇa Land in Bombay. There are 4 classrooms, a larger multi-purpose room, plus a staff room on each floor—approximately 5,000 square feet on each floor. Srīla Prabhupāda indicated that he wanted a school for the children of rich people at Juhu. Last year we started the school with a nursery, upper and lower kindergarten. This coming semester, in June, we plan to add 1st standard (first grade).

DIRECTION NEEDED

Now we have to decide on the type of education the school should provide (before opening again in June).

Basically we have the following choices:

1. Run a straight gurukula
2. Run a regular school with compulsory spiritual education from Kindergarten to Grade 10.

3. Run a regular school with compulsory spiritual education from Kindergarten to Grade 4.

CHOICE #1

We would like to run a gurukula, but unfortunately we do not have a dedicated and experienced team of teachers. We are all aware of the shortages that our gurukulas are experiencing all over the world. Further, in India, parents are very concerned about sending their children to government-recognized schools where they get degrees. In Vrndāvana gurukula, even after 14 years of existence, we only have about 35 Indian students. Furthermore, the turnover of students has been very high in the past. Parents do not mind giving their children spiritual education, as long as the children can also get a degree.

CHOICES #2 & #3

At least to myself, to provide regular education plus spiritual compulsory courses appears to be the only practical plan. However, as we have Srīla Prabhupāda's quotes against karmi education, I am submitting this letter to the educational board for direction. In order to ensure that the students gain the maximum spiritual knowledge, I propose the following:

1. We enroll students from only vegetarian religious families.
2. We limit the number of students to 30 per class, with half of each class residing in the hostel [āśrama].
3. We have a 30—40 minute prayer class in the mornings.
4. We have compulsory class in which we teach *Gītā śloka*s and our philosophy.
5. We rewrite the textbooks of the elementary classes to the extent possible, plus use the textbooks from the gurukulas.

At present, points 1 through 4 of the above are already being met. Running a primary school to grade 4 will not be easy, as parents will find it difficult to get their children admitted in other schools from grade 5 onwards, although we are trying to find a school in Bombay which will take our children automatically from grade 5.

On the other hand, if we go up to grade 10, by the time the students finish high school (grade 10), they will be 15-16 years of age.

One asset is the addition of D. . . Devi Dāsi to the teaching staff, as she has had experience with the Vrndāvana gurukula plus two years training and teaching at a very high-class exclusive private school in New York, so she is quite competent to combine the two educations (karini and spiritual) successfully.

It should be noted that the cost of the gurukula building and land is worth more than 1 crore of rupees. Therefore, to use such an expensive building for only 20-30 gurukula children from middle and poor-class families may not be the best use of this facility.

Response from the ISKCON Board of Education

by Śrī Rāma Dāsa

1) The essence of GBC board of education policy is to encourage local ISKCON projects to establish schools using available resources—even if the schools are not entirely up to Srīla Prabhupāda's standards—as long as they continually try to improve toward the gurukula ideals outlined by Śrīla Prabhupāda. Therefore, it is of the most intrinsic importance that there be leadership which is capable of guiding the school, over time, in that direction. Potentially, this can be accomplished in several ways. Since it does not seem possible to find a principal for the Bombay school who can fulfill both the legal and spiritual requirements at this time, the logical alternative would be to concentrate on establishing a properly-constituted local board of education to control and guide the school.

The “local board of education” concept has been mandated by the GBC board of education for all schools. The local board should consist of an equal number of representatives from the school staff, the parents group, and the temple administration—and should serve to set the mood and policies of the school. In order to insure that Srīla Prabhupāda's vision is constantly kept in mind, it would be ideal, in this case, if all voting members of the board were initiated ISKCON devotees. Other essential personnel, such as the principal, should also participate, even if they don't vote on policies. This may also have the positive side-effect of encouraging staff members to become full members of ISKCON. In the event that a sufficient number of initiated devotees cannot be found among the school staff and parents, at least a majority of the board should be full-time initiated devotees. One way or another, the ultimate driving force behind the school must be a person, or persons, who have the right long-term vision. Otherwise, the Bombay temple risks losing control of the school, and having it serve no recognizable Kṛṣṇa conscious purpose.

2) In spite of the fact that it seems to be a necessity to teach the government syllabus and offer a degree, the real purpose of education in all civilizations is to pass on the cultural and moral goals of the society. In our case, the cultural goals are overtly spiritual, and the school must be extremely careful to select teachers and students who are compatible with these goals. Obviously, anyone who sends their child to our school is expecting more than an academic education. The Bombay school must be selective in choosing students, parents, and teachers who are not opposed to any of our principles or goals. All students should be from families who follow our regulative principles. Laxness in this area will cause the school to fail. If the participants have differing goals in mind, or cannot agree on common standards, they will ultimately tear the school apart.

3) In order for the students to receive any spiritual benefit, they must have association with genuine devotees. Obviously, increasing the number of devotee-teachers is highly desirable, as they are the only ones who are capable of explaining the real meaning of ISKCON to the students, and inspiring them in devotional service. Ultimately, all staff members should be devotees. The school should take advantage of opportunities, such as Vaisnava festivals, to give the students a greater depth of experience. Students should attend noon āraṭi, or perhaps once a week, come early for part of the temple morning program. Additionally, students should be given a chance, through extra-curricular activities, to participate in temple life through practical devotional service.

4) Every school requires some kind of uniform that reminds students of their school identity. Outward symbols of Vaisnava life, such as tilaka, would be very appropriate.

5) The school should not identify itself as a gurukula. Gurukula means “the place of the guru” where students are being prepared for a lifetime of obedience and surrender to a bonafide spiritual master. The ISKCON board of education wants to insure that, as it authorizes different varieties of schools in the society, Prabhupāda’s concept of gurukula does not become watered down.

6) Perhaps the most important principle is that students, parents and teachers always be presented with opportunities to voluntarily become more involved in devotional service. The idea of the hostel is in the right direction, because it will allow more students to participate in the temple functions on a regular basis. But the real benefit will come when students are being trained by spiritually qualified devotees.

Don’t take more students into the hostel (āśrama) program than there are genuinely qualified teachers for. Hostel teachers should be trained in Vaisava principles. Since the hostel program is not due to start for several years, the Bombay school may be able to take advantage of the teacher-training program Bhurijana Dāsa is

establishing in Vrndāvana. Alternatively, hostel supervisors could be sent to the Māyāpura gurukula for several months of āśrama experience.

Ideally, a sannyāsi could be found to head an āśrama program for those students whose parents have understood the real mission of ISKCON. The genuine purpose of gurukula is to give students training in obedience and dedication to the spiritual master. If you don’t at least offer this opportunity for those that want it, it is unlikely that you will ever be able to keep good ISKCON devotees working as teachers and administrators, because they will doubt whether their work will have any lasting spiritual benefit.

SUMMARY

Obviously, Śrīla Prabhupāda did not want a school for the intelligent and wealthy of the Juhu area, just for prestige, or some-such purpose. So the present school must be seen as a predecessor of the real school Śrīla Prabhupāda wanted—an institution where the higher classes of society would surrender their best children to the preaching mission of ISKCON. This will take time, while ISKCON matures, and society at large comes to appreciate ISKCON’s true role in the modern world. But the school must always be conscious of its ultimate goal, in order to recognize the opportunities Kṛṣṇa presents to gradually improve the standard.

What a Local Board of Education Can Be

by *Sitā Devi Dāsi*

The international board of education has suggested that every gurukula form its own local board of education, consisting of equal numbers of teachers, parents, and community administrators. One purpose for this committee is to relieve the principal from having to shoulder the responsibility for all the decisions. It could also oversee the school in a way that is in synch with the community.

This is a more democratic way of operating an institution, allowing it to survive the comings and goings of individuals in our society. The board can help the school and community bond together in defining a school's objectives, and ensure those needs are being met.

While we feel no need to model our gurukulas after the karmi schools, it is interesting to note that the British government recently changed the management structure of its state schools in a similar fashion. Rather than have all decisions come down from a central educational authority, each school now has a governing body of parents, teachers, and local government members.

At least in our gurukula, we are finding this a positive and dynamic way of running the school. Still, due to inexperience, we are meeting with some difficulties. What follows are a few ideas that may be of use to anyone taking part in a local board of education.

The Problem of Representing Others

There are always difficulties trying to represent the views of others. Perhaps it isn't that we are parent or teacher representatives; rather, we are just representative parents or teachers. Quite rightly, we should take the responsibility of speaking for others very seriously. We soon become aware, that in practice, it isn't easy to see where duty lies. To whom, or what, should our first loyalty be? To the group we represent? To the gurukula? To our individual consciences? A bit of each we suspect—which is all very well if the same decisions satisfy everyone. Clearly this won't always be the case.

In practice, one gets down to translating broad objectives into tangible quantities like books, bricks

and money. There are also the less tangible, but just as immediate, issues such as people, skills, policies, and forms of organization. How does a parent representative effectively give others the information needed to make informed decisions? How can he best consult those he represents? And what does he do when it becomes clear there isn't one opinion, but many?

Teacher representatives have similar problems. Knowing how deeply opinions can differ on issues like vertical grouping, mixed ability vs. streaming, punishment, spending priorities, scheduling, etc., how could one, or even two, representatives be fair to all?

There isn't a simple answer to these issues of accountability and conflicting loyalties. It's obvious that one can't hope to please everybody. Sometimes a board member may be accused of being non-typical. If he were typical, he probably wouldn't have got elected or appointed, for a representative has to have a bit more interest and commitment than most. Above all, he must be able to satisfy others that he listens well, takes notice, and doesn't distance himself from those he represents.

Sticking Together

Responsibility for the school belongs to the board members corporately. If consensus can't be achieved, decisions must be by majority vote. This may seem hard to board members who feel that some colleagues are not as well-informed, committed, or responsible as they are. The most damaging thing for a board of education is break down into factions. While it's all right to look for allies, one must resist the temptation to go that one step further and begin working in sympathetic private groups. It's especially tempting when the board isn't working well together.

One common reason for splinter activity is that something is too embarrassing to raise in public. To discuss it might involve criticizing a close colleague, putting down the principal in his presence, or exposing a bit of political skulduggery. The rules should be clear: If it's something that affects the gurukula, and is within the competence of the board, it must be discussed openly, however delicate. We should do everything in our power to keep a unified and honest mood.

Confidentiality

Corporate responsibility also has implications for the way members talk outside meetings. While they should keep the community informed in as much detail as possible, a degree of confidentiality should also be respected.

For example, the cut-and-thrust leading up to decisions best dies with the decision. Although it may be tempting to say, "I supported the proposal, but so-and-so managed to sabotage it by. . .," please don't. If a proposal you supported is voted down, go as far as saying, "I did my best," but don't incriminate other members of the board. Refer delicate inquiries to the chairperson.

The board's agenda and minutes should be available for staff, parents, and perhaps even pupils. The agenda must be published sufficiently before the meeting so interested members of the school community can convey comments and concerns to board members. In our school we hold a general staff meeting a few days before the board of education meeting so that the teacher representatives are aware of how the rest of the staff feels about the agenda topics.

On the question of what to exclude from the published minutes and agenda, members clearly need to be sensitive. The privacy of individuals should be respected, if possible. We have found it helpful to give a general idea of the topic discussed, but to not indicate in any way that a finger is being pointed at one individual.

Dealing with Individual Problems

Often, parents will approach board members with problems or grievances affecting individual children. It's difficult to decide which of these are a general cause for concern, and which can be sorted out by simply having a word with the principal or a teacher. The danger is that board members can become combined sorting-offices and public relations officers for the school.

Parents can look to the board of education members as intermediaries. A member shouldn't be afraid to say, however, if he thinks the parent really needs to communicate directly with the principal or teacher. If a member thinks action is warranted, he should talk to the principal about it first. If he is dissatisfied with the answer, or thinks the issue affects many children, he shouldn't be afraid to say so, and request it be put on the agenda.

Getting Involved

Becoming better informed is a fundamental requirement of representing better. The quality of a member's support and judgment will depend a great deal on how well he understands the aims, policies, and problems of the school.

One way of becoming informed is for non-teacher members to visit the gurukula during school hours. They can see first-hand what the staff is doing, listen to problems, and observe the school in its normal routine. However, it is important to come in the right mood: not as a critic or inspector, but rather as one who comes to learn and help.

There is a common fear among teachers that non-professionals will see only a small portion of what a teacher is doing, and misunderstand in some negative way. Just as it takes a longtime to learn to teach properly, it takes a lot of experience to evaluate teachers in a constructive and professional manner. Well-wishing, but uninformed lay people may push for changes that are inappropriate, or prematurely pass judgment on the teacher's ability. Sensitivity and respect are required.

It will probably shock a newcomer to school grounds to find how demanding teaching is. This realization will help board members to appreciate the staff and its problems. They will then be better ambassadors for the gurukula, and more able to counter incorrect criticisms that they hear. Even more important, such school visits may inspire board members to think of ways they, parents, and the community can support the school better.

Visits should be planned ahead with the principal so as to see some portion of the school operation in

depth, rather than to flit about with a gracious but uncomprehending smile. Perceived problems and/or doubts should be discussed with the principal before bringing them up to the board.

Often there are more positive ways of improving things than we at first imagine—ways of changing situations rather than writing off people. That doesn't mean we should do nothing, or fudge our responsibilities. Indeed, if we are realistic about the contribution we can make, we soon see that being effective depends on trust-worthiness. A good board member should be known to care, to remain well-informed, and to appreciate all the good things about the school. Hence, the vital importance of getting to know it better.

Some schools arrange for every board member to serve as a “duty member” for one month of the school year. During this time, they have first contact with any problem. The duty member also visits at least once during the month to talk to staff, take prasādam with the pupils, and study and report on one aspect of the school's program.

Communicating

The difficulties in representing fairly will be infinitely less in a gurukula which itself has good habits of communication. Parent representatives have dual roles. They need to be aware of the wishes and concerns of other parents, and they must report back to parents the outcome of board decisions.

Some type of active parent group will be helpful in this regard. It gives the representative a chance to report, comment, and seek views in an open and fair atmosphere. If votes are taken on controversial issues, there is a much better chance of majority common-sense prevailing.

If there is no formal parent group, representatives will have to be ingenious, sociable and busy. They must use every possible venue to talk and listen. Be careful, though. All forms of selective contact with parents are potentially manipulative and undemocratic.

Teacher representatives have similar responsibilities.

We hope that board members shall at least act with maximum awareness of those for whom they speak. To do this, one must be well-informed, communicate as well as one can, be wary of noisy minorities, and be unafraid to report differences to our colleagues if they are deep and irreconcilable.

Effective Meetings

One of the responsibilities of an effective school board member is to take part regularly and attentively in the meetings. Proper organization by the chairperson and secretary is required to facilitate this.

Board members should receive the minutes of the previous meeting, the agenda for the present one, and any related papers, in plenty of time to study them before the meeting. Parent and teacher representatives will want to sound out opinion in their groups on all issues, making sure they observe any rules and conventions on confidentiality.

We hold meetings to see results. However interesting the discussion, it will not lead to results unless the chairperson makes sure that responsibility for the mandated action is properly understood and recorded. Meetings should begin with a review of the resolutions from the last meeting to make sure that all previously-decided actions have been carried out. Besides organizing a polite and effective meeting, the primary responsibility of the chairperson is to see that the decisions of the board are executed properly.

Periodic reports from the principal are important. Reports need to give a rounded picture of the school. They should deal with aspects such as spiritual standards, social or personal problems, remedial work, relationships within the community, and in-service training for staff.

The principal's report may trigger an interest of special concern in a particular area. The member of staff with that special interest should be invited to attend a board meeting and talk about his work. Many schools, as a matter of policy, invite staff members in rotation to talk to the board about their subject areas.

There may be times where a board member can see how to help with a problem revealed in the principal's report, perhaps in a way which hasn't occurred to the staff. Where the type of help required involves no resources, but rather discussion and guidance, one must clearly tread more delicately. When board members have

established their supportive attitudes and demonstrated their efforts to be well-informed, the atmosphere will be more conducive to open discussion.

Hopefully, as Vasnavas, we will always be aware of etiquette when dealing with others. Coupled with a dedication to bring our gurukulas to a professional standard, local boards of education can serve as models for other areas of our society.

Overview of the Gurukula Elementary School Academic Program

by *Bhurijana Dāsa*

With reading and writing from Śrīla Prabhupāda's books so strongly emphasized as the source of all knowledge, is it even necessary for the gurukula students to study other academic subjects? Prabhupāda gave us guidelines for the gurukula academics:

Reading and writing are of primary importance. "All the children should learn to read and write very nicely...." Learning to read and write proficiently will place our students miles ahead of most victims of public education, and it will speed their study of all other subjects.

A second area of study recommended by Prabhupāda is practical, everyday knowledge. As Prabhupāda said, "[They] have to know how to go from the United States to India." Prabhupāda wanted the children to know simple geography. And the practical usefulness of math is obvious. (Four quarts of milk make how many gallons? What is the interest on a loan of \$10,000 over five years at nineteen percent?)

The children should also study their culture. Prabhupāda stated, "Kṛṣṇa conscious devotees should not be known as fools." If we are Americans and we know nothing about America, people will view us as fools and our preaching will be impeded. Prabhupāda also said, "They can even learn history up to learning the Presidents of the United States." In one talk in 1968, Prabhupāda said it wasn't necessary for the children to learn world history. "They are Americans. Let them learn American history." Another time, Prabhupāda called history a "chronological record of nonsense." Still, we have included some basic world history in the curriculum, so that our children will not be thought of as fools in our modern, "shrinking" world.

Part of the gurukula world history course will be, as Prabhupāda recommended, "the history of great men" from Srimad Bhagavatam and Mahābhārata. Of course, both history and current events are taught from the Kṛṣṇa conscious philosophical point of view. In the purport to Srimad Bhagavatam 3.5.10, Prabhupāda writes:

Historical events and other narrations concerning social and political incidents all are in relationship to Kṛṣṇa. That is the way to transform mundane things into spiritual identity.

Nature study (science) fits into the categories of both practical and cultural knowledge. "We should not teach history according to Darwin," said Śrīla Prabhupāda. Scientific information from the Bhagavatam, practical common knowledge such as the parts of the body and different species of life, as well as refutations of false "scientific" theories are taught. Everything in nature study is also explained from the Kṛṣṇa conscious perspective.

Although emphasizing the study of Sanskrit, Prabhupāda did not make it the goal of the gurukula Sanskrit curriculum to produce Sanskrit scholars. I heard Śrīla Prabhupāda explain to a devotee at the 1976 Gaura Purnimā Festival in Māyāpura, "If we wanted Sanskrit scholars, we could have thousands. We just want them [the gurukula students] to become attached to the Vedic culture." Sanskrit, especially in the gurukula grades, is oriented to the study of the Bhagavad-gītā and based upon unlocking the sandhis and samāsa of the verses for increased understanding of Prabhupāda's puports. "As soon as they can read Sanskrit and English, they should read our books, such as Bhagavad-gītā As It Is."

Thus language arts and Sanskrit are studied to aid philosophical realization. Geography and math are studied so that the students will not lack practical knowledge, and current events are studied so that the children will not be thought of as fools. "Other things can be learned from experience," Prabhupāda said.

One should learn how to dovetail everything in the service of the Lord, for everything is

connected to Kṛṣṇa. This is the real purpose of life and the secret of success. (Bhāg. 4.3 0.20)

By giving the children a Kṛṣṇa conscious overview of the world through studying history, science, current events, and geography, and then by taking them into the practical field of preaching (saṅkīrtana), we insure that the students will develop a Kṛṣṇa conscious philosophical view of the world rather than a view of mundane sense enjoyment. Armed with that viewpoint, they will be able to use everything in Kṛṣṇa's service. "That," as Śrīla Prabhupāda said, "is the real purpose of life and the secret of success."

Note: The gurukula curriculum described above refers to studies from approximately age five to age 11-12. There are separate curriculums for both the junior high and high school programs which begin after that.

Becoming Gurus for Our Children

by *Bhurijana Dāsa*

Presented at the 1986 Headmaster's Meeting

It has been long understood that in order for our gurukula educational system to be successful, highly qualified teachers must train our children. The following analysis is offered to encourage all teachers to actually become gurus for their students by first becoming qualified, then obtaining the authority to do their service, and finally by taking the responsibility to train the children of the Kṛṣṇa Consciousness movement.

Who Holds the Responsibility?

When a child doesn't do well in Kṛṣṇa consciousness, his parents often wonder, "But I surrendered him to Kṛṣṇa by giving him to gurukula. What went wrong?" In trying to answer this question, let's put aside the question of a child's individual karma for the time being, and think of our gurukula system's goal as to bring each child to as high a stage of Kṛṣṇa consciousness as he is able to obtain. Whose duty is it to take the first educational steps to insure that this comes about? Is it the society's, the temple president's, the gurus'?

Experience (who does the liability for educating the child fall upon if the child doesn't want to become a devotee?), Prabhupāda's words ("The parents must take responsibility for their children, or they should not have children."), and śāstra's equating the father with the guru ("One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master (or) a father...") all indicate that the responsibility falls first upon the child's parents. Therefore, by virtue of that responsibility, parents are obliged to place their child into the best possible situation for training.

Understanding the Mentality Needed to Become Trained

According to the Vedic culture, the most favorable situation within which to train a child in Kṛṣṇa consciousness is when he lives under the shelter of a qualified guru. This is recommended in the Śrīmad Bhagavatam by NāradaMuni: "brahmacāri guru-kule vasan dānto guror hitam: 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 brahmacāri should live at the gurukula, only for the benefit of the guru," and is also confirmed by Śrīla Prabhupāda in innumerable places, such as "The old system of gurukula should be revived. It is the perfect system, designed to produce great men, sober and responsible leaders, who know the real welfare of the citizens." (letter from Śrīla Prabhupāda dated Nov. 1971) and "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 brahmacāris. Without such practice, no one can make advancement in any yoga, whether it be dhyana, jñāna, or bhakti." (BG6.13-14 purport)

To understand why so much emphasis is placed on a child's living at the gurukula under the care of a qualified spiritual master, let us first explore the necessary mentality that must be developed within a child before he can become trained in Kṛṣṇa consciousness. Prabhupāda compared the training of a student to the dealings between a tiger trainer and a tiger. The tiger trainer first beats the tiger and then feeds him. Again and again the trainer beats the tiger and then feeds him. After some time (a short time with some tigers and a longer time with others), the tiger realizes that his happiness or distress simply depends on the pleasure or displeasure of his trainer. This reverential and submissive attitude places the tiger in the perfect frame of mind for his actual training.

Of course we are not suggesting a system of alternately feeding and beating our children, but nonetheless, as Prabhupāda's analogy shows, for a student to become trained, he must first feel dependent on his guru's happiness for his own happiness, and must simultaneously feel misery in causing his spiritual master displeasure. Only

then can he become trained. The guru-disciple relationship cannot be one where the disciple thinks, “Whether or not my spiritual master is pleased with me is not important. So many others (mother, father, friends, teachers, etc.) are pleased with me.” Prabhupāda made similar points during a series of Bombay lectures, “...a disciple is expected to live in gurukula, at the shelter of the guru, as menial servant...gurau sudrdah sauhrda...One who has actually the conviction...yasya prasada bhagavat prasada—One who is convinced that if I please my guru then Kṛṣṇa will be pleased. This is called suhrdah, full faith. And if I displease my guru then I have no place.” For any student to become trained, he must, like the tiger, be thinking that his happiness or distress simply depends on the pleasure or displeasure of his guru.

But Who’s Actually Training Our Gurukula Children?

Although the gurukula system is recommended as the ideal system, how much of it are we actually using as we train our children? Usually the parents have not truly delegated the authority to train their child, and when they do so, their delegation is not to the teacher, the one who is actually doing the training, but to the child’s guru. Thus a child often either subtly or grossly finds himself thinking. “My happiness or distress depends on the pleasure of my parents or the pleasure of my guru and neither are present. I care little whether my teacher is pleased with me.”

If a child has this mentality, can he be trained by someone other than his parents or his guru? And if those authorities only occasionally contact the child, do not train him in the details of devotional service, and are not present to pro-vide a shelter during crises, how deeply will the child feel his relationship with them? Will he even feel secure and well taken care of? If no in-depth, long standing loving relationship truly exists with even one Kṛṣṇa conscious adult, can a child be successfully guided through the agitations of adolescence and sex desire?

Prabhupāda confirmed the extra ordinary depth of relationship needed within the gurukula between the guru and the disciple by saying, “It is not an artificial thing. The brahmācāri, the disciple, must have genuine love for the guru, then he can be under control. Otherwise why one should be under the control of another person? This can be possible when one is really thickly related to the guru. Otherwise, ordinary relationship will not do.” (from a Bombay lecture, April 1976)

It is essential for those involved in educating our children to understand the “thick” relationship needed between a guru and his student that allows the student to become trained. Understanding this, we must give each child the facility to develop such a relationship with the one who trains him. If it is a teacher who is actually doing the training of a child, that teacher should be encouraged to develop the necessary relationship that will allow him to truly train. At the present, most of those who teach, even if they are qualified, neither have the authority nor do they considered it their duty to take full responsibility for a child’s physical, mental, and spiritual development. And that lack has left many of our children, for all practical purpose alone, in guru-less gurukulas.

The Parents Retake the Authority

As a reaction against subsequent gurukula failures, parents are taking more of a direct role in the training of their children. Although these are not ideal, parents actually taking responsibility to train their child may bring better results than neither parent, guru, or teacher taking the responsibility. That depends on the Kṛṣṇa consciousness of the parents.

Delegation of Authority to a Qualified Teacher

A better alternative is that the parents or guru follow the Vedic system and delegate their authority to a qualified teacher and allow that teacher to become a guru for their child. Once the authority to train is delegated to him, such a teacher-guru, although he may never be an initiating guru, could apply his brāhminical

qualification. Thus, through psychology, control of environment, punishment, and Krsna conscious affection, he would have the facility to cultivate that guru/student mentality within the child that enables a child to become successfully trained. Understanding that he is a guru for the child will also help the teacher become clear about the depth of his responsibilities.

Without being acknowledged as guru, and if his decisions are greatly restricted by the parents and others, the teacher loses his ability to take the responsibility for training. A teacher can, in fact, only take responsibility to train if he possesses the authority to train. Therefore, a child's parents, the ones who possess the initial authority for their child's training, have the responsibility of finding a qualified teacher and delegating their authority to him. If they have already delegated their authority to a guru, the guru can either take the responsibility to train the child himself or find a teacher he trusts and place the child under his care. Thus, the authority to train should be clearly transferred to the actual trainer, and that trainer should clearly accept the responsibility to train.

Because a teacher-guru who holds the authority to train has in fact become that person whom the child must please, the delegation of authority must be viewed with extreme seriousness. For example, if such a teacher becomes displeased with a child, the parents or guru must never be discordantly pleased with him. Because this authority should never be whimsically changed (each time a child changes his authority, it becomes more difficult for him to completely trust authority), that teacher should be extremely qualified, worthy of full faith and trust, and never be appointed simply out of necessity. If a parent or guru feels that no one is qualified enough to receive delegation of authority, he should, understanding the mentality within a child that allows him to become trained, maintain the authority and train the child himself. If the delegation of authority to a teacher does occur, the child should be made fully aware that his teacher is also his guru.

Since the number of children in our society is dramatically increasing, the need for qualified teacher-gurus is great. Therefore we should encourage whatever men and women we have to become qualified and take up this guru/student relationship with as many children as possible. We should also search for and encourage many suitable candidates to take up this responsibility of becoming gurus for our children.

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Conclusion: The Challenge—Filling the Need

Šri Rāma Interview

This article originally appeared as an interview with Šri Rōma Dāsa, the secretary of the ISKCON board of education, in the December, 1988 issue of ISKCON World Review.

IWR: *Šrila Prabhupāda set the blueprint for the gurukula system. What were some of the basic educational principles he set down?*

Šri Rāma: The basic program Šrila Prabhupāda outlined is really quite simple: The children should follow the devotional program of the adults as much as possible, and be involved in the regular activities of the Kṛṣṇa consciousness movement as good devotees. Children should know that their specific service for Kṛṣṇa is to study hard. They should also get training in obedience and other good qualities and habits which will help them all their lives—and learn to do everything, including play, in an attitude of serving and remembering Kṛṣṇa.

From a pedagogical point of view, one could say that Prabhupāda's program has four distinct strands:

1. Engage the children directly in devotional service. Srila Prabhupāda compared devotional service to fire—it gives its effect whether one understands how it works or not. If children serve Kṛṣṇa, they will advance.
2. Give students training in moral qualities which will help them to be good devotees all their lives: simplicity, honesty, cleanliness, self-control, humility, tolerance, renunciation—and especially a sense of obedience to, and dependence on, the guru.
3. Help students get a good taste for serving Kṛṣṇa. If one surrenders a little to Kṛṣṇa, one experiences transcendental pleasure and is encouraged to serve more.
4. Give students academic and practical training which is appropriate for their future lives as devotees.

IWR: *What were Prabhupāda's goals for the gurukula school system per se? Do you feel these*

goals have been achieved? Or have time and circumstance changed, making Šrila Prabhupāda's definition of gurukula obsolete?

Šri Rāma: It's clear that Šrila Prabhupāda was hoping that the gurukula system would produce pure devotees who would dedicate their lives to spreading Kṛṣṇa consciousness, according to whatever their individual capacities might be. He definitely emphasized character-training over academic knowledge.

I think this makes a lot of sense, because from a historical point of view, the primary goal of education in virtually every culture has been to pass on the values and aspirations of the culture. It is only in this century that educators have tried to divorce value and character training from the educational process—and that effort is generally accepted now to have been a failure.

Although there have been a lot of good individual results in ISKCON gurukulas, I can't say that we've succeeded on the whole. Among parents and ISKCON members in general, there are a lot of opinions about what ISKCON is and should be. Srila Prabhupāda's concept of gurukula hasn't become obsolete, but it's clear that we must encourage other kinds of schools too—at least for the foreseeable future.

IWR: *Šrila Prabhupāda wanted to establish varnāśrama colleges for students after their twelfth year. Why were these varnāśrama colleges never established?*

Šri Rama: I can think of two reasons: One, varāśrama colleges would take a tremendous amount of resources—more resources than the society could have mustered during the difficult period we experienced after Srīla Prabhupāda's disappearance.

Secondly, it's pretty much impossible to have effective varnāśrama education programs, when the society into which the students will graduate has virtually no varnāśrama. You can't expect the educational system to be light-years ahead of the culture it's functioning in. That's why the board of education put so much emphasis on preaching

about the need for vamaśrama development in ISKCON.

IWR: In the past, there were international or national gurukula projects that acted as centers for children from all over the world. What happened to this system?

Śri Rama: After Śrila Prabhupāda's departure, there was a lot of national and international cooperation, largely because devotees generally accepted the zonal leadership system. As problems with that system become apparent and it broke down, inter-temple and inter-zonal projects just fell apart. The movement hasn't had enough time since then to develop effective systems of cooperation that are more natural and stable. Therefore the board of education is strongly recommending locally-based educational solutions that have grassroots support among parents and local ISKCON administrators.

IWR: What, in your opinion, is the reason we have not achieved Śrila Prabhupāda's goals for educating the children of ISKCON devotees?

Śri Rama: There are quite a few reasons. Everyone is more or less familiar with the problems experienced by some gurukulas: lack of qualified teachers, poor financing, naivete, incidents of child-abuse, etc. These individual failures caused a real loss of faith.

Another important factor is that ISKCON changed, but the board of education didn't recognize the changes fast enough. The simple world we had in the young days of ISKCON exploded and we ignored the complicated set of expectations that cropped up. We kept training the children to grow up into an ISKCON that existed in our desires, rather than seeing what was really there.

For any educational system to succeed, it has to train students for the society they will live in when they graduate—and to some degree, we failed in that respect. Therefore, many devotees have been looking to non-devotee school and college programs to satisfy their needs.

Of course, we are probably being premature in judging whether or not gurukula has been a success. We'll have to wait until the gurukula graduates reach 25 or 30 years of age to see the final results of the training they received as children.

IWR: Doesn't it take a lot of money to run a private school? How can devotees, who have for the most part avoided putting energy into material development, manage to finance a private school?

Śri Rāma: This is a real problem. Education takes a tremendous amount of money. Private boarding schools charge anywhere from \$600 to \$3000 per month, and public schools only appear to be free. The actual cost in tax-dollars is \$5000-6000 per year per student.

Śrila Prabhupāda recommended establishing schools in India to solve this problem, but we never successfully carried out this instruction on a large scale. And even if we did, it's unlikely that it would satisfy the needs of all the students, as they are currently perceived.

Now, when schools must be established on a local basis, it is often difficult to get enough students together to run a school in a financially efficient manner. Therefore, the board of education recommends that the local ISKCON organizations help schools financially, in particular when they are just starting.

If ISKCON wants an educational system, then cooperation between parents and the greater ISKCON organization is required. The GBC recognized this principle when it admitted that ISKCON's educational problems were beyond the means of the ministry of education, and formed a GBC board of education to take its place.

IWR: Do you have any experience of gurukula graduates who now feel inimical about their education? What are their complaints? Do you think these complaints are valid?

Śri Rāma: I have spoken to quite a few former students. Their evaluations vary from abject condemnation to the highest praise. The

impressions differ mostly according to personal experience. However, there are two problem areas that I see as major sources of student complaint. First, a lack of qualified teachers. Especially where there are āśramas, the teachers must function at a very high level of competency and spiritual realization. We should have limited the programs to fit the number of qualified teachers we had, rather than fill up the schools beyond our real capacity. I think we've learned a lot in this area.

The second area of complaint is an atmosphere of force. I don't mean that students were reforced in every sphere of their activities. I'm referring to the fact that participation in gurukula wasn't a voluntary process for the most part—neither for the students, nor the schools. Every child was expected to . go to gurukula; and the schools were expected to accept every student, whether or not they had the qualified teachers, or felt that a particular child was going to benefit by going to gurukula.

Let me give an example of how that can contribute to a situation where failure is practically guaranteed: I'm not opposed to āśramas as a matter of principle. I've seen them work well when the circumstances were right. But āśramas are by nature, places where there is an atmosphere of renunciation. But if parents and students aren't expecting that—aren't wanting that—then it can be a miserable experience. I've heard former students complain bitterly about their gurukula experiences, only to realize from their comments that there was nothing intrinsically wrong with the program—it was only that those students were completely out of place there. In schools where participation in āśramas was voluntary, results seem much better.

IWR: Nowadays, ISKCON has a growing congregation, with fewer devotees living in the temples. How has this affected gurukula enrollment?

Śri Rāma: It's difficult to say, because we lost many schools due to factors other than declining enrollment. But with fewer devotees living in temples, it's more difficult to centralize. That means that many parents will simply not be able to find schools nearby. Therefore, we are trying to

encourage home-schooling and other programs that can succeed with smaller groups of students.

IWR: How will the board of education try to revive the devotees' faith in Śrīta Prabhupāda's values for gurukula?

Śri Rāma: I think one of the major things the board of education could do for the devotees of ISKCON would be to help them sort out their doubts about Srila Prabhupāda's instructions on gurukula. A lot of people criticize all the gurukulas and the people in them, but I think if they take closer look, they will find that they themselves don't believe that Srila Prabhupāda's program for educating children is right or practical. But because you can't criticize your spiritual master, you put up straw men and knock them down.

But it doesn't have to be that way. Śrīla Prabhupāda's program will work, when it's properly implemented. We have to be a little patient and use our intelligence. The disciple regrets that he can't implement the order of his guru very nicely. But he keeps trying, sincerely praying to Kṛṣṇa for the intelligence to do it right. Look how long it took Prabhupāda to come to America and start his movement. We can't throw out Prabhupāda's instructions just because we didn't get them right the first time. But in order to be successful in the long run, it's important that educators are sensitive to the current moods of ISKCON and offer solutions that are appropriate and practical for the time, place and circumstance.

IWR: What is the board of education doing as far as practical action?

Śri Rama: The board of education has realized that the main solutions are going to have to come on the local level. There must be several different kinds of schools to satisfy devotees with different needs and aspirations. The board is trying to encourage development of gurukulas, day-schools, parent cooperatives and home-schools. If there are a large variety of schools to choose from, there is a better chance that each student will get the kind of education he or she needs.

Since many parents have given up on ISKCON education, the first priority of the board is to try to facilitate these schools so that every devotee child can be educated by other devotees. The board is concentrating on trying to make it easier to start schools. We are working on a step-by-step handbook, a curriculum guide, teacher training programs, and a plan for certification that would give parents some standard by which to evaluate schools. [This is that handbook.]

The board of education is also trying hard to keep communications going between devotees who are concerned with education. We publish a periodical, the ISKCON Education Journal⁴ which is for everyone who wants to keep up on what's happening in ISKCON education and wants to discuss the important philosophical issues involved in developing a high quality and spiritually successful educational system.

Teaching Writing

by Bhūrijana Dasa

Introduction to Conferencing

Picture an artist who is teaching his class to paint. A basket of pineapples, apples, pears, and plums is placed on the table at the front of the room, and each student is at his easel working on his own still-life version of the basket. As the students are painting, the instructor is circulating around the studio, interrupting one student's work to hold a short meeting with him, and continuing on to meet another when that meeting is done. These short meetings between teacher and student, while the student is actually practicing his craft, are called conferences.

During a conference, but before actually offering instruction, the instructor first scrutinizes the student's painting and then converses with him. The instructor doesn't immediately grab a paintbrush and begin marking up the canvas, nor does he let the student know everything that was done wrong or every technique that should have been used. What the instructor does in a conference is this: After examining the student's painting, he inquires from the student about what he is trying to accomplish, how he plans to proceed, and what he needs help with. The instructor then mentally compares the student's attempt with his plans, as well as with his actual accomplishment, and finally, according to the student's need, he lauds, corrects, adjusts, or teaches.

The instructor then moves on to the next student.

Teaching students to paint is similar to teaching them to write. Both painting and writing are processes, not bits of knowledge suitable for rote transfer. Both therefore require that technique is taught while their practitioners are practicing their craft, for only in the frame of reference of a particular part of the process does a specific technique have value. For example, in painting, attempts at fine-finish brush work, when the painting is just being sketched, are useless. Or imagine canvas-whitening gesso applied to a finished masterpiece!

Knowing a technique without understanding its relationship to the process, the context in which the technique is useful, limits its value. Theoretical knowledge isn't sufficient. A young child may have learned to rote repeat, "I must begin a new paragraph after each shift of topic," but recognizing those shifts of topic when they occur within his own writing is subtler and can only be learned by pondering over whether or not his own paragraphing is correct. A writing skill may be taught on schedule from a workbook, but nevertheless, for that skill to be useful, it must be, at some point, integrated within the actual process of writing.

Writing Viewed as a Process

Although writing is viewed, largely by those who don't write, as words always existing and indelibly etched on the paper, it's just not so. Contrary to this view, in which the aged and bearded writer sits at his oil-lamp lit desk, intermittently writing down a word or two after long intervals of ponderous thought, is the method used by most modern writers. To produce a finished product, these writers have been known to write, rewrite, and again rewrite their passages 150 times or more! And why all that work? Simply "To get the words right." But all their rewriting doesn't occur at the onset, when the purpose of their writing is to set down words on paper. Rather, rewriting, which is an essential part of writing, is mostly relegated towards the end of their production process.

And what is the process that writers use to produce their products? Usually, an individual writer uses his own variety of the process; but generally, all their processes have several steps in common. First a writer prewrites, then he drafts his work, and finally he rewrites it. Each of these different steps have their own basic set of rules. For instance, while prewriting, a writer only gathers information and doesn't put any words down on the paper. While drafting, when he doesn't want to interrupt the flow of his thoughts as they are being first formulated into words upon the paper, he doesn't edit or rewrite, but concentrates on getting the words down, knowing well that his rewriting time is soon to come.

When the drafting step is finished, he then makes sure that the thought she wants to communicate will be exactly received by his reader through rewriting.

This basic process of writing is used by many writers, but the process that we will speak of in this article is a bit more specific. We will speak of the rewriting stages that a draft passes through as rewriting for focus, rewriting for development, and rewriting for polish.

Discovering the Stage of the Draft

A mature writer uses his critical intelligence to question his writing as it progresses to completion through successive drafts. He asks questions such as, “What conclusion do I want my readers to come to after reading my essay? Does this sentence further the point of the essay? Where should I place this comma so the reader will best understand this sentence’s meaning?” Thus, as he answers his questions, the writer molds his writing to the exact shape he desires.

Although asking many questions, his questioning is not haphazard. The writer first asks questions that help him focus his writing’s theme, next he asks questions that develop that theme, and finally he asks questions that will help him apply final touches. Since the focus or theme of a piece naturally determines how the piece will be developed and polished, questions of development and polish before focus is determined are premature. For example, can one decide which anecdote to use when developing the “second paragraph” until the focus of the entire essay has been settled upon? Similarly, until developmental questions are solved, polishing questions cannot be correctly discussed. The polishing of a piece, which includes deciding the ordering of individual paragraphs and answering sentence structure questions, depends upon which points need to be emphasized. Therefore, before applying any techniques of rewriting towards his writing to improve it, the writer first (either consciously, or because of his experience, unconsciously) must determine in which stage of rewriting—focus, development, or polish—his draft is located.

Questioning the Draft to Calculate Its Stage

Focus, Development, or Polish?

A draft is considered past the stage of focus if the writer is able to affirmatively answer the following questions:

- Does my piece have a single focus? (Sum up the piece’s focus, the “message” that is communicated to the reader, in one sentence.)
- Do all the parts of the piece relate to its focus? (Have all sections of the piece that don’t relate to the focus been removed?)

The draft can only be effectively reread asking development questions after the focus of the draft is clear. Here are some typical development questions:

- Does the title exactly relate to the essence of the piece?
- Does the lead catch the reader in three seconds—or less?
- Is the lead effectively linked to the body of the piece?
- Are the paragraph transitions smooth?
- Does the piece answer the reader’s questions at the point in which the reader needs the information?
- Does the piece’s information proceed logically from point to point?
- Is more information needed anywhere?(The information should arrive at the time the reader needs it.)
- Do the paragraphs effectively use descriptive details, action, quotes, and dialogue?
- Is the end conclusive and strong?
- Does the end fulfill the lead’s promise?

If these larger questions of focus and development can be answered, the writer is ready to polish his piece. Efficient polishing keeps the following editing and proofreading points in mind:

- Strong paragraphs have:
- A topic sentence.

- Each sentence sticking to the topic sentence.
- The sentences within the paragraph following in order.
- No unnecessary sentences.
- Sentences that show, not tell.
- No sentences that announce what is soon to be read.

Strong sentences use:

- The subject-verb-object sentences as the basic sentence.
- The active rather than the passive.
- Varieties of sentence structure.
- No unnecessary words.
- Words that clearly tell the intended meaning.
- Strong verbs.

Strong words:

- Give the exact meaning you want.
- Are non-general, specific words.

Proofreading consists of checking for correct:

- Form
- Usage
- Grammar
- Verb tenses
- Spelling
- Punctuation
- Capitalization

After deciding whether his draft is in the writing for focus stage, the rewriting or development stage, or the rewriting for polish stage, the writer then knows what techniques to apply to bring the draft closer to completion. Knowing, then, the stage one's draft is in is needed before one can practically apply the techniques of writing. How can we teach this preliminary awareness as well as the writing techniques themselves? The conference method of teaching is ideal for both theory and application.

The Basic Conference Goal: Internalization

A long term, but essential goal of the instructor's asking questions to a student within a conference, is to train the student to internalize the questioning. If the conferences are effective, the

student will gradually begin asking himself the same questions that the instructor is now asking him, which are also the same questions that a mature writer asks himself as he writes. The teacher, more or less, is modeling, setting the example for the student's own critical intelligence, if it were awakened and trained. The methods used by the teacher within a conference to do this are called scaffoldings. As scaffolding, with its connections of metal bars and wood planks, are temporarily needed for construction and then taken down after they've fulfilled their purpose, the techniques of conferencing are needed in the beginning, and then, after internalization has occurred, they can be discarded. Conferencing, by training the student's intelligence to independently perform the task that the teacher now does, is the ideal teaching methodology.

How Conferences Work

As a general conference rule, after an instructor reads a student's project and decides what stage the draft is in, he asks his student the same basic questions a mature writer asks himself when examining his own draft. The questions are, of course, adjusted to the student's age, and the instructor, of course, doesn't confront the student with all possible questions at once. After asking the student to discern what stage his draft is located in, the instructor specifically chooses questions that apply to the particular stage of the student's draft. The student's intelligence is awakened through being asked to explain what he has already done, what he is doing, and what he will do: "What stage is your draft in? Why do you think it's in that stage? What have you done so far? Is any additional information needed here? How do you tell when more is needed? Why did you decide to leave this section from your old draft out?" By holding the student accountable for his actions and plans, the instructor summons the student's critical intelligence to awaken. By encouraging the student to intellectually examine what he has already done and what he is to do next, the student naturally extracts an understanding of the technique he has used from his activities. Not only that, but by successfully answering questions about his writing, the student gradually develops confidence in his

ability to write. And when regularly requested to answer questions explaining what they have done, even young students become competent to give cogent answers. He is learning critical thinking as he learns to write.

Hearing a student's answers allows the teacher to test the student's understandings about writing. After listening to the student's reply, the teacher accepts reasonable answers or makes adjustments or corrections if necessary. The teacher can thus determine which of his instructions have taken hold and which need further clarification.

Often a student has made a mistake, but when asked to explain why, his reasoning is sound—but is based on a misunderstanding. For example, a small child capitalizes the word “river” in the sentence, “The River flowed quickly towards the sea, “after hearing that “specific rivers are always capitalized.” He may be thinking that this specific river was flowing towards the sea and therefore “river” should be capitalized! Often the best teaching strategy to pursue can only be decided upon after hearing a student's erroneous reasoning, which are naturally revealed when teachers ask students “Why?” in conferences.

Because hearing a student's reasoning before he teaches the student lets a teacher know exactly what he needs to teach, conferencing engenders individualized teaching at its best. The student is led by his teacher's questions to speak first about his understandings and then informs the teacher of his writing and decision-making processes. The teacher then gives pertinent instructions.

Gradually, the students begin anticipating the questions before they are asked, wondering, “What will I answer when my instructor asks me such and such?” and the process of questioning one's draft is thus internalized. Soon students naturally question themselves and gain skill when revising their own drafts.

To facilitate the student's internalization of the self-critical questioning process, the teacher should regularly ask the student a set of basic, opening questions. His further questionings are responses to the student's answers.

Here's a sample of general opening questions that can be asked regardless of the position of the child in his draft. They begin a student speaking about his writing.

- What's your piece about?
- What draft-stage are you in?
- What have you done on it so far?
- What are you going to do next?
- Are you having any problems I can help you with?

The following three opening questions can be asked when the child is working on early drafts:

- Can you sum up in one statement the focus or theme of your piece?
- Which part of your piece do you like the best?
- What did you learn by writing about your subject that you didn't know before?

Don't think conferencing is permissive. If it were so, the child's answers automatically would be accepted as irrefutable. Conferencing simply sets up a framework which allows the teacher to instruct according to the student's need. Teaching then ceases to be a static transferal of information, but becomes a dynamic, satisfying dialogue in which learning takes place.

More Points on Conferencing

Here are some more points on conferencing, some of which have been gleaned from experts on conferencing:

- The students learn more when they do most of the talking.
- One or two skills can be taught in any conference after the student has decided upon the subject he will write about.
- Additional ways a problem could have been solved should be discussed in conference. This gives the student a sense of writing options.
- Writing teachers must frequently write. To successfully teach using the conference method, the teacher must be

conscious of his own process of writing.

- Conferences should be short and frequent.
- The writing teacher must be interested in the child and the child's writing topics.
- View students as individuals rather than thinking only of whether they are meeting your expectations.
- The writing conference should have a simple, predictable structure.
- No matter how many errors glare from the page, try to begin a conference supporting what has been done well. The conference should be largely positive so the students don't fear them.
- A conference guideline: A few minutes to appreciate what's been done well, and a few minutes to teach something new.
- Read the student's writing, trying to understand what the student is trying to say.
- Just ask, "How are you doing?" and then listen and follow where the conversation leads.
- Conferencing emerges naturally out of an interest in children's thinking and out of their own involvement in writing.
- Respond to the students' real needs by giving those tools, techniques for their writing— rather than solutions, or impositions of information.
- Train the students, by asking, "What other way could you have done this?" to have a sense of their options.
- Through interaction with others, one learns to interact with the critical intelligence within one's self. Closeness and distance, pushing in and pulling back, creation and criticism: it is this combination of forces which can make writing into a powerful tool for thinking.
- Urge writers to learn the writing process through personal narratives; for until they know more about writing, it is best that they write about what truly happened. They will then see more reason to revise when it doesn't meet their expectations.

Training for the Soul

by Urmilā Devi Dāsi

An Appraisal of the Educational Possibilities for Children in Kṛṣṇa Consciousness.

From the official transcript of proceedings before the U.S. Dept. of Education, printed in "Child Abuse in the Classroom," Pere Marquette Press, P.O. Box 495, Alton, Ill. 62002:

"I was a leader in my church for the young women, ages 13 to 14. At a slumber party, one of the girls told us about her math class and how she really liked it because, every Friday, they talked about different things, instead of doing math.

"I asked her what they talked about and she said, 'Oh, everything. Last Friday, we talked about abortion.' I asked her what was said and she replied, 'Why abortion is a woman's right. She should have the say over her body, and besides, a 12-year-old girl has no business having a baby.' I was shocked because the religious standard in the young girl's home is that life is sacred and that taking the life of a baby is wrong.

"When I questioned her further, it was clear the other side of abortion was never given. My question is this: What does abortion have to do with math? What right did this teacher have to indoctrinate this class with his one-sided view?" (Testimony of Sylvia Allen, page 270)

"Children are keeping diaries which teachers read daily and comment on. Teachers are being asked to use this holistic approach under the misconception that diaries are kept to check grammar and punctuation. A mother called me to complain about her daughter's diary. The child had written that she was angry with her mother and that she wanted to kill her. The teacher responded in red ink to this child's remark

in the diary, saying: 'Don't kill her, just punch her out.'

"Open-ended sentences pry into the personal area of the child's beliefs. Questions are asked with no correct answer provided, implanting dishonest values. For example, one test that I recently saw said: 'A child is asked what he would do if he had only one dollar and his mother's gift cost four dollars. Would he: (a)Steal the gift; (b)Borrow three dollars from a stranger; (c)Change the price tag to read one dollar?'

"Survival games are played. Children are made to decide who can live and who must die. Abortion is presented as though it is a contraceptive, and contraceptives are presented as something you must use when you reach the fifth or the sixth grade." (Testimony of Marcy Meenan, page 113)

Accounts from teachers, parents, school principals, and students continue to amaze the reader of this 450-page book. It is little wonder that Srila Prabhupāda called the modern educational institutions "slaughterhouses." Again and again, in hundreds of purports and tapes, the present school systems are characterized as avidyā, as dangerous as a jewel on the hood of a snake, capable only of turning the students into asses, and resulting from an envious mentality toward the students. Actually, it is completely impossible to find even one reference that supports sending anyone to an elementary or secondary educational facility other than gurukula.

The materialists themselves are now deploring the condition of their own schools. A longtime superintendent of schools in a suburb near Detroit confessed to me that the very structure of the high schools preempted all possibility of teaching even basic English writing! He stated that the teachers were also rarely qualified. Marva Collins, principal of a Chicago high school, writes in "Insight," "We must forget everything we learned in teachers college and return to common

sense... We never taught them (our children) one lofty thought in school.” In the same magazine, former Secretary of Education Bennett says, “We must have teachers and principals who not only state the difference between right and wrong, but who make a real effort to live that difference in front of students.” The media is filled with daily accounts of school violence, including rape and murder. Drugs, alcohol, and illicit sex, what to speak of meat-eating, are more commonly learned than any academic lesson. Even the schools famous for high standards, like the ones of the Grosse Pointe government in Michigan, are becoming increasingly polluted. The Detroit News reported that even twelve and thirteen-year-olds come to classes drunk there, having learned that intoxication is a prerequisite for material success.

Why, then, are any ISKCON children, especially young children, being sent to their spiritual death? The reaction for the parents is almost unbearable to consider, particularly if they called for an advanced soul by performing garbhadhana samskara. These souls were waiting in line for the chance to have parents that could deliver them. Much as a bogus guru has to suffer for cheating his disciples, “one who betrays the confidence of a living entity who takes shelter of him in good faith... is extremely sinful”(SB 6.2.6 purport) Even more serious is that devotees are the natural leaders of society and will be followed by the people in general. New devotees and members can easily be misled as to the education of their children. The unthinkable situation of an ISKCON leader who sets such a personal example with his own family, or encourages those under his protection to send their children to karmi school, is staggering. It can only be compared to sending the cows on an ISKCON farm to the local dairyman, thinking, “Maybe he won’t slaughter them because they come from good family.”

The justification for the slaughter of our exalted Vaisnavas in small bodies is the immaturity of ISKCON’s gurukula system. However, most devotees involved in education are deeply committed to providing the best spiritual and academic environment possible. Devotees who feel dissatisfied should try to be of assistance. If

that is not possible, they can start their own gurukula. Some devotees are unable to maintain the strong spiritual standard in their home that is required for such an endeavor. They then join the large community of persons who, while having theoretical faith in spiritual education and a distrust of mundane schools, feel themselves incapable of meeting the standards of a local gurukula, sending their children away, or themselves becoming a gurukula. Such people don’t have to sacrifice their children on the altar of their weaknesses. They can be encouraged to homeschool their children, giving as much Krsna consciousness as possible. These children from various families can regularly meet for the purpose of association. In time, a “Vedic parochial school” may be established with the cooperation of several families.

Starting a home or parochial school is not as difficult as most would imagine. The Big Books of Home Learning (Mary Pride, Crossway) can give any dedicated and reasonably educated person all the information and resources needed to start a first-class academic program. The children can even be enrolled in a correspondence course that makes teaching possible for anyone. Such courses are available anywhere in the world, even offering high school diplomas. Spiritually, guidance is easily available from Prabhupāda’s books, the Board of Education, and senior Vaisnavas.

The existing gurukulas can help alleviate the situation by applying the principles of Bhurijana’s article, “Becoming Gurus for Our Children.” Since faith in a particular teacher or guru must come from the heart, the spiritual guide for the students cannot be institutionalized. Many times children and teachers have a close, loving relationship that is hampered by a lack of faith on the part of the parents. Conversely, parents may try to force a child to surrender to a personality in whom the child has no faith. The students and parents must feel that gurukula is a privilege, much like attending Eton or Harvard. The greatest punishment should be expulsion. Individual teachers must also become sensitive to the inner faith of their students. If they cannot establish a good rapport with an individual, then

the student should be placed with a teacher they honor and respect.

This genuine spiritual relationship will automatically solve the apparent disparity between love and discipline. The austerities of Kṛṣṇa consciousness, another major objection to gurukula training, will become a delight for the students. These doubts about the relationship between denial of the senses and spontaneous love were answered very directly on a morning walk. In Paris, Prabhupāda was asked whether a devotee, although trying to control his mind, was a pretender if he thought of sense gratification. Prabhupāda explained that by denying the senses, the mind would come under control like a circus tiger who is trained by starvation. The same devotee later asked whether there was any use in following the rules and regulations if we didn't have love for Kṛṣṇa. Isn't that a cause for fall down? Love for Kṛṣṇa is natural, Prabhupāda explained, and it will be awakened by following the rules and regulations. We have the goal of loving Kṛṣṇa, so our formalities cannot be compared to empty rituals.

Establishing this loving teacher-student relationship within our gurukulas will go a long way toward alleviating communication difficulties. Otherwise, in an institutionalized arrangement, parents often feel that their sincere suggestions are ignored, creating a lack of trust. We must bear in mind, however, that the desires of the parents are disregarded in practically all educational facilities. There is generally much more flexibility and mutual respect in even the most problematic gurukula. For example, a law was recently torn down by a state Supreme Court that allowed for one minute of silence in the public schools. The Court felt it was a subtle encouragement for prayer. Despite the fact that the overwhelming number of students and parents were in favor of this law, they discovered that they had no say over even one minute of the school day. When parents try to remove their children from sex education classes, they usually find the school hostile and their children punished. Such stories abound in the court testimony quoted from at the beginning of this essay. In regards to private schools, I recently read

instructions published in the magazine of a respected school for gifted children on how to psychologically disarm parents' complaints. Those who have suffered such frustrations will welcome the balm of a gurukula where the staff and parents have harmony of purpose.

Improving our gurukulas, expanding their number, and helping to establish parochial institutions will certainly eliminate any need for subjecting our devotee children to the instructions of blind, mundane teachers. Still, some points remain to be considered. An argument is sometimes made that "we went to karmi schools and turned out alright." We probably ate meat, too! In any case, most of us did not turn out so well, continuing to have difficulty executing spiritual life in part because of a lack of brahmācāri training. Although Srīla Prabhupāda didn't attend a Vedic gurukula, his education cannot be compared with almost anything existing in today's world. A quick glance at his college classroom (A Lifetime in Preparation) should make that obvious. In his elementary and secondary school there were no girls and the teaching wasn't contrary to Vaisnava principles. In addition, Prabhupāda criticized his college professors, instructing his disciples to use the gurukula system. Imitation of the ācārya and following his instructions aren't equal. Should we also marry our children to spouses they don't like?

Some claim that preaching will be facilitated by giving a child early close contact with non-devotees. They may want the child to feel "comfortable" with materialists, or avoid some vague idea of deprivation some psychologist convinced them would occur if the child had no access to Robin Hood and Star Wars. This argument is actually amazing when a sincere follower of Lord Caitanya examines how important the association of devotees is to one's spiritual life. Mahāprabhu Himself stated that He'd rather be surrounded by fire than to associate with non-devotees. How can we throw our children, like Prahāda's being tortured, into such fires?

As Arjuna had so many arguments based on scripture and logic to excuse him from Kṛṣṇa's

order, the objections to gurukula continue. "Although most schools are terrible, certainly some are very close to Kṛṣṇa consciousness." The Waldorf system of Rudolf Steiner seems to be such a candidate. Steiner's methods are about sixty years old, developed to teach mentally retarded students. Steiner himself appears to be somewhat of a lunatic. His biodynamic methods of farming included hanging yarrow blossoms from a tree in the skull of a deer and then adding them to your compost heap at the proper astrological time. He also advocated stuffing cow dung into 500 cow horns (may be taken from slaughtered animals) and burying them over the winter. In spring, the manure thus buried is stirred at the proper astrological time for 45 minutes "until a vortex is created." This is then greatly diluted like a homeopathic medicine and sprinkled over the fields. Educationally, his theory is based on an acceptance of Darwinian evolution. He considers that an individual child will go through the same academic stages that the whole of mankind passed through. Just as man originally had only cave drawing, legends, and fantasy, the student should spend his first years drawing, imagining, and learning fairy tales. Reading should be taught at age eight or so, which corresponds to the development of the written language in man's evolution.

The same major conflicts with Kṛṣṇa consciousness can be found in any other system of "learning." The Quaker schools teach that we are all one. Following this idea, they refuse to show special respect for a spiritual master. They also believe in Gandian non-violence, although most are meat-eaters. The Catholic and Jewish schools have serious problems with intoxication and illicit sex, following the government schools. Preparatory schools, in addition to having difficulties with these sinful activities, foster a proud elitist attitude. The Christian fundamentalist schools consider reincarnation and vegetarianism atheistic. "New Age" schools (such as Waldorf) encourage rejection of authority and full exploration of the senses, including sex. Where is there any shelter but at Kṛṣṇa's lotus feet? Finally, even admitting all of the above, children may be sent to karmi schools because their

guardians feel that our gurukulas have failed. They see that some teenage graduates have felt dissatisfied, even sometimes becoming degraded. No one can deny this reality. This argument, however, reminds me of the abortionists. "The child won't have a chance," they say. "He'll be unwanted and unloved, turning into a criminal. Better to kill him." Let us rather resolve the problems that cause us to lose devotees, whether young or old. In addition, we should have faith that "in this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (G.Ua2.41) Even if a child leaves, he will not "perish like a riven cloud, with no position in any sphere." (Gitā 6.38) We should also remember the example of Ajāmila, who was saved because of his brahmachari training. Yet, his parents died seeing him fallen and wretched. If Ajāmila had been sent to karmi school, how could he have ever been delivered? Another consideration is that sometimes demoniac children take birth in devotee families to aid in that devotee's detachment. King Venā is the prime example, but even Śrīla Prabhupāda had an unfavorable family that he humbly claimed helped him to take sannyāsa.

While the price for disappointing and polluting our children is substantial, the reward for giving them gurukula, with detachment for the result, is unlimited. Let us teach our children to "Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. .. Abandon all varieties of religion (does that include the Catholics, Steiners, and Quakers?) and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." We hope against hope that Lord Kṛṣṇa will give us the strength and intelligence to infuse our children with such education. Let us cooperate together to insure the future of our children and ISKCON as a branch of the Caitanya tree. Unified, we can fight the false knowledge of the illusory energy that binds the conditioned souls life after life. Then surely our whole society will reap the reward that Kṛṣṇa promises: "For one who explains the supreme secret to the devotees (such as gurukula children), devotional service is guaranteed, and at the end he will come

back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.”

From Hare Krsna, Hare Krsna, pages 187—188:

SJG: You wrote to me recently that you believe that the Hare Krsna movement is “here to stay.” What evidences do you see of this staying power?

ALB: It’s been here for quite a while now, since 1966. You’ve had fourteen years and you’ve made some impact in that span of time....Much depends of course on the proper education of your children. You’re training your children to be good Hare Krsnites aren’t you?

SJG: Yes. In our children’s schools, in addition to all the standard academic subjects, the children learn Sanskrit and study the Bhagavad-gitā and so forth, and they’re taught fundamental brāhminical principles.

ALB: So they’re getting special education in the Hare Krsna way of life. Some of them might revolt against it and turn to the secular world when they’re older. Those who don’t will form a core to carry the Hare Krsna movement down to further generations. I fail to see why you shouldn’t survive.

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Gurukula Mental Health

by Śrī Rāma Dāsa

Professor Lawrence Lilliston, professor of psychology at Oakland University in Michigan, visited the Lake Huntington, New York gurukula one year in order to study and evaluate the level of mental health and the social adjustment of the students. He presented the first of three papers on his findings at a conference. The paper presents a highly favorable view of ISKCON gurukula education and upbringing.

Professor Lilliston explained that each culture has its own social expectations and norms, and judges individual mental health according to adjustment in relation to those cultural norms. There are also certain assumptions a culture makes about conditions necessary for good mental development.

“In fact, the assumptions are so deeply ingrained that when an assumed condition necessary for healthy mental development is not met, it is concluded that the child must have some emotional problem, even in the absence of any symptomatology.”

According to many, since the assumptions about successful child rearing in the Kṛṣṇa consciousness movement are very different than those of standard American culture, it is expected that ISKCON children “should be less well-adjusted and more prone to mental illness.”

However, the conclusions of the study show this to be not the fact:

“Contrary to assumptions based upon societal expectations, ISKCON children are not more vulnerable to mental illness than are children in the general population. In all areas studied, they perform at or above the normative level.

Quite obviously, these findings call into question some assumptions regarding child rearing and healthy development. In many important respects, the gurukula system is at odds with the larger culture in these basic assumptions. However, these differences do not result in less adjusted children....”

“Quite the contrary: gurukula children are not impaired emotionally, cognitively, or behaviorally. And in fact, in some areas they seem to perform better than do children reared following the basic cultural assumptions discussed earlier. They appear to be better than average in areas such as self-regulation and situational discrimination, levels of aggression are low, and cooperation is high.”

“Scores on the Wide Range Achievement Test were on the average three grades above appropriate age level on reading and spelling and one grade above appropriate age level on arithmetic.” [These results are identical to the results of the same test which I administered to the Lake Huntington gurukula students four years before.]

One rather intriguing discovery was that in spite of the fact that gurukula students do not watch television, etc., they scored significantly above average on tests which measure general awareness of facts about the world and application of common sense.

Professor Lilliston hopes to compile his findings in a book and has expressed his willingness to testify in court concerning the mental and emotional wellbeing of gurukula students.

A Beka Phonics Chart

(lessons from the Phonics Manual)

time	Phonics instruction	main reading book (same time)	other reading	supplementary reading
5 weeks	sound preparation: A Reading Method for EVERY Child!			
3 weeks	lessons 1-6 two days each		Let's Read for Kṛṣṇa	
fast group: 7 weeks, 1 lesson per day average group: 14 weeks, 1 lesson per 2 days slow group: 21 weeks, 1 lesson for 3 days	lessons 7-12		Let's Read for Kṛṣṇa	
	lessons 13-15	<i>Learn to Read A</i>		
	lessons 16-20	<i>Learn to Read B, I Do Read C, D, & E</i>		
	lesson 21	<i>I Can Read Well F</i>		
	lessons 22-37	<i>I Can Read Well G, H</i>		
fast group: 15 weeks, 1 lesson per day average group: 25 weeks, 1 lesson for 2 days slow group: 45 weeks, 1 lesson for 3 days	lesson 43	<i>Our Week, Little Pie, Green Bird</i>		Read for Fun
	lessons 44-45	<i>Tip Toes</i>		
	lessons 46-70	<i>Stepping Stones</i>		
	lessons 71-90	<i>The Bridge Book</i>	<i>Mott McGuffey's Primer*</i> <i>Mott Pictorial Primer*</i> <i>Kind and Brave w/TE</i>	<i>Open Windows</i>

* Mott Media publication

Mortensen Chart

grade	books
Kindergarten	Addition Facts Mastery, 1–3 Smiley Face Counting, 1 Smiley Face Addition, 1 Smiley Face Subtraction, 1 Problem Solving level one, 1 & 2
First Grade	Addition Facts Mastery, 4–6 Smiley Face Counting, 2–8 Smiley Face Addition, 2 & 7 Smiley Face Subtraction, 2 & 7 Arithmetic level one, 1–3 Problem Solving level one, 3
Second Grade	Addition Facts Mastery, 7–10 Smiley Face Counting, 9 & 10 Smiley Face Addition, 3–6 & 8–10 Smiley Face Subtraction, 3–6 & 8–10 Problem Solving level one, 4
Third Grade	Multiplication Facts Mastery, 1–10 Smiley Face Multiplication, 1–3 Smiley Face Division, 1–3 Arithmetic level one, 4–10 Measurement level one, 1–10 Problem Solving level one, 5–10

Children and Pets

By *Urmila Devi Dasi*

A BOY AND HIS DOG, at least in America, is a symbol of friendship and of healthy psychological development. Srila Prabhupada, however, said that keeping pet dogs is a symptom of how the world has lost Vedic culture.

People sometimes say that giving children pets to love helps children develop universal love. But we can easily see that it doesn't work. Children love their dogs, cats, hamsters, and lizards, yes, but they eat cows, fish, sheep, and chickens. Some children on farms even learn to arrange for the slaughter of animals they pampered as pets.

Both pampering and slaughtering stem from a desire to please oneself, or, more accurately, from a desire to please the senses and mind with which one falsely identifies. So teaching a child to love a pet because the pet is cute or loyal or cuddly simply binds the child to valuing bodily pleasure instead of spiritual pleasure.

Couldn't a child being trained in Krsna consciousness keep a pet without becoming materially entangled?

In a few instances in the scriptures, pure devotees of Krsna have shown affection to an animal in such a way that the devotee wasn't degraded and the animal spiritually benefited. One story concerns Sivananda Sena's kindness to a dog. While Sivananda was leading a group of devotees to Puri to see Lord Caitanya Mahaprabhu, a stray dog joined them. Sivananda arranged for the dog's food and even paid its passage on a ferry. Sivananda's association so spiritually purified the dog that it got Lord Caitanya's audience and attained Vaikuntha, the kingdom of God.

But not all elevated souls have the same effect on an animal. Bharata Maharaja, an emperor of the world who had retired to the

forest for spiritual practices, took pity on an orphaned deer and raised it. But he became so attached to the deer that he neglected his spiritual life, died thinking of the deer, and had to spend one life as a deer before returning to the human form to perfect his realization. We don't read that the deer received spiritual benefit from Bharata Maharaja's care.

We need to teach our children lessons from both these examples. From Sivananda Sena's story we can teach them to give animals *prasadam*, food offered to Krsna, and to chant the Hare Krsna mantra to the soul in the animal's body. From Bharata Maharaja's story we can teach that we should not take an animal into our lives and hearts in place of the Lord.

In neither story did the devotee buy an animal with the idea of loving it. The animals came for shelter, and the devotees simply wanted to benefit them. If even under such circumstances Bharata thought of his own material pleasure in the animal's company, then how much more difficult it would be for our children to maintain the proper attitude with an animal we have bought to please them. Children don't need pets. If an animal comes, we can guide our children in giving it material and spiritual care.

Devotees of Krsna may use animals in practical ways in the Lord's service. A dog can guard the temple or catch animals that disturb crops. A cow can give us milk to offer to Krsna and dung to fertilize the land. If we are fortunate enough to have working animals under our care, our children will certainly benefit from having chores related to the animals and seeing how to engage them in Krsna's service.

To keep a cow, especially, is considered a religious activity. The cow is a symbol of religious life, and Lord Krsna is known as the protector and well-wisher of the cow. So

helping care for a cow, though not much of an option for city dwellers, is a Vedic way for a child to advance in Krsna consciousness.

Finally we need to train our children in specific guidelines about animals. Carnivorous animal such as dogs and cats should never be allowed in a house. Prabhupada calls such animals untouchable, because touching them invites disease and make one's clothes and body unclean for worshiping Krsna. Indeed, it is offensive to offer food to the Lord that a lower

animal such as a dog or cat has seen first. And while a carnivorous animal freely living outside can catch and eat other animals without sin, if we buy pet food made from meat, fish, or eggs we contribute to the slaughter of innocent creatures.

Let us teach our children to show spiritually equal vision by giving all creatures the opportunity to engage in Krsna's service. Let us not allow our children to develop material attachments for an animal body.

Children as a Blessing

By Urmila Devi Dasi

CARING FOR CHILDREN in the service of the Lord is a great blessing, a gift from the Lord given out of mercy. One can hardly claim to deserve such a gift, whether by educational achievements, spiritual dedication, or even just the willingness to do the work.

A blessing? Sure, children can be smiling and glowing, but just as often they're fighting and moping. Their growth in knowledge and skills, which gives parents and teachers a wave of satisfaction, depends on the parents' earning a livelihood, cleaning messes, doing laundry, soothing hurt feelings, and tackling all the other complications children bring.

"I never want to have kids!" a young woman tells me, and I think about how modern society increasingly views children as a burden. Contraception, abortion, day care, after-school care, and more, seem the keys to personal freedom. Certainly caring for children with love, making sure they're properly educated both spiritually and materially, is no simple task. We may think of all we could do with our lives without children, such as how we could have more freedom to travel or serve Lord Krsna in more exciting ways.

Few want a job as teacher anymore. Teaching and working with children are no longer esteemed positions. Teachers are often underpaid and given substandard support. Things are so bad that even spiritually minded people, who tend to possess the good qualities and motives required of a teacher, may never consider working with children.

Like teaching, being a parent is also unfashionable. Today's women often prefer career and prestige over motherhood. And men avoid marriage and supporting the children they father, seeing the responsibility to raise children as an impediment to fulfilling their own desires.

When society was more simple and agrarian, children were an economic asset—more hands to help with farm chores, more caretakers when the parents became old. In that pre-industrial culture, children were a practical kind of blessing, one that even a self-centered materialist could appreciate.

The ancient stories of the *Vedas* and other scriptures often tell of people who greatly desired children, who felt that having many children was a gift from God. We might be inclined to credit such an attitude simply to a different culture. "Sure, kids were fine for them, but today kids are mostly a burden."

No doubt, for a materialist caught up in modern life, children are no gift. They cost money, lots of money. They may interfere with the parents' careers, do little to help the family, and get involved in things that bring them and their families anxiety and grief.

But children with lives connected to Krsna are radiant with a simple yet deep faith that God is a person, a cloud-colored cowherd boy who reciprocates with His devotees in loving activities. The connection such children feel with Krsna is real and natural. It is the reality for which childhood faith is designed. And, of course, a child sheltered from the nastier elements of the world has an innate purity.

Children devoted to Krsna are the kind of associates described in the scriptures as best for one's own spiritual advancement. By working with children to insure their spiritual success, we gain the best hope for our own, because the qualities of our associates greatly affect our own qualities.

And in the *Bhagavad-gita* Lord Krsna Himself guarantees pure devotional service, the supreme spiritual goal, to those who teach the science of God to devotees of God. That gift, the fulfillment of all genuine religion, brings true

freedom—freedom from selfish desire and the suffering it brings.

Do the spiritual peace, happiness, and satisfaction that come from caring for Krsna's children mean freedom from life's difficulties? No, the spiritual path includes a struggle too. But the quality of that struggle is quite different. The struggle to bring our children spiritual knowledge and bliss is a source of happiness because that struggle is a measure of our real

love not only for the children but for God as well. When we show our love for God, He is pleased and we, as part of Him, feel pleasure too. When we truly give our children Krsna consciousness, we can say of them, "What a blessing!"

Urmila Devi Dasi and her family run a school in North Carolina. She is the major author and compiler of Vaikuntha Children, a guide to Krsna conscious education for children.

Crack in the Universe

By *Urmila Devi Dasi*

THE NINETEENTH-CENTURY founder of Sunday school in America, H. Clay Trumbull, remembers calling to his father before falling asleep at night.

"Are you there, Papa?"

"Yes, my child, I am here."

"You'll take care of me tonight, Papa, won't you?"

"Yes, I'll take care of you, my child."

In *Hints on Child Training*, Trumbull writes,

A little matter that was to the loving father; but it was a great matter to the sensitive son. It helped to shape the son's life ... and it opened up the way for his clearer understanding of his dependence on the loving watchfulness of the All-Father. And to this day when that son, himself a father and a grandfather, lies down to sleep at night, he is accustomed, out of the memories of that lesson of long ago, to look up through the shadows of his earthly sleeping place into the far-off light of his Father's presence and to call out, in the same spirit of childlike trust and helplessness as so long ago, 'Father, you'll take care of me tonight; won't you?'

We doubt that Trumbull, in 1890 when he wrote these words, would have imagined that today up to half of the children in the West have no fathers to call to. Likewise, when Srila Prabhupada taught us to call out to Krsna as a child calls for the mother, did he imagine a society where the mother is not to be found?

Srila Prabhupada knew where society was headed. So he sometimes spoke of today's society of broken homes. He knew that when divorce or illegitimacy cracks apart a child's universe, the child has difficulty coming to

civilized life, what to speak of transcendental life.

How can we raise children so that when they grow up they'll stay out of the modern culture of divorce, remarriage, and illegitimacy? Let's look at some of the causes for broken families and then consider how to help our children pull through.

First we note that modern Western culture fails to teach boys responsibility. Young men commonly have casual sex with as many women as possible, get some of them pregnant, and then deny being the fathers. And men who have divorced their wives are more likely to make car payments than payments for child support.

"There are few qualified husbands," Prabhupada explained, "because you [in the West] do not train the boys to be qualified. You are training them to become debauchees. If you train them as *brahmacaris* [celibate students], then they'll be responsible husbands. Both the girls and the boys should be trained. Then they'll be responsible husband and wife and live peacefully. But if in their young days you give them freedom, they'll be misguided and spoiled." (Paris, August 3, 1976)

The *brahmacari* training Prabhupada wanted us to give our sons involves physical austerity, obeying the teacher and spiritual master, and in general bringing every thought, word, and action into harmony with the desire of Lord Krsna. *Brahmacari* life is invaluable between the ages of ten and sixteen, when the boy should study philosophy and live under a regimen strict yet kind.

Besides irresponsibility, another cause of divorce and unwanted children is the notion that sex is meant for having pleasure, not babies. Our children pick up that outlook by association, especially as they enter

adolescence. The media are culprits in shaping promiscuous behavior, but no less at fault is the school where in the name of "sex education" children are taught to care for their bodily gratification above all else. Our children may also suffer from bad association with peers who ridicule them for having old-fashioned morals.

Finally, our children get a powerful message from how parents and teachers discuss sex and how we direct sexual energy in our own lives. Our children need to hear that sex is sacred, because it's meant only for the service of Krsna.

Without that spiritual understanding, it's easy to see marriage as a plaything. So our children must learn, as Srila Prabhupada writes in *Srimad-Bhagavatam* (3.14.20), that "marriage is actually a duty performed in mutual cooperation as directed in the authorized scriptures for spiritual advancement."

People today may cringe at the idea of training children to see marriage as a duty. But duty, Prabhupada writes, brings the ideal of married life—a reciprocation of service and love. (*Srimad-Bhagavatam* 3.23.1, purport) Such dutiful nuptial love will increase with time, as shown in the lives of many couples in Vedic literature.

We train our children to love duty by *brahmacharya* and by our own example. Do we do what is right even when it means a personal sacrifice, or do we bend the rules to suit ways of living that are selfish and temporary?

Bad examples contribute to the breakup of families. Modern leaders openly chat about their adultery. "Heroes" of the West, and increasingly of the East, are well-known for strings of marriages and divorces.

Yet we parents, teachers, and adult friends can be just as influential as any "hero" when shaping our children's behavior. Some communities set a good example. But divorce is spreading even among those who by culture, training, or education should know better.

To be good company for our children, we need to avoid bad company. So when we find that our own example falls short of what we want to teach, we should take a long honest look at whether keeping company with materialists is edging us into acting against Krsna's desires and against our real self-interest.

But there's still more we need to take into account. Srila Prabhupada has pointed out that another cause of divorce is lack of care in choosing partners for marriage. One way to help our children choose a suitable husband or wife is by getting rid of the dating system. Girls shouldn't have to turn themselves into merchandise and sell themselves through free samples. Rather, using astrological comparison and careful scrutiny, parents should introduce their child to a prospective match. Of course, the wishes of the girl and boy must be taken into account; we should not force our choice on our children.

Does a compatible match mean there won't be disagreements? Of course not. So to train children for lifelong marriage we must train them to tolerate the inevitable storms that arise between husband and wife. Our children should learn to tolerate by understanding that whatever happens to them is the Lord's will and that apparent troubles are sent by destiny. That doesn't mean, however, that we should condone abuse. Extreme problems call for involvement by the extended family or community.

But when ordinary difficulties come up in a marriage, our children should naturally think, "Krsna is trying to teach me something through my husband or wife. And if this lesson is painful, then I know that the pain is a reaction to my own previous acts. I can't change that by changing partners. My karma will still come."

Finally, our children need to know the consequences divorce and illegitimacy can have on their own children. Illegitimate children and those from broken homes have higher rates of poverty, school dropout, psychological troubles, and behavioral problems. They're more prone to illicit sexual activity, and use of drugs and

alcohol. Is that what our children will want for their own children?

When our children understand the consequences for their own children (and for society), they can become more sober about sticking to the duties of marriage, even at those

inevitable times when their own happiness may seem to be in a lull.

Our modern world is full of the cracked, broken homes of divorce and illegitimacy. Let us give our children an inheritance of rectitude, fidelity, and duty.

Detachment from Children

By Urmila Devi Dasi

Our Dead Son's Body, nine inches long, lay in my hand.

For some months afterward, my natural affection—that motherly impulse hard-wired into body and mind—cried for that child.

"What you grieve for is not the child," the midwife told me, "but how you had projected that child into your life."

I had become attached to a desire to have a child to love and enjoy. That attachment, based on the body instead of spiritual reality, was causing lamentation, in spite of my philosophical understanding. Many friends, devotees of Kṛṣṇa, urged me not to artificially repress the grief, because such repression would lead to illness. I couldn't stop the grief anyway. It was a biological expression of motherhood.

Still, on the spiritual level I knew that I, the soul, had a spiritual relationship with the soul who had lived in that little smiling (yes, smiling) but gray body: We were related in the Lord's service, a relationship beyond the temporary body.

I gave him *prasadam*, and a chance to hear Kṛṣṇa's holy name. I hope he used those opportunities to perfect his short life and return to his spiritual home. Even if he didn't, surely he has made progress on his spiritual journey, getting a better mother than I in the body he lives in now. He helped me spiritually, too, by giving me a chance to practice detachment and tolerance. His leaving made me depend more on Kṛṣṇa for solace and shelter.

How odd that the most painful parental calamity, a child's death, can push us to discover what we so often forget throughout a child's life—that our loving relationship with our children has little meaning and no permanence outside of Kṛṣṇa's service.

An Earlier Lesson in Detachment

I lost that child in 1992. He would have been our fourth. I remember thinking at the time, "Was it really thirteen years ago that I thought I had learned the lesson of detachment?" That earlier lesson had not been as severe as losing a child, but it had shaken the roots of my concepts about my relationship with my children.

The lesson came when our first son started school, in 1979. Before I even married, I was confident that if I had a child I would send that child for schooling in a traditional *asrama*, a *gurukula* school, where students live with their teacher. A couple of months after our first son, Murari (then Madhava), was born, my husband and I began looking for a good *asrama*. When he was almost five, we moved to a temple with an *asrama gurukula* and experienced teachers who treated the students with a balance of love and discipline. We spent several months getting our son accustomed to his new life, first having him sit with other boys while they chanted on beads in the morning, then having him attend some academic classes.

Finally the day arrived to enroll him. Two days later my husband and I would move to another city. I started to pack Murari's suitcase. And I started to cry. I stopped to watch him play in the backyard.

"Why am I crying?" I thought. "For his whole life I planned to send him to school in this way."

I began to wonder at my relationship with this child. Would he ever live with us again? While Kṛṣṇa had other plans and Murari spent only five years living in an *asrama*, at the time I felt he would live at school until ready to work as an adult.

"What relationship do I have with this child, anyway? Well, I'm his mother. My body gave birth to his body. But the body that gave birth no longer exists. My body now is different, changed. And his body is also different. His body is not that of a helpless infant. So where are those bodies that had the relationship of giving birth and being born? And, besides, neither of us is our body. We're souls, and by our karma and the Lord's desire we're temporarily traveling in these bodies. So if my relationship with my child is simply based on our bodies, it is completely illusory. I suppose he and I have no relationship."

But then I considered why I had married and why I had had this child. Our life with Murari was one of teaching him to love and serve Krsna.

"That is my relationship! My child and I help each other grow in love for Lord Krsna so we may come to the platform of spiritual existence. The bodily relationship is merely a temporary social formality in our real exchange of love."

Divine Consciousness Of a Previous Life

By Urmila Devi Dasi

THE BHAGAVAD-GITA tells us that a child with good opportunities for genuine spiritual life must have progressed in yoga, or Krsna consciousness, in a previous life. Krsna tells Arjuna some symptoms of such a child. First, the child will be attracted automatically to the yogic principles, even without seeking them. Second, he or she will be an inquisitive transcendentalist. Third, the child stands always above the ritualistic principles of the scriptures.

Attracted to Krsna

Natural attraction to yogic principles—specifically, to serving Lord Krsna with love—is probably the most obvious symptom of previous devotion. That attraction shows in a child's delight in seeing a Deity or picture of Krsna and in enthusiasm when chanting in the *kirtana*. Such a child also quickly and naturally understands a theology that even for scholars seems difficult.

Keeping our children's attraction to Krsna alive—no, increasing it—is simple in theory but not always in practice. Every day we must give them ample opportunities to meet the object of their enthusiasm, and we must keep them from what will divert or dampen that enthusiasm.

The child who daily chants Hare Krsna, sees the Lord in His Deity form, keeps company with other devotees, and reads or hears the stories of Krsna or the philosophy of Krsna consciousness naturally grows in spontaneous attraction and affection for Krsna. Such a child does not have to seek that attraction or struggle to cultivate it. Since his or her heart is already fertile and the seed of devotion already there, the simple water and sunshine of devotional life quickly produce a healthy plant of love of God.

Yet many children who show natural devotion when very young can become

materialistic as they mature. Generally this is because parents, teachers, and society have artificially suppressed, or at least neglected to culture, the children's innate feelings. We suppress those feelings when, for example, we have ordinary television programs playing in our house, when we send our children to schools full of friends and teachers who encourage material life, or when we in any way surround a child with influences contrary to his own devotional nature.

Inquisitive Transcendentalist

Besides showing signs of being attached to Krsna, as the child grows he or she will also show signs of being an inquiring transcendentalist.

Although children start asking questions practically as soon as they can talk, philosophical inquiry and answers become most crucial to a child's spiritual development beginning around age ten, when the child approaches physical and intellectual maturity. For the next five to ten years, a child often shows a previous connection with Krsna consciousness by an intense interest in philosophy. True, not all children are philosophically inclined to an equal extent. Yet a supportive atmosphere can often release a flood of interest in what may have appeared a dry riverbed of a child.

A supportive atmosphere means that adults who deal with children between the ages of ten and sixteen *welcome* questions as a sign that the child is a natural devotee. The questions may sometimes seem heretical or disrespectful; still, a wise adult welcomes them with warmth and kindness. Arjuna presents his demons of doubt to Lord Krsna. So must our children air their doubts, confusion, or understanding.

Of course, happily accepting questions is not enough. The child may be unsure whether discussion is welcome. I suggest setting aside two or three times a week, in school or at home, for discussing philosophy. The child can read a section from the Vedic literature and write down his questions about that section. We can then use those questions as a basis for discussion. Sometimes, of course, we may wander far from the original topic to points the child finds really of concern.

Above the Rituals

When we find a child who is not only attracted to Krsna consciousness and inquisitive about it but also beyond ritualistic principles, we know that this is a soul who has already understood the goal of religion. But this symptom of children with divine consciousness is probably the most difficult to understand and encourage.

Why? Because we adults may ourselves think in terms of ritual and religion. We may want to teach our children that Krsna consciousness is their "religion"—that they should identify themselves as "Hindus" or "Hare Krsnas" or "Vaisnavas" the way others identify themselves as "Catholics" and "Muslims." And we may feel that our religious identity and that of our children depend primarily upon accepting a certain ritualistic formula in contrast to the rituals of other religions. If we present spiritual life in this way, our children will probably reject it.

Krsna tells Arjuna that children born in families with good opportunities for spiritual advancement have already rejected a ritualistic concept of religion in a previous life. Why should they accept it now?

We show our love for our children when we emphasize *sanatana-dharma*. *Sanatana* means "eternal," and *dharma* means "the intrinsic nature of something." Our integral nature, without beginning or end, is to love and serve God, Krsna. If we successfully convince our children that Krsna consciousness is real and

universal, they willfully and joyfully embrace it as the goal of their life.

We show the reality of spiritual life when we present our child with evidence to support what we're trying to convey. The best evidence is people who are achieving the spiritual success described in the scriptures. Our children should know such people, not only from stories in the scriptures but personally. Our children should also learn of empirical findings that can be thoroughly understood only from the Vedic literature. Sadaputa Dasa's book *Alien Identities* is a good example of this kind of information. Another example is a Krsna conscious study of empiric evidence about the origins of life.

We can help our children understand the universality of the Vedic principles by showing how everyone, in various ways, is trying to know and love Krsna. While teaching our children about different religions or philosophies, we can show how *sanatana-dharma* is the most perfect expression of the essential principles of those religions and philosophies. Srila Prabhupada's discussions on philosophers and Satyaraja Dasa's books on comparative religions are very helpful. Satsvarupa Dasa Goswami also has many publications that accentuate the universal principle of *sanatana-dharma*.

Our children learn further that Krsna consciousness is universal when they see us applying it to every aspect of our life. Everything we do, eat, say, and think can be directed toward loving Krsna. Our example can take our children from the theoretical to the practical. They can then accept the practices of Krsna consciousness not as formalities or "rituals" in a negative sense, but as sensible, reasoned ways of achieving the goal of life.

When parents or teachers realize they have a prodigy to train—in music or mathematics, perhaps—they generally spare no trouble or expense to give the child the best opportunity to develop his or her talents. How much more we should do for the spiritual prodigy—the

child fortunate to live in a Krsna conscious home.

How to Love Children

By Urmila Devi Dasi

CHILDREN NEED LOTS of love. Love your children, and then love them some more. It's said that every great man had a mother who gave him much love.

We often hear such glorification of love. But what does love really mean? The stereotype of a smiling parent holding a child with great care is not the complete picture of parental love. Judith Viorst, writing in *Newsweek*, says, "It didn't take me long to learn that patient, tender, loving, serene, and empathic weren't always options for the mother of three intensely physical boys."

Some adults spoil or ruin children through what appears to be lots of love. And some adults are harsh, even cruel, in the name of love.

Perhaps the dictionary will help us understand real love. Webster's first definition for love is "a strong affection for another arising out of kinship." In other words, we tend to love our family and relatives. While such love is natural for embodied, materially conditioned souls, it's imperfect for two reasons. First, it's based solely on the body, and second, it's based solely on bodies related to our own, so it's simply extended selfishness. When our love for children rests only on a selfish, material platform, we'll inevitably act in ways we feel are best for us, not necessarily for our children. Surely this love is inadequate for those aspiring for spiritual elevation.

Webster also defines love as "warm attachment, enthusiasm, or devotion." While devotion here could imply a sense of serving another person unselfishly, it also conjures up a picture of the doting mother who smothers her child with so much enthusiastic care that the child never really grows up.

Webster's most applicable definition is "unselfish loyal and benevolent concern for the good of another." The dictionary's example is that of God's love for man. If we accept this as a

good definition of genuine love, we can then ask, "How does Krsna love His children, all living beings? And from Krsna's example, what can we learn about the best way to love our own children?"

Krsna stays with and cares for all His children, the obedient and the offensive. He perfectly reciprocates with the desires and inclinations of each soul. If we are fully devoted to Him, He will appear in the form and relationship we desire. If we wish to be an independent lord, He will give us an opportunity to be Lord Brahma, the head of a material universe.

Krsna knows each of us completely, and He directs our wanderings from lifetime to lifetime, letting us experience enough suffering and frustration to eventually turn to Him. He also arranges for all human beings to have access to scripture and saintly persons. He even comes Himself to teach the most beneficial path.

To follow the Lord's example when dealing with children, we can show love by guiding them in the best course of action and the best mentality. We can also set the best example. To some extent we can teach our children by letting them experience the natural consequences of their actions and desires. Or, better, we can help them learn without direct experience. Whenever a child shows a desire to act to please Krsna and follow the scriptures, we can encourage and assist.

What is truly good for a child is the same as what is truly good for all beings—to realize that one is a spiritual being, not a material body, and to serve Krsna rather than the temporary world. When we train a child in such a life, we represent Krsna's love.

What about the small, sweet tokens of affection that materially illusioned adults show their children? Do the spiritually-minded

abandon these as mere attachment and bondage? Not at all. Looking at Krsna's example again, we can see that when He shows His love for us in small ways, we naturally feel gratitude, understanding that He cares for us fully. Similarly, the hugs, smiles, little gifts, words of endearment, and time spent playing together show our children a depth of personal concern, a complete love.

Is Experience the Best Teacher?

By Urmila Devi Dasi

AFTER GIVING Arjuna knowledge of matter and spirit, Lord Krsna tells him, "Deliberate on this fully, and then decide what you wish to do." Our children also have to choose between material and spiritual life. To prepare them for this choice, do we need to give them experiences of both? Do our children need any experience of materialism to choose Krsna consciousness?

The sages do indeed say that to be complete in knowledge one must study both spirit and matter. But our children can best gain knowledge of illusion by seeing both illusion and reality from the perspective of reality.

Srila Prabhupada tells us that the most intelligent people learn simply by hearing. Hearing about Krsna gives a child a direct perception of spiritual happiness and knowledge. And as Krsna tells Arjuna, "Upon gaining this one thinks there is no greater gain." Spiritual experience, then, can give any child the intelligence to stay clear of materialism just by hearing about it.

But even if a child isn't convinced by his spiritual experience, adults don't have to arrange for children to have a taste of material life. Even without intervention from parents or teachers, each child feels material life moment by moment. What child has no frustrations or disease? What child doesn't come across envy, anger, and greed, if not in himself then in others? And what child doesn't see aging and death, at least in the animals and plants that surround him?

Our children will also get direct experience of bodily and mental pleasure. As distress comes, even uninvited, material happiness will also come.

A caring adult will use a child's naturally occurring painful and pleasurable experiences as a connection to what the child has heard from scripture. As Dr. Howard G. Hendricks writes in *The Seven Laws of the Teacher*, "You don't have to get hooked on cocaine to be aware of its

devastation, and even many who are hooked don't understand the danger. So a better way to say it is: *properly evaluated experience is the best teacher.*" (author's emphasis)

When adults say that for our children to understand maya we must expose them to it, they often mean they want to expose children to the illusions of illusion. They suggest taking children to amusement parks, or showing them television, or engaging them in much of the frivolities of childhood. But children who get a taste for such illusions generally become—illusioned. Their higher knowledge and taste for Krsna become covered. The child asks for further and further indulgence in illusion, because, as Krsna tells us, material desires can never be satisfied. The parents then feel they must give the child maya because the child demands it; they forget that they themselves, the parents, sparked that demand.

A good parent or teacher tries to keep a child physically healthy. And there is a way to expose a child to disease in order to prevent disease—vaccination. The Vedic scriptures offer a similar method for material life in general. A vaccination introduces a disease in a form that isn't dangerous. Similarly, conditioned souls can safely deal with matter in a changed form—by using it in Krsna's service. So children can listen to music glorifying Krsna, eat food offered to Krsna, watch plays and movies about Krsna, use their talents to serve Krsna, and possibly later marry and raise a family in Krsna's service. This is a way to dovetail material inclinations with spiritual knowledge, to see both maya and Krsna and choose Krsna.

When maya is used in Krsna's service under the direction of a guru it ceases to work as a force of illusion. Rather, it acts spiritually to purify material desires.

Still, some adults insist that a child will learn best just through his or her own experiences, coming to Krsna consciousness naturally, just

from experiencing material life, without any outside help.

In ancient times, also, there were parents who argued that their children would gain spiritual determination simply through their own material lives. An example cited in the *Bhagavatam* is that of Daksa. "Material enjoyment," he said, "is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while at the same time advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestable. Those whose minds are changed by others do not become as renounced as those who have personal experience."

Sometimes we who have come to Krsna consciousness as adults assume that our determination to renounce material life is the

result of a bad taste for illusory enjoyment. Yet in discussing Daksa's statement, Srila Prabhupada tells us that Daksa's philosophy is wrong. He writes, "The young boys and girls of the Krsna consciousness movement have given up the spirit of material enjoyment not because of practice [of material life] but by the mercy of Lord Sri Caitanya Mahaprabhu and His servants."

Why is the experience of material "enjoyment" not enough to teach us? Prabhupada explains, "Material nature is so strong that although a man suffers at every step, he will not cease in his attempts to enjoy."

Experience, then, won't enable a child to learn unless hearing comes with it. One longs for the happiness of serving Krsna not merely because one has become disgusted with materialism but because hearing from a great soul has sparked love of God in one's heart, so that by comparison material life has no allure.

Nursery Nectar

By Urmila Devi Dasi

TWO YEARS OLD, Lalita Madhava sits with all her concentration focused on the book our 14-year-old daughter is showing her. Lalita Madhava's older sister has just graduated from our *gurukula* school, her mother is at our house to print a letter, and Lalita Madhava is thinking of Krsna's pastimes. "Krsna," she says and points to the picture. She carefully turns the page.

Having spent more than three years teaching a Krsna conscious nursery school, I am privy to a great secret: there is an ocean of sweet spiritual pleasure in the company of very young devotees of Krsna. They know nothing of local, national, or global politics. They hardly know if they are boys or girls. But they do know they love Krsna. In their company one can simply tell stories about the Lord, sing songs to glorify Him, and play games that absorb the mind in His service. A well-run nursery fully engages the mind of the teacher, challenging her intelligence and creativity.

The parents also will be pleased. At home, most mothers have to divide their minds between their children and their household work. So a mother is pleased to see her child in a happy spiritual place with a devotee whose sole duty is to teach the child.

Children who have taken part in a materially and spiritually lively nursery school can look back upon their early childhood with pleasure. Even as teenagers, they can still enjoy singing the simple English, Sanskrit, or Bengali songs about Krsna they learned in nursery. The joy of decorating Krsna's picture with colored beads can broaden into a desire to dress the Deity. A child can grow up feeling that constant engagement in the Lord's service is natural.

So what should children do at a nursery school? Here are some activities for children aged 2 to 5. Although these activities are best

suited for a teacher and a group of children, any mother at home could use most of these ideas.

The key to successful activities is keep changing them before the children grow restless and wild. Vary what you do and how long you do it, according to the mood and needs of the children. For example, if many children are restless, spend more time on physically active programs. If most of the children are older, spend more time on things that call for patience. As much as possible, all the children should do the same activity together. When an activity is over, the children should put everything away, and clean the floor and tables if need be. If you don't want to lose everything in your nursery, best to keep the things for separate activities separate.

You can engage the children three ways: in free, loosely supervised play, in all working at once on their own projects, and in all doing the same thing together.

A. Loosely supervised play:

This includes things like playing outdoors on swings and slides, looking at nature books, and playing with blocks and toys. With blocks, children can build temples, altars, and items for spreading Krsna consciousness, such as cars in which they can go to distribute books. With toys the children can play their way into Krsna's pastimes—by cooking for Krsna, taking care of baby Krsna, or acting as cowherd boys frolicking with the cows, frogs, and birds of Vrndavana.

B. All working at once on their own projects:

All together but each on his own, children can work with clay, or play with puzzles, or make garlands, or decorate pictures of Krsna and His devotees.

With clay the children can play at cooking food for Kṛṣṇa or building things for Kṛṣṇa. With jigsaw puzzles children can put together Kṛṣṇa's pastimes.

As for garlands, children can make them from wooden or plastic beads you can get at a hobby or craft store. The children can sit before a picture or Deity of Kṛṣṇa, and each child can make a nice garland for Him. The children can offer their garlands with the teacher's help, and all the children can see and admire the garlands of the others. Through garlands, also, the children can learn about colors, patterns, and counting.

Children can enjoy decorating pictures of Kṛṣṇa and His devotees. The pictures can come from old calendars or extra copies of *Back to Godhead*, or the children can use pictures they have painted or colored themselves. With the teacher's help, the children can adorn the pictures with stars, jewels, glitter, and paper flowers.

C. All doing the same thing:

Together, children can learn simple songs, and they can chant Hare Kṛṣṇa and dance. The children who are able can take turns leading.

The children can also take turns fanning Kṛṣṇa and offering Him incense and flowers, as adults do in the ceremony of *arati*.

Children can also do something else together that is very important in devotional life: take *prasadam*, food first offered to Kṛṣṇa. They can learn how to say their prayers, respect

prasadam, think of Kṛṣṇa, and enjoy. And they can learn how to be clean.

Children can also put on plays about Kṛṣṇa. The teacher gives a child one line to say and one thing to do at a time. Keep things simple and active and the children can do three plays or more without boredom.

You can delight your children with Kṛṣṇa conscious storytelling. More than just reading a story, you can sing a song about the story, show pictures, and act out the story. There are many tapes of Kṛṣṇa conscious story songs.

Children enjoy movies showing plays and stories and festivals. But go easy on video during the child's early years. It can hamper a child's natural development. A total of one hour a week is a good limit.

An entire community benefits from the nursery school. It gives mothers more time to help in a local temple or project. And even when there isn't a school, a mother at home will find that an hour or two spent creating a nursery-school atmosphere will make her children so happy she can devote more time to other service.

If we treat our children with care from the very beginning, they'll feel encouraged as souls. They'll give spiritual pleasure to everyone and give hope for the future. And by their behavior and enthusiasm they may sometimes melt the heart of even the most hardened atheist.

Pay the Price

By *Urmila Devi Dasi*

AS THIS DARK AGE progresses, so does the philosophy of automatic spiritual enlightenment. In bookstores, seminars, and certainly in the literature of professional educators and psychologists, we learn that children are best left to their own devices. Parents, teachers, and society may have to invest some moments here and there of "high-quality time," but basically if we leave our children alone they will find the right path. As some put it, the more we help our children, the more they are likely to go in the wrong direction.

Such ideas come wrapped in the blanket of attractive language, woven with some threads of half-truths. We hear that "forcing" children to do what is right will make them bitter, or that "imposing" our ideas on them will stifle their intellectual development. A large "unschooling" movement in America and Europe propounds: "No formal education." Any attempt at formal learning, you see, will destroy the child's natural interest, creativity, and ultimate knowledge. Better the child not read until thirteen, they say, than risk not liking to read.

How did we arrive at this modern point of view? According to the ancient Vedic perspective—the original perspective—childhood, when the soul's material desires from previous lives are held somewhat in abeyance, is an opportunity best used for spiritual training. Then, when the desires come out in youth, the soul is prepared to transcend them for a higher goal.

The soul is by nature all-good and full of knowledge. But because the soul now identifies with the body, the soul's goodness is covered. Seeing only the external covering, Western religionists in the Middle Ages depicted humans as inherently evil. Western education for hundreds of years, therefore, aimed at repressing what educators called "the child's sinful nature." Children were taught they were

sinful, despicable beings whose only chance at goodness came from harsh discipline and adherence to dogma.

But because the soul, covered though he may be, is all-good, an educational philosophy of repression could not last. As the humanism of the Renaissance gradually challenged the stiff doctrines of the Middle Ages, educators turned 180 degrees. Children are pure, innocent, and good, the humanists said. Their bad tendencies arise from negative teachings about sin and guilt. Remove those concepts, leave the child alone, and he will achieve material and spiritual peace and happiness.

But why subscribe to either of these one-sided views? What is needed is a dedication to training that removes rather than represses a child's artificial material leanings.

Training children is certainly more trouble, in the short run, than letting them make their own moral and philosophical choices from as early an age as they can manage. Talking theology with children is certainly more trouble than putting them in front of the television. Getting the children up to worship with the family before sunrise is certainly more trouble than letting them sleep. Running a *gurukula* or teaching at home is certainly more trouble than sending children to the free government schools. And teaching children the details of devotional practices—which seems a never-ending job—is certainly more trouble than letting them coast along as they please.

But although training a child is troublesome in the beginning, as the child's actual self emerges the parents become more and more joyful and satisfied. On the other hand, whatever pleasure we get from taking the seemingly easy way is quickly replaced with the frustration of a child who cannot understand self-realization

Prepared for Death

By Urmila Devi Dasi

A COUSIN WITH WHOM I'd had no contact since joining the Hare Krsna movement sent me a card of congratulations when our son married. So I responded with some photos of our family and a card of pleasantries. She then sent me photos of her family and told me she and her husband were about to make a trip with her parents.

On that trip, her father, my mother's brother, died alone when he went to take a nap. Since my cousin and I were now writing, I took the opportunity to send her a note of sympathy, in which I quoted these words by Lord Krsna from the *Bhagavad-gita*: "For the soul there is never birth nor death. Nor having once been, does he ever cease to be. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain."

She wrote back, "Your view of death seems so true, yet difficult for the 'Westernized' mind to grasp. I wish we were better prepared for death and loss in our upbringing, education, community, and religion. Everywhere one turns there seem to be only messages of youth and life, and an ignoring and shunning of aging and death."

Actually, there has been a kind of "death education" in American public schools for more than a decade. As Snookie Dellinger, a parent, testified in 1984 to the U.S. Department of Education, "A survival game which my seventh-grade son participated in required him to eliminate five out of ten whom they did not have room for on a spaceship." Doris D'Antoni, another parent, spoke about the death education of her grandchildren: "In one program in our county, little first-graders made their own coffins out of shoe boxes."

In 1980, then president Reagan criticized government school programs where children "decided which members of their family should

be left to die for the survival of the remaining ones." Some death education programs have children write a suicide note.

While this type of education may prepare a child to take his own life or the lives of others (something children are doing more and more of nowadays), it doesn't give a spiritual understanding of death or what to do at the crucial time when it comes.

Devotees of Krsna do not see death as a subject in any way unfit for children. Instead, we see death to be, as Krsna explains, simply a change of clothes. Death looms large for a materialist because it yanks away what he holds on to as his sources of pleasure. But for a devotee, death merely tests how well one has lived.

At death the soul fixes on what has been most important in life. The soul who thinks only of Krsna will not get another material body, required for those with material longings. Rather, the soul who perfects the art of dying will develop a spiritual body with which to serve Krsna forever.

Children who understand Krsna's simple and logical explanation of death look at life with tremendous joy and hope. Even two- and three-year-olds can easily make the connection—if I must focus on Krsna at death, let me dedicate my body, mind, and words to Him during life.

I often remember my three-year-old friend Radha-Govinda Dasi. She always talked of Krsna's pastimes, imitating them in her play. She never displayed a child's usual possessiveness or envy, and she seemed little concerned with her external circumstances. Her parents trained her to rise daily before sunrise to worship the Deity of Krsna. At home and in

my nursery school, she learned to think of Krsna at death.

On the day she gave up her body fourteen years ago, at age three, she had spent the morning dancing and chanting in the temple with great enthusiasm. Then she had helped her mother cook a feast, because it was the festival of Srila Prabhupada's appearance in this world. We had no doubt she left her material body

while absorbed in love for Krsna, because she had loved Him throughout her life.

Our own daughter, about the same age, saw the death of Radha-Govinda, her best friend, as a great cause for celebration. "Why are you sad?" she would ask me. "Radha-Govinda is playing with Krsna!"

Revolutionary Cleanliness

by *Urmila Devi Dasi*

THOSE WEEKLY girl scout meetings always began with us reciting our vows. "To be clean in thought, word, and deed," I would say carelessly, eager to begin our project or camping excursion.

For children being raised in Krsna consciousness, cleanliness isn't an abstract ideal but an important part of a progressive spiritual life. Though spiritual purity is the first concern, physical and mental cleanliness also count. In fact, they are usually symptoms of one's consciousness, and a clean body and mind help develop a clean consciousness, or Krsna consciousness.

Clean Body, Mind, Intelligence

We should teach our children that cleanliness is essential for good health. Most parents teach their children some hygiene, but devotee children do things that require special cleanliness, such as visiting the temple, eating *krsna-prasadam*, or preparing food to offer to Krsna.

For mental cleanliness, or mental purity, our children should learn how to avoid envious, hateful, deceitful, and selfish thoughts. They need to know how to deal with such thoughts, which enter the mind despite all precautions. We must also teach children to guard against mental speculation, by teaching them that philosophical and spiritual truths must be supported by Vedic literature. And since thoughts and words are closely related, our children should practice pleasing, helpful, and truthful speech.

As for purity of intelligence, we want our children to learn to use their intelligence to help themselves and others make spiritual progress, rather than to increase material illusion.

The ultimate purity is unadulterated love for Krsna, free from personal desire and flowing unhindered like a mighty river to the sea. If our children gain such cleanliness of soul, their cleanliness will be revolutionary.

Teaching Cleanliness

The two best ways to teach our children any kind of cleanliness are by our own example and by helping them form early habits. For example, the longer we wait to teach our children to wash their hands and mouth after eating, the longer they have to form a habit of uncleanness. No matter what we do, they will form habits—clean or unclean. So we should start teaching about cleanliness as soon as they can understand.

When we help our child start a habit early, the child comes to see the behavior or attitude as normal, as simply part of life. To get the child to practice cleanliness will then be fairly easy. For example, if we bathe our child every morning from a young age, the child will naturally pick up the habit of early-morning bathing.

When to introduce a particular item of cleanliness depends on the age and needs of the child. An overall guideline is that the child must be physically and mentally capable of the cleanliness routine. For example, until a child gets all his baby teeth, teaching him not to put his hand in his mouth is unreasonable. But we can teach even a young child to wash after eating, simply by always washing the child's hands and mouth after meals. Gradually, the child can do this without our assistance.

Children of two or three can start learning to keep their personal environment clean and organized. Parents can help put things away and clean up inevitable messes. A four-year-old can have regular cleaning duties, though these

should be easy and take little time. By the time a child is ten, he or she should be naturally clean and organized.

Here's how I teach a child of eight to clean and organize his or her room. First, we put everything away neatly in its place. Not having too much clutter makes the job easier. If clothes, books, or toys are not stored neatly, the child has to keep at it until the area "passes inspection." Then the child and I clean the surfaces, as the child learns which rag and cleaner to use on each surface. I teach the child to clean every surface regularly, including small ledges on walls, doors, and windows. We then look for dirt. Are there smudges around the light switches or door knobs? Has the ceiling been collecting cobwebs? Finally, we sweep and mop the floor together.

A child will gradually be able to do more and more cleaning without my assistance, although someone experienced in cleaning must always inspect, and sometimes re-inspect, before the cleaning is finished.

Besides the daily routine, to have one or two designated days a week for full-scale cleaning is helpful. In our household, cleaning on such days is a family festival, where we play tapes of lively devotional music and clean with great enthusiasm.

Children should learn that the home isn't the only place to keep clean. We should teach our children that a brahminical person leaves a place cleaner than he found it. We can practice applying this principle with our children when

eating at highway picnic areas, or when staying overnight in temples, hotels, or friends' houses.

Our children also need to learn the reasons behind the different items of cleanliness. Otherwise, rules will seem just that—simply rules, ritualized formulas developed traditionally for reasons that no longer apply or never did.

Protecting Purity

Parents can nurture the mental, intellectual, and spiritual purity of a very young child simply by controlling what he or she is exposed to. But a growing child gradually meets with influences beyond the family, and even beyond the community of friends and relatives. Children who come with us shopping, preaching, and on other excursions into society at large, as they should, will confront an increasingly impure world. How important, then, that we show a joyful strictness as we clean our homes, bodies, words, minds, and hearts as an offering of love to Krsna. As the child imitates adult standards of cleanliness and purity, he or she will find such happiness in Krsna consciousness that there will seem no greater gain. Impure thoughts and actions will then be seen as what they are—dirty and disgusting.

Children clean in body, mind, intelligence, and soul can become real *brahmanas*. Even a small number of people who have achieved purity in their childhood can transform society.

The Test of Education

By Urmila Devi Dasi

IN THE LAST WEEK of the last year of school, students sweat at the thought of the final exam. When they've passed their exams and earned their degrees, they'll be entitled to call themselves educated.

But the Vedic culture has a different standard. The sage Canakya, whose proverbs Srila Prabhupada would often quote, tested a person's education by three questions—questions of character and ethics.

Women as Mother

Test one: *matrvat para-daresu*. In the ideal system of education, a properly trained young man should be able to look upon any woman other than his wife as if she were his mother. In other words, his mind and heart should be free from desire for sex outside of marriage. Similarly, a girl should see men other than her husband as her father.

In Vedic society, boys were trained to address women as "Mother." Members of the Krsna consciousness movement teach this same etiquette today. Lord Jesus taught a similar principle when he said that a man who lusts after a woman other than his wife has already committed adultery in his heart.

Garbage in the Street

The second test of real education is how the graduate views the property of others. Canakya says, *para-dravesu lostravat*: a learned person looks upon others' property as he would stones or garbage in the street.

A child should be trained to be averse to touching another's things without permission. If I see one of our students touch something on another child's desk, I ask him, "Is that yours? Do you have the owner's permission to touch that? If not, put it down." I'm careful to show

the same respect for the students' property that I expect them to show for each other's and for mine. I don't look through their desks or touch their things without their permission.

How to See Others

Third, *atmavat sarva-bhutesu*: an educated person sees other living creatures as he sees himself. Following the golden rule, he treats others as he wants to be treated. "Others" does not mean just one's own family, one's fellow citizens, or even just other human beings. As Srila Prabhupada would point out, even cruel, fierce animals such as tigers love their own cubs. It is when a person applies the golden rule even to an enemy or a defenseless animal that Canakya would award him a passing grade.

A person educated to see others as though himself will naturally be a vegetarian. He'll think, "I don't like pain, so why should I give pain to an animal just so I can eat?" He'll be honest: "I don't like to be cheated, so why should I cheat others?" And he'll always speak beneficially: "I like to hear the truth, I don't like to be insulted, and I want to hear what is useful to me. Let me speak to others that way." A truly educated person, therefore, will try not to hurt anyone, even by his words.

A student who knows the law of karma knows that what I do to others will be done to me. Even out of self-interest, therefore, he will follow the principle of treating others as though himself. And by understanding the law of karma, the student will gain respect for the power, justice, mercy, and love of the Supreme Lord. Then the student can go beyond ethics to become transcendently educated.

Krsna Defines "Learned"

Krsna defines a learned person as one who sees all living beings spiritually as part of Him.

And Krsna says that ultimately a wise person surrenders to Him, seeing Him as all there is.

Unfortunately, in this dark Age of Kali thousands of schools award diplomas without considering the ethical and spiritual character of their students. Do students at a typical university have a heart free from desire for sex outside marriage? Have they learned to respect the property and feelings of others? We read of date rape and rampant theft on campus, and we

see people with advanced degrees who are also advanced in meat-eating and cruelty.

But we need not be resigned to letting our children be falsely assured of knowledge from a system that by Vedic standards teaches ignorance. Rather, let us raise a generation of students protected by ethical and spiritual wisdom.

Thoughts at the Births of Grandchildren

By Urmila Devi Dasi

THE HEAD SLOWLY appears, then the body slips and slides, and finally the feet exit—birth! The child sounds the cry of life, and everyone is relieved and joyful.

In its previous life the now helpless baby may have dived into a deep pool of learning, but now the baby is in ignorance. He or she will have to struggle to regain all lost skills and learning. Picture thoughts will give way to words, for many months garbled. The child will struggle to master the new body, learn the new language, understand the new family and society into which it has been thrust. Then will come many years of formal training in culture, behavior, academics, and skills. How much of this was known not so many years ago in another life? But the child must again struggle to attain what will be lost yet again at another death.

The stereotyped grandparent is a person of experience who can guide the grandchildren to what is most useful in life. But what can I give that will not simply be taken away?

Of course, the child needs ordinary knowledge and skills. Just as we clean dishes, clothes, and floors that again require cleaning, so we must educate and prepare children for their roles in this lifetime. But if we give our children only temporary things, neither they nor we will be satisfied.

Service to Lord Krsna is not like material acquisitions, which must be renewed each life. Whatever one has done for the Lord stays through the change of body. One can see the truth of this practically. For example, so many people find themselves naturally attracted to spiritual life, even when their present family or society doesn't encourage it.

A person who has made much spiritual progress yet failed to attain perfection generally enters a womb where circumstances will be

favorable for further spiritual progress. Formerly, expectant mothers might attend gatherings of sages who would give instructions the unborn child could hear. With Srila Prabhupada's genius of using modern technology in Krsna's service, a mother can now play tapes of devotional lectures or singing. When the mother attends the *arati* ceremony of the Deity and eats food offered to Krsna, the unborn child also benefits.

As labor progresses, the mother can chant or listen to a tape. As the child appears, friends and relatives gathered to greet the new family member can chant, "Hare Krsna! Hare Krsna!"

As soon as mother and baby have recovered, they can again immerse themselves in growing in knowledge of Krsna. Srila Prabhupada wrote to Krsna Devi in 1968: "We should train all our first-day small babies in such a way that they are always satisfied and there will be no disturbance in the *Bhagavatam* lecture, and there will be no complaint. But there cannot be any hard and fast rules that only children who are grown up, seven or eight years old, can be admitted and no other children can be admitted. That is not possible, and I am not going to sanction any such rule. Rather I shall welcome a baby from the very beginning, so that the transcendental vibration may enter into its ear, and from the very beginning of its life it becomes purified."

If we give our grandchildren wisdom and realization that transcends the change of body, then we achieve the real goal of education. If a child can fully understand his own nature, the Lord, and service to Him, all of which are eternal, then there is no more need of rebirth; the ultimate lesson has been learned. Why engage our children only in an ultimately absurd struggle to gain with great intensity what will surely be lost?

"Your Children Are ... Different"

by Urmila Devi Dasi

I RECENTLY TOOK my children and some of my teenage students with me to an education conference, where we met with Dave Marks, a textbook author and retired teacher with more than thirty years of experience in public and private schools. He has written a text we use as part of our English instruction. Soon after the conference, he wrote me this letter: "What a nice surprise to meet some of your students.... I would like you to pass on the feelings I have about meeting them. They were not at all like the students I have been used to meeting. Your kids were pleasant, bright, enthusiastic and happy. Whatever you are doing to or for them sure is working. Please tell them how pleased I was to meet them and what a good feeling to know that I may have had even a very small part in their education."

I recalled when my son was three years old and I brought him and his friend into a museum in Philadelphia to use the lavatory before a festival began. "I've never seen children like that!" the guard said when I asked for directions. "What do you feed them? They're so bright!"

Yes, our children are different. By their character, behavior, and bright faces, Prabhupada wanted them to stand clearly apart from ordinary materialists. He referred to children raised in Krsna consciousness as "Vaikuntha children," children free from anxiety, as if they carry within themselves the spiritual world.

Krsna conscious children are different by virtue of practical aspects of their upbringing. They don't go to movies, watch television, read romance novels, visit amusement parks, eat food not offered to Krsna, or tune into the latest musicians. Instead they read the words of saints and sages, tune into Vedic mantras, and pass time with the plots of *Mahabharata* and *Ramayana*. These children have spiritual

knowledge that illumines everything, like the sun in the day, and that enlightenment is visible in their external demeanor.

Although this special, "unworldly" quality is the *goal* of Krsna conscious child training, we may sometimes worry that our children will be *too* different—weird. How will they relate to ordinary people? When these kids turn into adults, will they be able to buy a plane ticket? Could a Krsna conscious child grow up to work as a doctor?

Two years ago my sister visited America from her overseas home. To see her, many of my cousins gathered at my mother's house in New York. My children sat with their children, many of whom they'd never met, and played and talked for several hours. One cousin pulled me aside. "Our children can get along together!" she whispered.

"Are you surprised?" I asked.

"Well, yes. I mean, I thought, well, that your children would be too 'different.' But they're very nice, happy kids."

I smiled.

We certainly teach our children (and ourselves) to avoid intimate dealing with materialistic people who will distract us from spiritual life. Our children learn to do everything—games, chores, schoolwork, conversation—in the service of Lord Krsna. But as these children advance in awareness of how everything is connected with Krsna, they do not become sectarian or self-righteous. Nor do they become materially inept or incompetent.

The more a child becomes Krsna conscious, the more clearly he or she sees others with love, compassion, and humility. A child who is factually progressing in realization of Krsna

becomes a true friend of all living beings. So it isn't difficult for such a child to show this universal friendship in practical, ordinary dealings. Nondevotees then find the children to be both different and accessible, saintly yet human.

As for material knowledge and skills, our children learn how to use this world in Krsna's service. Naturally they must learn how to read maps, buy airline tickets, drive cars, and have a means of livelihood. Krsna never teaches

laziness; He teaches that everyone must have a duty, because no one can even maintain his physical body without work. If a devotee lacks some material skill, Krsna will provide for that lack. One who worships the Lord with love does not lose the results of ordinary material work, nor the results of philosophical knowledge. Indeed, we see in our children that having Krsna consciousness is like having a million dollars. When you have a million, all of your ten-dollar problems are solved.

Loving Our Children

By *Urmila Devi Dasi*

HERE IN THE material world it's easy to become absorbed in attachment and love for our family, especially our children, and forget about loving God, Krsna. We often see a child's photo or shoes or artwork given a prominent place within a home, almost as if the child were the worshipable deity of the household. Though the Vedic scriptures advise us to detach ourselves from such affection, Srila Prabhupada also comments that these feelings are natural. Are there ways our attachment to our children can bring us closer to Krsna? There are.

Parents may sacrifice for their children in ways they wouldn't for themselves. For example, a father may take a second job to send a son through college, or a mother may spend seemingly endless hours driving her children to clubs and lessons. This same tendency to sacrifice can be used in the Lord's service.

Parents not concerned enough about their own spiritual well-being to regularly worship Krsna and chant His names may still train their children to do so, thus helping themselves as well.

When a mother teaches her children the importance of offering food to Krsna, she naturally has to offer Krsna the food in her home. A father who wants to teach his children to stay clear of time-wasting materialistic activities won't spend his free time in front of the television.

So in countless ways our love and concern for our children can motivate us to do what is most beneficial not only for them but for ourselves. Vedic culture is so perfect, in fact, that even speaking to our children with affection can purify the whole family.

Generally, followers of Vedic culture name their children after Krsna or His great devotees. So every time a mother calls "Govinda Dasa, it's time for your meals!" "Govinda! You left your shoes out in the rain." "Where is Govinda?" she is chanting the holy name of the Lord.

Such chanting, even to call one's son or daughter, can bring parents the highest benefit of love of God. Indeed, thousands of years ago this happened when Ajamila named his son "Narayana," which is a name of Krsna.

Though religious as a boy, Ajamila did not become a spiritually minded father. He left his wife for a prostitute and made his living through cheating and crime. Absorbed in attachment to his family by the prostitute, he was still having children in old age. So even at eighty-eight he was cultivating his affection not for Krsna but for his little son Narayana.

Ajamila's fatherly attachment was intense to the point that while dying he called for his son—"Narayana!" At once the servants of Narayana, Lord Krsna, came to save him from the hell he would have gone to for his degraded life. They granted him more years, which he used to worship Lord Krsna. Finally he attained to the spiritual world.

Of course, we shouldn't purposely try to cheat Krsna, thinking we can live a low life and still find perfection simply through the names we give our children. But from this story we can learn the potency of Krsna's names and know that if we mold our lives to train our children as saints, we just might end up becoming saints ourselves.

Appendix E –

Samples

In this appendix we have included a very small sampling of forms, schedules and letters that you will find useful.

If your school has more than one staff member or more than twenty students, we suggest that in addition to the forms here, you order *Sample School Forms, Administrator Series*, from Alpha Omega publications.

Sample Classroom Schedules

1st Grade				
Speaking	Reading	Reading	Reading	Drawing
Reading	Math	Math	Math	Reading
Spelling	Spelling	Spelling	Spelling	Health
<i>Gītā</i> Verses	<i>Gītā</i> Verses	<i>Gītā</i> Verses	<i>Gītā</i> Purports	<i>Gītā</i> Verses
2nd Grade				
Speaking	Math	Math	Math	Math
English	English	English	English	English
Reading	Reading	Reading	Reading	Health
<i>Gītā</i> Verses	<i>Gītā</i> Verses	<i>Gītā</i> Verses	<i>Gītā</i> Purports	Drawing
3rd Grade				
Speaking	Science	English	Science	Math
English	Logic	Math	Math	English
Writing	<i>Gītā</i> Verses	Reading	Spelling	Health
<i>Gītā</i> Verses	Spelling	<i>Gītā</i> Verses	<i>Gītā</i> Purports	Drawing
4th Grade				
Speaking	Composition	English	<i>Gītā</i> Verses	Math
English	Reading	Math	English	English
Penmanship	Logic	Geography	Spelling/Phonics	<i>Gītā</i> Verses
Math	Spelling	Science	<i>Gītā</i> Verses	Drawing
5th Grade				
Math	Science	English	Tapes & Games	Math
English	<i>Gītā</i> Verses	Math	Math	English
Reading	Logic	<i>Gītā</i> Verses	Spelling	Geography
Speaking	Spelling	<i>Gītā</i> Verses	English	Drawing
8th Grade				
Logic/Map Skills	English	English	<i>Gītā</i> or Math	Math
<i>Gītā</i> Verses	Social Studies	Math	Bhakti-śāstrī	Drawing
Reading	Bhakti-śāstrī	Study Hall	Spelling	Science
Math	Spelling	<i>Gītā</i> Verses	English (Speak)	Science

1-5 and 8th grade multilevel

Sample Classroom Schedules

3rd Grade				
Math	Science	English	Speaking	English
Sanskrit	Typing or Logic	Reading and Com- position	<i>Gītā</i> Purports	Geography
<i>Gītā</i> Verses	<i>Gītā</i> Verses	English	Spelling Test or Map Skills	Math
English	Spelling	<i>Gītā</i> Verses	Sanskrit	Drawing
4th Grade				
Math	Geography	English	Speaking	<i>Gītā</i> Verses
Sanskrit	Science	Math	<i>Gītā</i> Purports	English
Reading and Com- position	Typing or Logic	Composition	Spelling Test or Map Skills	Math
English	Spelling	<i>Gītā</i> Verses	Sanskrit	Drawing
5th Grade				
Math	<i>Gītā</i> Verses	Geography	Speaking	Math
Sanskrit	Typing or Logic	Math	<i>Gītā</i> Purports	English
English	Spelling	English	Spelling Test or Map Skills	Science
Reading and Com- position	Logic	<i>Gītā</i> Verses	Sanskrit	Drawing
7th Grade				
Reading and Com- position	Map Skills or <i>Gītā</i> Verses	English	Bhakti-śāstrī	Math
Sanskrit	Logic	Math	Typing or Logic	English
Math	Spelling	Science	Spelling Test	History
English	Bhakti-śāstrī	Typing or <i>Gītā</i> Verses	Sanskrit	Drawing

grades 3, 4, 5, 7 multilevel

2-3rd Grade				
Math	Science	Reading	Speaking	English
English	Math	Reading	<i>Gītā</i> Purports	English
<i>Gītā</i> Verses	<i>Gītā</i> Verses	Math	Spelling Test or Math	Geography
Penmanship	Spelling	<i>Gītā</i> Verses	Sanskrit	Math
4th Grade				
Math	Geography	English	Typing and Games	<i>Gītā</i> Verses
English	Science	Math	Math	English
Reading and Composition	Typing or Logic	Composition	Spelling Test or Map Skills	Math
Speaking	Spelling	<i>Gītā</i> Verses	Sanskrit	Drawing
7-8th Grade				
Typing or Spelling	English	English	Typing or <i>Gītā</i> Verses	Math
Sanskrit or <i>Gītā</i> Verses	History	Math	Bhakti-śāstrī	Drawing
Reading and Composition	Bhakti-śāstrī	Typing or English Project	Spelling Test	Science
Math	Logic or Map Skills	Typing or <i>Gītā</i> Verses	English	Science

2-4 and 7-8 multilevel

K-1st Grade				
Math	Penmanship(K) Primer(1)	Reading(K) Primer(1)	Drawing	<i>Gītā</i> Verses
Reading	Reading	Math or Penmanship	<i>Gītā</i> Purports	Speaking
<i>Gītā</i> Verses	Map Skills or Spelling	Spelling(K) Science(1)	Reading(K) Primer(1)	Reading or Penmanship
Spelling or Penmanship	<i>Gītā</i> Verses	<i>Gītā</i> Verses	Math	Math
2th Grade				
Math	Geography	English	Speaking	<i>Gītā</i> Verses
Sanskrit	Science	Math	<i>Gītā</i> Purports	English
Reading and Composition	Typing or Logic	Composition	Spelling Test or Map Skills	Math
English	Spelling	<i>Gītā</i> Verses	Sanskrit	Drawing
3th Grade				
Math	<i>Gītā</i> Verses	Geography	Speaking	Math
Sanskrit	Typing or Logic	Math	<i>Gītā</i> Purports	English
English	Spelling	English	Spelling Test or Map Skills	Science
Reading and Composition	Logic	<i>Gītā</i> Verses	Sanskrit	Drawing
7th Grade				
Reading and Composition	Map Skills or <i>Gītā</i> Verses	English	Bhakti-śāstrī	Math
Sanskrit	Logic	Math	Typing or Logic	English
Math	Spelling	Science	Spelling Test	History
English	Bhakti-śāstrī	Typing or <i>Gītā</i> Verses	Sanskrit	Drawing

K-3 and 7 multilevel

2-3rd Grade				
Math	Science	Reading	Speaking	English
English	Math	Reading	<i>Gītā</i> Purports	English
<i>Gītā</i> Verses	<i>Gītā</i> Verses	Math	Spelling Test or Math	Geography
Penmanship	Spelling	<i>Gītā</i> Verses	Sanskrit	Math
4th Grade				
Math	Geography	English	Typing and Games	<i>Gītā</i> Verses
English	Science	Math	Math	English
Reading and Composition	Typing or Logic	Composition	Spelling Test or Map Skills	Math
Speaking	Spelling	<i>Gītā</i> Verses	Sanskrit	Drawing
7-8th Grade				
Typing or Spelling	English	English	Typing or <i>Gītā</i> Verses	Math
Sanskrit or <i>Gītā</i> Verses	History	Math	Bhakti-śāstrī	Drawing
Reading and Composition	Bhakti-śāstrī	Typing or English Project	Spelling Test	Science
Math	Logic or Map Skills	Typing or <i>Gītā</i> Verses	English	Science

2-4 and 7-8 multilevel

Level III				
Typing and Spelling	English	Math and Typing	Drawing	English
Sanskrit	Geography	English and Logic	Bhakti-śāstrī	History
Math	Computer or Bhakti-śāstrī	Computer or Bhakti-śāstrī	Spelling	Math
English	Science or <i>Gītā</i> Verses	Science or <i>Gītā</i> Verses	Sanskrit	<i>Gītā</i> Verses and Typing

level three

Grades 1-8					
9:05-9:30	Weekly <i>Gītā Śloka</i>	<i>Īsopaniṣad</i>	<i>Upadeśāmṛta</i>	<i>Brahma-saṁhitā</i>	<i>Bhagavad-gītā</i>
9:30-9:55	Sanskrit	Sanskrit	Geography	Sanskrit	Grammar
10:05-10:55	Oral Reading (1-2)/ Spelling (3-8)	Reading (1-2)/ Spelling (3-8)	Composition	Composition	Art*/ Social Studies
11:05-11:55	Math	Math	Math	Math	Art*/ Social Studies
12:05-12:55	Handwriting or Grammar/Comp (1-5)/ Bhakti-śāstrī (6-8)	Speaking	Handwriting or Grammar/Comp (1-5)/ Bhakti-śāstrī (6-8)	Grammar/Comp (1-3)/ Oral reading (4-8)	Handwriting or Grammar/Comp (1-5)/ Bhakti-śāstrī (6-8)
1:05-1:30	Logic	Speaking	Logic	Grammar/Comp (1-3)/ Oral reading (4-8)	Grammar/ Gītā Verses

* assistant teacher for art

Note: Special science and health classes every third week.

One teacher: 1-8 multilevel

Sample Forms

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required
subjects and credits
see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)

STUDENT'S NAME _____ DATE OF ENROLLMENT ____/____, 19____

SCHOOL YEAR 19____ - 19____

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR

SCHOOL YEAR 19____ - 19____

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR

SCHOOL YEAR 19____ - 19____

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR

SCHOOL YEAR 19____ - 19____

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR

Parent's signature

Counselor's signature

senior varnasrama academic projection—blank

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required
subjects and credits
see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)
(College prep)

STUDENT'S NAME above average / ksatriya DATE OF ENROLLMENT ___/___, 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti-sastri	Bhakti-sastri	Bhakti-sastri	1
World Geo.	World Geo.	World Geo.	1
Algebra I	Algebra I	Algebra I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. II	Eng. II	Eng. II	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Gen. Science I or II	Gen. Science I or II	Gen. Science I or II	1
Algebra II	Algebra II	Algebra II	1
Sanskrit I	Sanskrit I	Sanskrit I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. III	Eng. III	Eng. III	1
Hiz. of mod R+Ph	Hiz. of mod R+Ph	Hiz. of mod R+Ph	1
Chemistry	Chemistry	Chemistry	1
Geo/ Algebra III	Geo/ Algebra III	Geo/ Algebra III	1
Bhakti-vaibhava	Bhakti-vaibhava	Bhakti-vaibhava	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Debate	Debate	Debate	1
A.M. Hist.	A.M. Hist.	A.M. Hist.	1
Economics	Economics	Economics	1
Veda + mod. science	Veda + mod. science	Veda + mod. science	1
Bhakti-vaibhava	Bhakti-vaibhava	Bhakti-vaibhava	1
PE/Health	PE/Health	PE/Health	.5

Parent's signature _____

Counselor's signature _____

Senior varnāśrama academic projection – college/ksatriya

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required
subjects and credits
see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)
(college prep)

STUDENT'S NAME above average / brahmin DATE OF ENROLLMENT ___/___, 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti- sastrī	Bhakti- sastrī	Bhakti- sastrī	1
Gen. Science I or II	Gen. Science I or II	Gen. Science I or II	1
Algebra I	Algebra I	Algebra I	1
Sanskrit I	Sanskrit I	Sanskrit I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Poetry	Poetry	Poetry	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Algebra II	Algebra II	Algebra II	1
Bhakti- vaibhava	Bhakti- vaibhava	Bhakti- vaibhava	1
Sanskrit II	Sanskrit II	Sanskrit II	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Journalism	Journalism	Journalism	1
Geo/Algebra III	Geo/Algebra III	Geo/Algebra III	1
His. Mod R + Ph	His. Mod R + Ph	His. Mod. R + Ph	1
Bhakti- vaibhava	Bhakti- vaibhava	Bhakti- vaibhava	1
Sanskrit III	Sanskrit III	Sanskrit III	1
Rit. of Brahmin I	Rit. of Brahmin I	Rit. of Brahmin I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Debate	Debate	Debate	1
Veda & Mod. Science	Veda & mod. Science	Veda & mod. Science	1
Bhakti- vaibhava	Bhakti- vaibhava	Bhakti- vaibhava	1
Rit. of Brahmin II	Rit. of Brahmin II	Rit. of Brahmin II	1
Am. History	Am. History	Am. History	1
PE/Health	PE/Health	PE/Health	.5

Parent's signature _____

Counselor's signature _____

Senior varṇāśrama academic projection – college/brāhmana

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required subjects and credits see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)
(college prep)

STUDENT'S NAME Ravage / no specific vocational direction DATE OF ENROLLMENT ___/___/19___

SCHOOL YEAR 19___ - 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti-sasri	Bhakti-sasri	Bhakti-sasri	1
Gen. Science I	Gen. Science I	Gen. Science I	1
Algebra I	Algebra I	Algebra I	1
Sanskrit I	Sanskrit I	Sanskrit I	1
Phys. Ed./Health	P.E./Health	P.E./Health	.5

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. II	Eng. II	Eng. II	1
Gen. Science II	Gen. Science II	Gen. Science II	1
Algebra II	Algebra II	Algebra II	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Sanskrit II	Sanskrit II	Sanskrit II	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. III	Eng. III	Eng. III	1
Chemistry	Chemistry	Chemistry	1
Geo./Algebra III	Geo./Algebra III	Geo./Algebra III	1
His. Mod R+Ph	His. Mod R+Ph	His. Mod R+Ph	1
Bhakti-vishava	Bhakti-vishava	Bhakti-vishava	1
PE/Health	PE/Health	PE/Health	.5

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. IV	Eng. IV	Eng. IV	1
Veda & mod. Science	Veda & mod. Science	Veda & mod. Science	1
Am. History	Am. History	Am. History	1
Bhakti-vishava	Bhakti-vishava	Bhakti-vishava	1
Com. Lit. II	Com. Lit. II	Com. Lit. II	1
PE/Health	PE/Health	PE/Health	.5

Parent's signature _____

Counselor's signature _____

Senior varnāśrama academic projection – college/general

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required subjects and credits see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)

STUDENT'S NAME average / to graduate ^{girls who want} DATE OF ENROLLMENT ___/___/19___
early + marry

SCHOOL YEAR 19___ - 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti-sastri	Bhakti-sastri	Bhakti-sastri	1
Algebra I	Algebra I	Algebra I	1
Vedic Cuisine	Vedic Cuisine Sewing I	Vedic Cuisine Sewing I	1
Art I	Art I	Art I	1
PE/Health	PE/Health	PE/Health	1

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. II	Eng. II	Eng. II	1
Gen. Science II	Gen. Science II	Gen. Science II	1
Algebra II	Algebra II	Algebra II	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Poetry	Poetry	Poetry	1
Sewing II	Sewing II	Sewing II	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. III	Eng. III	Eng. III	1
Geo/Algebra III	Geo/Algebra III	Geo/Algebra III	1
Am. History	Am. History	Am. History	1
Ayur Veda or Veda or Mod. Sc.	Ayur Veda or Veda or Mod. Sc.	Ayur Veda or Veda or Mod. Sc.	1
Computer Lit I or II	Computer Lit I or II	Computer Lit I or II	1
Bhakti-vaibhava	Bhakti-vaibhava	Bhakti-vaibhava	1
PE/Health	PE/Health	PE/Health	.5

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR

Parent's signature _____

Counselor's signature _____

Senior varnāśrama academic projection – early graduation

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required subjects and credits see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)
(vocational)

STUDENT'S NAME Average/Vaisya DATE OF ENROLLMENT ___/___/19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti-Sastri	Bhakti-Sastri	Bhakti-sastri	1
Gen. Science I or II	Gen. Science I or II	Gen. Science I or II	1
Con. math or Algebra I	Con. math or Algebra I	Con. math or Algebra I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. II	Eng. II	Eng. II	1
Algebra I or II	Algebra I or II	Algebra I or II	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Com. Lit II	Com. Lit II	Com. Lit II	1
Bhakti-vaibhava	Bhakti-vaibhava	Bhakti-vaibhava	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Journalism	Journalism	Journalism	1
Gen. Science II or Chemistry	Gen. Science II or Chemistry	Gen. Science II or Chemistry	1
Algebra II or Geo/Algebra III	Algebra II or Geo/Algebra III	Algebra II or Geo/Algebra III	1
His. of mod. R & Ph	His. of Mod. R & Ph	His. of Mod. R & Ph	1
Agriculture	Agriculture	Agriculture	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. III	Eng. III	Eng. III	1
Gen. Business	Gen. Business	Gen. Business	1
Accounting or Bookkeeping	Accounting or Bookkeeping	Accounting or Bookkeeping	1
Economics	Economics	Economics	1
Livestock	Livestock	Livestock	1
Am. History	Am. History	Am. History	1
PE/Health	PE/Health	PE/Health	.5

Parent's signature _____

Counselor's signature _____

Senior varṇāśrama academic projection – vocational/vaisya

DETROIT ISKCON GURU-KULA

SENIOR VARNASRAMA HIGH SCHOOL
ACADEMIC PROJECTION

NOTE: For required
subjects and credits
see curriculum guide

Tentative course of study for Senior Varnasrama
(To be filled out with parents while you review student's transcript)
(vocational)

STUDENT'S NAME average/sudra DATE OF ENROLLMENT ___/___/19___

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. I	Eng. I	Eng. I	1
Logic I	Logic I	Logic I	1
Bhakti-sastri	Bhakti-sastri	Bhakti-sastri	1
Gen. Science I or II	Gen. Science I or II	Gen. Science I or II	1
Con. Math or Algebra I	Con. Math or Algebra I	Con. Math or Algebra I	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. II	Eng. II	Eng. II	1
Algebra I or II	Algebra I or II	Algebra I or II	1
U.S. Gov.	U.S. Gov.	U.S. Gov.	1
Com. Lit. II	Com. Lit. II	Com. Lit. II	1
Art I or Music of East	Art I or Music of East	Art I or Music of East	1
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. III	Eng. III	Eng. III	1
His. of Mod. R & Ph.	His. of Mod. R & Ph.	His. of Mod. R & Ph.	1
Gen. Science II or Electronics	Gen. Science II or Electronics	Gen. Science II or Electronics	1
Brush Art	Brush Art		.5
	Know Your Car	Know Your Car	.5
PE/Health	PE/Health	PE/Health	.5

SCHOOL YEAR 19___ - 19___

1ST TRIMESTER	2ND TRIMESTER	3RD TRIMESTER	CR
Eng. IV or Drama	Eng. IV or Drama	Eng. IV or Drama	1
Accounting or Bookkeeping	Accounting or Bookkeeping	Accounting or Bookkeeping	1
Woodworking	Woodworking	Woodworking	1
Sm. Engines	Sm. Engines	Sm. Engines	1
Am. History	Am. History	Am. History	1
PE/Health	PE/Health	PE/Health	.5

Parent's signature _____

Counselor's signature _____

Senior varṇāśrama academic projection – vocational/sudra

ISKCON SCHOOL

Hillsborough, NC

STUDENT'S NAME		SEX	BIRTHDATE			GRADE	YEAR							
Subject	Teacher	1-Mark 2-Citizen 3-Remarks			Semester		1-Mark 2-Citizen 3-Remarks			Semester				
		1	2	3	1	2	3	Exam	Mark	1	2	3	Exam	Mark
Reading	Edith Best													
Grammar	Edith Best													
Composition	Edith Best													
Spelling	Edith Best													
Penmanship	Edith Best													
Speaking	Edith Best													
Mathematics	Edith Best													
Science	Edith Best													
Geography	Edith Best													
Logic	Edith Best													
Sanskrit	Geoffrey Klausner													
Art	Dominique Newson													
Absences														

Marking Code	
E	Excellent
S	Satisfactory
U	Unsatisfactory
I	Incomplete
G	Audit—fail
WP	Withdraw—passing
WF	Withdraw—fail
High School	
A	100-94%
B	93-86%
C	85-77%
D	76-70%
F	69-0%

Citizenship Code	
1	Excellent
2	Acceptable
3	Needs Improvement
4	Unacceptable

Credits attempted	Credits passed

Remarks Code	
J	Outstanding performance
K	Attendance (Excessive absences, unexcused and/or tardiness) affecting school work
L	Achieving satisfactorily according to apparent ability
M	Improving in this course
N	Achieving below apparent ability
O	Books or materials are not brought to class
P	Assignments are not completed regularly or when due
Q	Frequently disrupts class
R	Parent conference requested

Signature of Parent or Guardian

First quarter

Second quarter

Third quarter

Fourth quarter

See reverse for comments

Academic report card

ISKCON School

Hillsborough, N.C.

name:		year:	quarter: 1 2 3 4			
Subject	Performance	Attitude	Teacher			
Japa						
Kirtana						
Śrīmad-Bhāgavatam						
Cleanliness						
Respectfulness						
Responsibility						
Submissiveness						

- Japa:** Student's japa chanting should be audible, clear, continuous, attentive, and enthusiastic.
- Kirtana:** Student should participate in the chanting and have proper respectful behavior.
- Śrīmad-Bhāgavatam:** Student should take notes and listen to class without being distracted.
- Cleanliness:** Student's person, clothes, desk, and other possessions should be neat and clean.
- Respectfulness:** Student should follow our standard rules of etiquette and be honest (free from lying, cheating, and stealing).
- Responsibility:** Student should accept the duties that are assigned to him and carry them out competently. He should also be punctual.
- Submissiveness:** Student should be willingly obedient.

Spiritual report card

Morning Sadhana Progress Report

date ___/___/___

student's name

required signature of supervising adult

- participated in the morning program of mangala arati, japa, and Bhagavatam class during brahma-muhurta under my supervision
- did not participate in a morning sadhana program

Optional Comments

Morning Sadhana Progress Report

date ___/___/___

student's name

required signature of supervising adult

- participated in the morning program of mangala arati, japa, and Bhagavatam class during brahma-muhurta under my supervision
- did not participate in a morning sadhana program

Optional Comments

Morning Sadhana Progress Report

date ___/___/___

student's name

required signature of supervising adult

- participated in the morning program of mangala arati, japa, and Bhagavatam class during brahma-muhurta under my supervision
- did not participate in a morning sadhana program

Optional Comments

Morning Sadhana Progress Report

date ___/___/___

student's name

required signature of supervising adult

- participated in the morning program of mangala arati, japa, and Bhagavatam class during brahma-muhurta under my supervision
- did not participate in a morning sadhana program

Optional Comments

Morning programme sādhana report – cards

Morning Sadhana Progress Report week of ___/___/___ to ___/___/___ days tardy, if any: ___

student's name: _____ supervising adult: _____

Day 1	Day 2	Day 3	Day 4	Day 5
Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other Class <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanted verse <input type="checkbox"/> took notes <input type="checkbox"/> asked questions <input type="checkbox"/> involved in discussion <input type="checkbox"/> other Prasadam <input type="checkbox"/> yes <input type="checkbox"/> no	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other Class <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanted verse <input type="checkbox"/> took notes <input type="checkbox"/> asked questions <input type="checkbox"/> involved in discussion <input type="checkbox"/> other Prasadam <input type="checkbox"/> yes <input type="checkbox"/> no	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other Class <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanted verse <input type="checkbox"/> took notes <input type="checkbox"/> asked questions <input type="checkbox"/> involved in discussion <input type="checkbox"/> other Prasadam <input type="checkbox"/> yes <input type="checkbox"/> no	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other Class <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanted verse <input type="checkbox"/> took notes <input type="checkbox"/> asked questions <input type="checkbox"/> involved in discussion <input type="checkbox"/> other Prasadam <input type="checkbox"/> yes <input type="checkbox"/> no	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other Class <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanted verse <input type="checkbox"/> took notes <input type="checkbox"/> asked questions <input type="checkbox"/> involved in discussion <input type="checkbox"/> other Prasadam <input type="checkbox"/> yes <input type="checkbox"/> no

Overall comments:
 very pleased with student's enthusiasm and participation student's participation was good student needs to improve his/her spiritual practices
 Request conference with teacher other: _____

Morning programme sādhana report – sheet

Dear Parents,

Welcome to the guru-kula community! The following books are required for your child, _____, at this time. The school will repurchase used, non-consumable books. (price depends on condition) These materials are essential for your child's participation in the relevant classes.

price	subject	non-consumable	comments
\$	English grammar	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	English composition	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Spelling/Vocabulary	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Handwriting	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Mathematics	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Geography textbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Geography workbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Map Skills workbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Science textbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	History textbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Sanskrit grammar	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Sanskrit dictionary	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Logic textbook	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$	Bhakti-sastri guide	<input type="checkbox"/> yes <input type="checkbox"/> no	
\$		<input type="checkbox"/> yes <input type="checkbox"/> no	
\$		<input type="checkbox"/> yes <input type="checkbox"/> no	

Parent book order form

ISKCON School

International Society for Krishna Consciousness

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
1842 Bushy Cook Rd., Efland, NC 27243, (919)563-4176

CALENDAR

1991-1992

This calendar is subject to change. The school week is Tuesday through Saturday. You will be informed of additional field trips or brief vacations.

	From	To	Duration
School	August 13	October 12	9 weeks
Vacation	October 13	October 21	1 week
School	October 22	December 21	9 weeks
Vacation	December 22	January 21	4 weeks
School	January 22	April 4	11 weeks
Vacation	April 5	April 13	1 week
School	April 14	June 27	11 weeks
Vacation	June 28	August 10	7 weeks

Parent/Teacher Conference Weeks

Week beginning October 29

Week beginning April 21

Calendar

(1)

ISKCON SCHOOL

383 LENOX AVE. DETROIT, MI 48215 (313) 331-4299

School Calendar for 1990

Please note: This calendar is subject to revision. You will receive notices of any special events, field trips, and additional vacations. The school week is Monday through Friday.

Second Trimester

January 9 - April 20

Grading Periods (five weeks each)

January 9 - February 10

February 13 - March 16

March 19 - April 20

Vacation

April 21 - May 6

Third Trimester

May 7 - August 24

Grading Periods

May 7 - June 8

June 11 - July 13

Vacation

July 14 - July 22

July 23 - August 24

Vacation

August 25 - September 9

First Trimester

September 10 - December 21

Grading Periods

September 10 - October 12

October 15 - November 16

November 19 - December 21

Vacation

December 22 - January 7

Calendar (2)

ISKCON SCHOOL

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Flint Ridge #123, 600 S. Churton St., Hillsborough, NC 27278 (919)644-2384

ENROLLMENT FORM

Child's spiritual name _____

Child's legal name _____

Date of birth _____ Place of birth _____ U.S. citizen? _____

If not a citizen, explain legal status: _____

Social Security number _____ Age joined ISKCON _____

Legal custody: Child is currently in legal custody of (circle)

Parents Mother only Father only Other: _____

Father's spiritual name _____

Father's legal name _____

Address _____

Social Security no. _____ Driver's license no. _____ State _____

Home phone _____ Work phone _____ Employer _____

Mother's spiritual name _____

Mother's legal name _____

Address _____

Social Security no. _____ Driver's license no. _____ State _____

Enrolment form

Home phone _____ Work phone _____ Employer _____

Name any persons who should be restricted from visiting child at school:

Persons other than parent to be notified in an emergency when parent is not available:

Name _____ Address _____ Phone _____

Name of Physician _____ Address _____ Phone _____

Name of Dentist _____ Address _____ Phone _____

Health Insurance Name _____ Health Insurance no. _____

Give account of all accidents, hospitalization and surgery the child has had, including dates:

Is the child receiving any medication for a chronic or present ailment?

List and explain any serious or chronic diseases or birth defects:

Complications of pregnancy, labor, or birth? ___ Explain: _____

Is there a family history of heart disease, high blood pressure, diabetes, cancer, or allergies? Explain: _____

Does the child have allergies? Explain: _____

Has the child been tested for vision problems? ___ Date _____

Has the child been tested for hearing problems? ___ Date _____

Does the child have any physical impairments? Explain: _____

Special dietary needs? _____

Please check immunization the child has received:

DPT or DT no.1 ___ no.2 ___ no.3 ___ no.4 ___ no.5 ___

Polio no.1 ___ no.2 ___ no.3 ___ no.4 ___ Smallpox ___

Hard Measles no.1 ___ no.2 ___ no.3 ___ Mumps ___

Rubella (German measles) ___ Date of last tetanus shot _____

Other pertinent medical facts: _____

Does the child pass stool or urine in his clothing? _____

Please list any prior schooling the child may have had. If the child has previously attended any school, you must fill out the "Authorization for Release of School Records" sheet at the back of this form.

School name _____ Date entered _____ Date withdrew _____

School name _____ Date entered _____ Date withdrew _____

School name _____ Date entered _____ Date withdrew _____

School name _____ Date entered _____ Date withdrew _____

Last grade completed _____

Please briefly explain why you wish your child to attend ISKCON School:

ISKCON Guru-kula School is honored that you have asked our staff to assist you in the training of your child(ren). In order to achieve the goals you have set for your child(ren), we need control tempered with love. When a child disobeys a school rule, a "minus point" will be given, and the child will be put in the corner for a brief period (5-20 minutes). We do not use physical punishment. Students who do not respond to losing free time will have to appear before the board of education.

However, if a child becomes physically violent, threatening property, other students, or teachers, the adult in charge will, if all other means fail, physically restrain the student in the gentlest way possible.

By the mercy of Lord Sri Krishna, we have not been touched by problems with child abuse of any kind. We follow the International Board of Education's prevention program:

1) All students receive semi-annual education about child abuse to give them confidence to avoid or report a problem. Books and films approved by governmental or educational institutions are presented to the students as a group. After reviewing the material, parents who have an objection which cannot be resolved with the school staff must provide an alternate means of educating their child in this area.

2) If someone is caught abusing a child physically or sexually, the guru-kula will humbly suggest to the local ISKCON authority that he be banned from the community. The guru-kula will inform the Board of Education to prevent the individual from contacting children in other locations. The civil authorities will be informed so the person can be brought to justice, and help can be given in the form of psychiatric treatment and/or imprisonment according to state law. These three actions will be taken regardless of the status or general reputation of the person

involved. (A guru-kula staff member who mentally abuses children will be removed unless he can rectify himself to the satisfaction of the administration, parents, and students.

3) If there is a suspected instance of child abuse--without proof--the person involved will be expected to resign or temporarily resign. Each case of suspicion will be decided individually with the parents.

4) Any child who has previously been abused, particularly sexually, should receive psychiatric counseling.

5) All parents must sign a statement indicating their understanding and acceptance of the guru-kula's discipline procedures in order to protect the school and avoid misunderstandings.

All teachers have signed a statement that they understand the above consequences. All current and future teachers are interviewed so as to detect any possibility of potential child abuse. Any indication of such inclinations will result in rejection of such a teacher, regardless of other qualifications. The Board of Education is consulted on the past history of anyone who desires to teach or interact with the children.

We, the parents/legal guardian, commit ourselves to support the policies of ISKCON School and insist that our children do the same. If there is any question or misunderstanding about a policy or action of the school staff, we will call the school for details rather than take the part of the child against the school.

We hereby declare that we are the parents/legal guardian of the child names above. We hereby give our consent, in the event that all reasonable attempts to contact us have been unsuccessful for

1. The administration of any treatment deemed necessary by the physician we have named above, or, in the event that the preferred practitioner is not available, by another licensed physician or dentist, and

2. The transfer of the child to _____ Hospital or any hospital reasonably accessible. This authorization does not cover major surgery unless the medical opinion of two other licensed physicians or dentists concurring in the necessity for such surgery are obtained prior to the performance of such surgery.

I hereby release and discharge ISKCON School, its agents, employees and officers, from all claims, demands, actions or judgments which the undersigned ever had, now has, or may have against the school, its successors or assigns, for all personal injuries or illnesses, known or unknown, which the child named above may suffer or incur as a result of the actions of ISKCON School in procuring medical treatment.

I also give permission for my child's spiritual name and photograph, etc. to be used for information and publicity purposes in press releases, news articles, tv, school brochures, etc.

signature of father

date

signature of mother

date

ISKCON School admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational programs.

ISKCON SCHOOL

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Route 6, Box 701, Hillsborough, NC 27278 (919)644-2384

AUTHORIZATION FOR RELEASE OF SCHOOL RECORDS

Child's name _____

Address _____
street

city state zip

School requesting records ISKCON School

From _____

Address _____
street

city state zip

Date _____ Signature _____
parent or guardian

DETROIT ISKCON GURU-KULA

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

192 Lenox Ave., Detroit, MI 48215 (313)823-3606

TUITION

The tuition rates effective January, 1985 are as follows:

- \$9 per day
(\$8 if paid that day)
- \$45 per week
(\$30 if paid by the first day of the week)
- \$225 per 5 week grading period
(\$140 if paid by the first day of the grading period)
- \$675 per 15 week term
(\$400 if paid by the first day of the term)

\$400 at the beginning of each term is the preferred method of payment.

For example, if no payment is made until the third day of the term, then the \$9 daily rate must be paid for the first two days of the term plus the \$8 daily rate for the last three days of that week. The weekly rate may be applied for the remainder of that grading period provided that each weekly payment is made on or before the first day of class (Tuesday) of each week.

Those families with a second child in the guru-kula can deduct 10% from each of the above amounts for the second child. In other words, if the term is being paid for in advance, the first child is \$400, the second \$360, for a total of \$760.

In order to offer such a low cost for tuition paid in advance, no refunds will be given, regardless of attendance record. A partial refund of tuition will be given if, due to sickness or other unforeseen circumstances we are unable to teach at least 90% of the academic classes (9 A.M. to 2 P.M.) or 80% of the morning program (4:15 to 9 A.M.). No child will be admitted until all debts to previously attended ISKCON guru-kulas have been paid.

Tuition

Tuition (1)

ISKCON School

International Society for Kṛṣṇa Consciousness
Founder Ācārya: A. C. Bhaktivedanta Swāmi Prabhupāda
1842 Bushy Cook Road, Efland, NC, 27243
(919) 563-4176

April, 1992

TUITION

Testing and placement fee for each new student: \$10.

Tuition for each student per calendar month: \$100.*, payable by the twenty-fifth day of the previous month or, when school doesn't start on the first day of the month, six days before the first day of school.

Students whose tuition is not paid by the first of the month may not attend school until the full month's tuition is paid (strictly enforced). There are no financial penalties for late payment.

The full month's tuition must be paid under all circumstances such as absence due to illness, occupation, or family travel for whatever reason. The tuition is waived for an individual student **only** if the student is absent for the entire month. Partial tuition is **never** accepted, under **any** circumstances. Please don't send partial tuition—the school will not accept the student the next month until the balance is paid. Please do not request an exception.

No tuition refunds are given, regardless of attendance record or withdrawal date. Refunds will be given only if, for unforeseen reasons, the school is closed for two weeks or more in addition to our regular schedule.

All individual texts and some reference books must be purchased by the student. A list of required books and prices is given to the parents after the initial testing and assessment results are tabulated, and whenever necessary after that. Books and materials are not issued until they are purchased. Please allow at least three weeks for these materials, and plan a new student's placement test date accordingly. The school will repurchase used, non-consumable students' books that are in good condition for a portion of the original price.

All students are required to have the following school supplies: pencils, pens, blank lined paper, a large eraser, and a notebook and writing implement for Bhāgavatam class.

In addition, we highly recommend that students have 3 or 4 three-ring binders, 2 folders, a mechanical pencil with extra lead and erasers, crayons or other coloring implements, paper clips, a ruler with inches and centimeters, a protractor, and a box, bag, or container for school supplies.

Please make checks payable to "ISKCON Education."

*no tuition for July; \$50. for August; \$50. for January

Parent signature _____

Tuition (2)

ISKCON SCHOOL

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

1842 Bushy Cook Rd., Efland, NC 27243 (919)563-4176

TEACHER QUESTIONNAIRE

Legal Name _____ Soc. Sec. No. _____

Spiritual Name _____

Present Address _____

Telephone _____

Age _____ Birthdate _____ Sex _____ Marital Status _____

Number and ages of Dependents _____

Do you have any health problems or disabilities? Please explain:

Last ISKCON temple with which you were affiliated: _____

Date of first initiation _____ Date of 2nd initiation _____

Spiritual Master _____

Are you currently strictly chanting sixteen rounds? _____

Are you strictly following the four regulative principles of no meat, fish or egg eating; no illicit sex; no intoxication; and no gambling? _____

Do you have a regular daily program of worship? Explain: _____

Approximately how many hours do you study Srila Prabhupada's books?

_____/day, ____/week

Date of Bhakti shastri degree _____ Please list the nature and date of any other ISKCON courses you have taken or degrees you hold:

Teacher questionnaire

Highest level of academic schooling, and from what institution:

Please share your personal interest, conviction, and philosophy of Krishna conscious education:_____

How long have you had an interest in Krishna conscious education

How many years have you taught?_____ What grade levels?_____

Where have you taught?_____

What age groups do you prefer teaching?_____

How do you deal with discipline problems?_____

Do you feel that you were, on the whole, satisfactorily disciplined as a child? Explain:_____

What can we expect you to contribute toward harmonious staff relationships?

Are you willing to support the school's policies as outlined in our booklet? _____

Do you understand the policies regarding child abuse?_____

Please list three references whom we may contact regarding your teaching position. If you are an experienced teacher, one should be a school board member, one a fellow staff member (preferably the principal), and your temple president and/or GBC.

Name _____ Relationship _____

Address _____

Name _____ Relationship _____

Address _____

Name _____ Relationship _____

Address _____

Signed _____ Date _____

Letters to Parents

ISKCON
Guru-kula
School

REQUEST FOR PARENT CONFERENCES

Date _____

Dear _____,

In keeping with our basic goals for each of our students, ISKCON Guru-kula School has scheduled a week of parent-teacher conferences. It will be our purpose in these conferences to communicate to you the progress of each child.

An appointment has been scheduled for you:

Date _____

Time _____

Student _____

Please return this form after checking the appropriate box.

I will be able to attend the scheduled conference

I cannot attend the conference as scheduled but suggest the time below.

Date _____ Time _____

Teacher's Signature _____

Parent's Signature _____

Request for conferences

Dear Mr. and Mrs. Smith:

I am looking forward to our conference on Wednesday, December 3 at 5:45 P.M. In order to help us use the time most effectively I will try to follow the agenda listed below. I hope that this list will cover all areas you would like to discuss. If you have any special questions, it might be helpful to jot them down prior to the conference.

Conference Agenda

1. Share positive personal qualities about the student.
2. Examine samples of the student's work.
3. Discuss the student's behavior and peer relationships.
4. Time for any final parent questions or concerns.
5. Summarize the conference by discussing the student's strengths, weaknesses, and areas that need improvement.

Sincerely,

Mrs. Jones
1st Grade Teacher

Dear Parents,

I am attempting to make parent conferences more productive for myself, your child, and you.

In order to do so, I would like to have as much information as possible for the conference. You can help me by responding to the questions on the attached sheet. If there are any questions that you do not care to answer, please feel free to leave them blank. I would very much appreciate your returning this questionnaire to me at least one day before the conference. If that is not possible, please bring it to the conference with you.

I appreciate the time you are taking to help make this a rewarding conference for all of us.

I look forward to seeing you next week.

Mrs. Jones

Conference questionnaire (page 1 of 2)

Please complete this questionnaire and return it as soon as possible.
Thank you.

Name _____

1. My child's general attitude toward school this year is _____

2. My child expresses most interest in school in _____

3. My child's greatest concern in school seems to be _____

4. Some things my child does very well are (these do not have to pertain to school)
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
5. An area I would like to see my child work especially hard in is _____

6. Please list some positive qualities that your child has so that we can discuss good qualities at school (such as: trustworthy, patient, understanding, punctual) _____

7. Something I have wondered about this year is _____

8. Some things my child would like to do but has never done are _____

9. Some things that seem difficult for my child are (not necessarily school work: example, doing small tasks with fingers) _____

10. Something my child would like to do in school is _____

11. Several subjects that my child seems to enjoy are (include interests and hobbies) _____

12. I would appreciate any suggestions or comments you have that would help me work more effectively with your child. _____

Thank you for taking time to complete this questionnaire.

DETROIT ISKCON GURU-KULA

International Society for Krishna Consciousness
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192 Lenox Ave., Detroit, MI 48215 (313)823-3606

NOTICE OF POSSIBLE SUSPENSION

It has come to our attention that _____ has been

If the situation is not rectified within the week, the student will be
suspended from __/__/__ until __/__/__ or until the matter can be resolved.
If you wish to contest this issue, a personal conference may be scheduled
with the headmaster before __/__/__.

This form must be signed by the parent or guardian and returned.

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192 Lenox Ave., Detroit, MI 48215 (313)823-3606

NOTICE OF POSSIBLE EXPULSION

It has come to our attention that _____ has been

. A conference must be held with the
headmaster by __/__/__ and matters resolved or the student may be
permanently expelled.

This form must be signed by the parent or guardian and returned.

Notice of possible suspension and expulsion

DETROIT ISKCON GURU-KULA

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

192 Lenox Ave., Detroit, MI 48215 (313)823-3606

NOTICE OF SUSPENSION

It has come to our attention that _____ has been

_____. As the student was warned and yet did not rectify his activities, he is suspended from __/__/__ until __/__/__. We will not provide any alternative instruction during this time.

This form must be signed by the parent or guardian and returned.

Notice of suspension

ISKCON SCHOOL
383 Lenox Ave., Detroit, MI 48215
(313) 331-4299

FIELD TRIP

I hereby certify that my son/daughter _____
(Name of Child)

has permission to participate in:

Place: _____

Date: _____

I agree and do hereby release and discharge any teacher, employee, or other person engaged in the activity hereinabove described, from all claims, present and future, known or unknown, in any manner arising out of the above described activity. I further understand and agree that this release shall hold any teacher, employee, or other person engaged in the above described activity, harmless from all liability relating to my son/daughter for any and all personal injury or illness that may be suffered by my son/daughter, and further, I agree to hold them harmless from any loss of property by my son/daughter that may occur during the above described activity.

It is understood that no child will be allowed to participate in this activity until this form is signed by his/her parent or guardian.

In case of an emergency, I give permission to the school authorities, or its representatives, to obtain medical treatment of my child in my absence.

Signature of Parent or Guardian

Field trip

Rules

1. Follow instructions the first time they are given.
2. Ask permission before leaving your seat, line, or area.
3. Don't hurt anyone's body, mind, or Krishna Consciousness.
4. Unless you are instructed otherwise, before speaking raise your hand quietly and wait to be called on.

Rules

Level One – Vishnu Privilege

Responsibilities for the week:

1. all academic assignments finished on time
2. all Bhagavad-gita slokas memorized
3. no more than five minus points total
4. daily classroom duties completed

Privileges for the following week:

1. ten extra minutes of free time daily
2. may read approved books or work on approved activities at his desk after finishing his assignments
3. students who receive a Vishnu Privilege five weeks in a quarter receive a prize

Visnu privilege

Level Two – Rama Privilege

Responsibilities for the week:

1. all academic assignments finished on time
2. all Bhagavad-gita slokas memorized
3. no more than three minus points total
4. does daily classroom duties without being reminded
5. written or oral report on an academic or spiritual subject

Privileges for the following week:

1. fifteen extra minutes of free time daily
2. may read approved books or work on approved activities at his desk after finishing his assignments
3. may leave desk without permission during individual study time, within the classroom
4. students who receive a Rama Privilege two weeks in a quarter receive a prize

Rama privilege

Level Three – Krishna Privilege

Responsibilities for the week:

1. all academic assignments finished on time
2. all Bhagavad-gita slokas memorized
3. no minus points
4. does daily classroom duties without being reminded
5. written report on an academic or spiritual subject

Privileges for the following week:

1. twenty extra minutes of free time daily
2. may read approved books or work on approved activities at his desk after finishing his assignments
3. may leave desk and classroom at will when it does not conflict with other activities or responsibilities
4. student receives a prize
5. student may choose:
 - A. special maha plate
 - B. to be excused one day to do service at the temple
 - C. special request

Krishna privilege

Penalties

- First violation: one minus point recorded on chart and five minute detention
- Second violation: record minus point on chart and ten minute detention
- Third violation: record minus point on chart and twenty minute detention
- Fourth violation: record minus point on chart, twenty minute detention, and a call or note to parents
- Fifth violation: record minus point on chart, twenty minute detention, and appear before the school board

Detentions can be served on that day or the following day.

Penalties

Miscellaneous

The forehead - om keśavāya namaḥ
The belly - om nārāyaṇāya namaḥ
The chest - om mādhavāya namaḥ
The throat - om govindāya namaḥ
The right side - om viṣṇave namaḥ
The right arm - om madhusūdanāya namaḥ
The right shoulder - om trivikramāya namaḥ
The left side - om vāmanāya namaḥ
The left arm - om śrīdhārāya namaḥ
The left shoulder - om hr̥ṣīkeśāya namaḥ
The upper back - om padmanābhāya namaḥ
The lower back - om dāmodarāya namaḥ

om tad viṣṇoḥ paramam padam sadā
paśyanti sūrayo divīva cakṣur-ātataṁ
tad viprāso vipanyavo jāgrvāmsaḥ
samindhate viṣṇor yat paramam padam

Tilaka mantras



Hare Krishna, Hare Krishna



Krishna Krishna, Hare Hare



Hare Rama, Hare Rama



Rama Rama, Hare Hare

Hare Krishna maha-mantra

Appendix F

Supplementary Reading Books

These books, some with editing, are being used in American gurukulas.

Books marked with an asterisk (*) require editing.

Grades K-1

Fiction

* Seesaw, ABeka 1986

* Meriy-Go-Round, A Beka 1986

Grandfather Twilight, Barbara Berger, Philomel Books, N.Y. 1984

Scuffy the Tugboat, Gertrude Crampton, Golden Books, N.Y. 1974

Round Trip, Ann Jonas, Scholastic, N.Y. 1983
Do You See What I See?, Matthew Price and Sue Porter, Harper and Row, N.Y. 1986

* *Open Windows*, ABeka, FL 1986

The Chicken's Child, Margaret Hartelius, Scholastic, N.Y. 1975

The One Bad Thing About Father, F.N. Monjo, Harper & Row, N.Y. 1970

The Super Red Ball, William Coleman, Chariot-David Cook, Ill. 1984

A Pocket for Corduroy, Don Freeman, Puffin, Eng. 1978

Puffa 's Friends, Brimax Books, Eng. 1982
Bhakti, Alarka Devi, Sri Visupada, Sweden 1985

Tom's Trip to the Temple, Alarkā Dcvi, Veda, Sweden 1987

The Lady & the Spider, Faith McNulty, Harper & Row, N.Y. 1986

Non-Fiction

Life Story of Śrīla Prabhupāda (bio), Satsvarūpa, Bala Books, N.Y. 1983

Sakshi Gopal, Joshua Greene, Bala Books, N.Y. 1981

Stories of Krishna, Pārvati Devi, BBT, Los Angeles, CA 1987

Kaliya, King of Serpents, Joshua Greene, Bala Books, N.Y. 1979

Agha, the Terrible Demon, Karen Wilson, Bala Books, 1977

Health in the Bible #4, Don King, Review and Herald, Maryland 1983

Grandpa's Great City Tours (ABC), James Stevenson, Greenwillow, N.Y. 1983

Anno's Counting Book, Mitsumasa Anno, Harper & Row, USA, 1975

In a People House, Theo. ZeSieg, Random House, N.Y. 1972

* *101 Things to do With a Baby* (egg), Ian Ormerod, Puffin, Eng. 1984

See How it Grows series, *See How it is Made* series, MCP, Ohio

Bird Alphabet, Liewellyn McKernan, Standard, Ohio, 1988

Making a Road, Aitheia, Dinosaur, Eng. 1973

My Truck Book, Rand McNally, Chicago

Honor Thy Mother and Thy Father, Pārvatī Devī,
Entourage, Hong Kong, 1989

My Feet Are For Walking, Elaine Watson,
Standard, Ohiko 1986

Read-Aloud

Ideal for reading aloud and then making
available for children.

Short Vowel Readers, Dolly Thoburn,

Thoburn Press, Texas 1987

Reading for Fun, A Beka 1979 (not Bible)
Alphabet Series, Educators Pub. Service 1974

From Beginners Books, Random House N.Y.:

1. *Great Day for Up*
2. *Maivin Mooney will You Please Go Home?*
3. *.Dr. Seuss's ABC*
4. *Hand, Hand, Fingers, Thumb*
5. *I Can Read with My Eyes Shut!*
6. *Are You My Mother?*
7. *I am Not Going to Get Up Today*
8. *Hop on Pop*
9. *The Berenstain cBBook*

If You Give a Mouse a Cookie, Laura Numeroff,
Harper & Row, 1985

Grades 2—3

Fiction

Little Miss Tate, Roger Hargreaves,
Price/Stern/Sloan, LA 1984

Once a Mouse, Marcia Brown, Scribner, 1961

* *Hidden Treasure*, A Beka 1974 By Ian & Jim,
Coleman & McLaughlin,

Literacy Press, GA 1981:

1. *On the Homestead*
2. *Discover Alternate Energy*
3. *Homestead School*

* *A Special Trade*, Sally Wittman, Harper & Row,
NY 1978

Me Too Iguana, Jacquelyn Reinach, Holt, Rinehart
& Winston, NY 1977

Bubbles: Poetry, Theodore Wade, Ed., Gazelle,
CA 1987

The Little Elephant, Arthur Gregor, Harper &
Row, 1956

Amy's Goose, Efner Holmes, Harper & Row, 1977

What Do You Do, Dear?; What Do You Say, Dear?,
Sesyle Joslin, Harper & Row, 1958

Heart of Gold, Dharma Pub., CA 1989

The Velveteen Rabbit, Margery Williams, Alfred
Knopf, NY 1985 (Random House)

The Aesop for Children, Rand McNally, Chicago
1979

* *Treat Shop*, A Beka 1966

* *Sandy*, Eggers, Ellquist, Wheeler, Review &
Herald, Wash. D.C. 1984

The Land of Barely There, Series, Stephen
Cosgrove, Multnomah Press, Portland, Oregon

Journey to Jo'burg, Beverly Naidoo, Lippincott,
N.Y. 1985

* *Children's Treasury of Chassidic Tales*, Rabbi
Zevin Hillel/Mesorah Pub., N.Y. 1981

* *Happy Life Stories*, Edna Wenger, CLP, Virginia,
1977

* *Jenny Wren*, Dawn Watkins, BJU Press, S.
Carolina 1986

The Drinking Gourd (his fic), F.N. Monjo, Harper
& Row 1970

Non-Fiction

Big Words for Little People, Donna Pape, Standard
Publishers Ohio 1985

Rainbow, Nancy LeCourt Southern Pub., Tenn
1980

They Signed the Constitution, Elizabeth Levy,
Scholastic, NY 1987

* *Keep the Lights Burning Abbie* (egg), Peter & Connie Roop, Carohboda, Minn. 1985

Paper, Longman 1985, (Butterfly Books)

Perfect Pigs, Marc Brown * & Stephen Krensky, Little Brown & Co, Boston, 1983

The Milk Makers, Gail Gibbons, Macmillan, 1985

Cars & How They Go, Joanna Cole, Harper & Row 1985

Baby and I Can Play, Karen Hendrikson, Parenting Press, WA 1985

What Should You Do When: It's OK to Say NO; Sometimes It's OK To Tell Secrets; Amy Bahr, Grosset & Dunlap, NY 1986

Insects That Live Together, World Publishing Co, NY 1970

Cat's Cradle, Owl's Eyes, String Games, Camilla Gryski, Kids Can Press, Ontario, 1983

A New Coat for Anna, Arriet Zeifert, Alfred Knopf, NY 1986

8 Laws of Health, Joe Maniscalco, Pacific Press, Idaho, 1984

Animalia, Barbara Berger, Celestial Arts, CA 1987

Have You Seen Roads? Poetry, Joanne Oppenheim, Addison-Wesley, Mass 1969

Questions and Answers Books, Troll:

1. *Animal Migrations*
2. *Seasons*

I Can Read About (series of many books), Troll

Read and Find Out (series of many books), Crowell

Amazing Animal Books (series of many books), MCP

The Little Duck, The Little Rabbit, Baby Animals, Random House Picturebook

Happy Living Series, Review and Herald, Wash DC 1981

Animal Life Stories series, Ideals Pub. Tenn 1988

National Geographic Young Explorer's Series

World At War Series, Children's Press, Chicago 1982

The Long Way to a New Land, Joa Sandin, Harper and Row 1981

Twenty and Ten, Claire Bishop, Penguin, NY 1952

Mysteries of Migration, Robert McClung, Garrard, Ill 1983

Fire! How Do They Fight it?, Anabel Dean, Westminster, PA 1978

Hellen Keller (bio), Katherine Wilkie, Macmillan, NY 1969

Grades 4-6

Fiction

Stories by Students, BGT, Sweden, 1986

Flat Stanley, Jeff Brown, Dell, NY 1964

Folk Tales from India, Fairy Tales from India, Hemkrant Press, New Delhi, 1965

Stories from Pancatantra, Children's Book Trust, N Delhi, 1965

* *The Forbidden Door* Jeanne Norweb, David Cook, Grastorf, Lang & Co., N.Y. 1985

Nimāi Series and Tales of Devotion, Satsvarūpa Goswāmī, Gita-nagari Press, PA 1989

* *Anne of Green Gables* series 1-6, L.M. Montgomery, Farrar, Straus & Giroux (Bantam) Ontario 1915

* Choices Books, Chariot Books, (David Cook, Ill):

1. *Trouble in Quartz Mountain Tunnel*
2. *Help I'm Drowning*
3. *General K's Victoioy Tour*
4. *Avalanche*

5. *The President's Stuck in the Mud*
6. *A Horse Named Funny Bits*
- * *Alpha-Centauri*, Robert Siegel, Cornerstone Books, Crossway, Ill., 1980
- * *Tiger & Tom*, J. E. White, Angela's Book Shelf, MI 1910
- * *The King's Daughter*, J. E. White, Angela's Book Shelf, MI 1910
- King of the Wind, Misty of Chincoteague*, Marguerite Henry, Checkerboard Press, N.Y. 1948
- * *Charlotte's Web*, E.B. White, Harper & Row 1952
- Paddle to the Sea*, Holling Clancy Holling, Houghton Mifflin, Boston 1941
- Dangerous Journey (Pilgrim's Progress)*, Marshall, Morgan & Scott, UK 1985
- * *Tales of the Kingdom, Tales of the Resistance*, David & Kearen Mains, Chariot (David Cook, III 1983)
- Myths & Enchantment Tales*, Rand McNally, NY 1986
- Favorite Poems*, Helen Ferris, ed. Doubleday, N.Y. 1957
- * *Medallion*, Dawn Watkins, BJU Press, South Carolina 1985
- * *Black Beauty*, Anna Sewell, Western Publ, 1970, Wis.
- * *Stories for Children*, Isaac Bashevis Singer, Farrar/Straus/Giroux, N.Y. 1962
- * *The Wise Men of Helm, More Wise Men of Helm*, Solomon Simon, Behrman House, N.Y. 1965
- * *The Bridge; Crown & Jewel; The Two Collars*, Jeri Massi, BJU Press, S. Carolina 1986, 1987, 1988
- The Secret of Nimh*, Robert O' Brien, Scholastic 1982
- * *The Secret Garden*, Frances Hodgson Burnett, Harper & Row 1911
- * *A Special Gift*, G. Clifton Wisler, Baker House, MI 1983
- * *Eritorn series 1-6*, Peggy Downing, Victor Books, 1989
- * *Reservoir RoadAdventure*, Erna M. Holyer, Baker, MI 1982
- For Rent: One Grammy, One Gramps*, Ivy Doherty, Review & Herald, Washington D.C. 1982
- * *Escape from Fear*, Colleen Reece, Review & Herald, D.C. 1988
- * *The Rocky Island & Other Stories*, Samuel Wilberforce & Margaret Gatty, Bridge, N.J. 1982
- * *The Golem*, Isaac Bashevis Singer, Farrar/Straus/Giroux, NY 1982
- * *Enchanted Isles*, A Beka 1966
- The Runaway Princess*, Milly Howard, BJU Press, S. Carolina 1988
- * *Derwood/Peabody Series 1-6*, Jeri Massi, BJU Press, S. Carolina 1986-1989 by Janette Oke, Bethel Publishers, Inc.:
1. *New Kid in Town*,
 2. *Impatient Turtle*,
 3. *Spunky's Diary*,
 4. *Prodigal Cat*,
 5. *Ducktails*,
 6. *Prairie Dog Town*,
 7. *Coat of Many Colors*
 8. *This Little Pig*
- A Summer's Growth*, Lucille Travis, Baker, MI 1982
- * *Emir's Education in the Proper Use of Magical Powers*, Jane Roberts, Stillpoint Publishers, NH 1970
- * *Narnia Adventures 1-7*, C.S. Lewis, Collier, NY 1950
- Grandma's Attic Series 1-8*, Arleta Richardson, Chariot (David Cook), Ill 1974-1988

Non-Fiction

The Winter At Valley Forge, James Knight, Troll 1982

First Into the Air: The First Airplanes, David & Susan, McMillan, MCP, Ohio 1981

Birds That Can't Fly, Harry Baerge, Review & Herald Washington DC 1983

Machu Picchu, Lorraine McConnell, MCP, Ohio 1978

Seventh & Walnut, James Knight, Troll, N.J. 1982

I Want to Do...Acting, Make Up and Costumes, Children's Places, Ch 1975

Śrī Kṛṣṇa: The Advent, Entourage, CA 1988
by Chitraketu, Veda Vision 1984:
1. *Krishna's Birth*
2. *Lord Caitanya Defeats the Greatest Scholar*
3. *Childhood Pastimes of Lord Caitanya*

Śrīla Prabhupāda, Siddharta Roy, BI, Bombay

Songs of India, Bhāvatāriṇī, Bhava Prod., CA

Master of Mystics, Joshua Greene, Bala, NY 1981

A Gift of Love, Yogeswara, Bala, N.Y. 1982

Life Story of Śrīla Prabhupāda, Satsvarūpa Goswāmī, Bala 1983

A Mink's Story, Emil Liers, Southern Pub., Tenn 1979

The Life of Rāmanujācāyīa, Naimisaranya Das, Veda, Sweden 1989

String Figures & How to Make Them, Caroline Jayne, Dover Pub., N.Y. 1962

Golden Nature Guides; Bet You Can; Bet You Can't, Vicki Cobb & Kathy Darling, Avon Camelot, N.Y. 1983

Amazing Facts About Animals, Victorama, Doubleday N.Y., 1980

Heros, Henry & Melissa Billings, Jamestown, 1985

Amazing Facts Team & Discover, Playmore Inc. Canada

Parables of Jesus, Tomie De Paola, Holiday House, N.Y. 1987

The Magic Anatomy Book, Carol Donner, W.H. Freeman, N.Y. 1986

Animals Can Be Almost Human, Reader's Digest, N.Y. 1979

Snow Treasure, Marie McSwigan, Scholastic, N.Y. 1942

Incredible, Kevin McFarland, Signet 1976

It is a Wonderful World-Naturally, Ray Montgomery, Review & Herald, D.C. 1982

The Ghost Lake (bio), John Tiner, Baker House, MI 1983

The Battle of Midway, Ira Peck, Scholastic 1976

Wind Sports, Anabel Dean, Westminster, PA 1982

These Are My People, Mildred Howard (bio), BJU Press, S. Carolina 1984

The Miracle Worker, William Gibson, Bantam, 1960

Grades 7—12

Fiction

Science of Yoga, Tamāla Kṛṣṇa Goswāmī, BBT, LA 1989

Tale of Two Cities, Charles Dickens, Water- mill Press, N.J. 1983

Prince and the Pauper, Mark Twain, Water- mill Press, N.J. 1981

The Pearl, John Steinbeck, Bantam, Toronto, 1945

The Way of Vaiṣṇava Sages, N.S. Narasimha, University Press of America, MD 1987

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Appendix G

Child Protection Policy and Procedures Handbook

(Document formerly titled *ISKCON Task Force Report*)

**ISKCON Central Office of
Child Protection**

Revised at Ratified by the
ISKCON GBC
February 2005

Child Protection Policy and Procedures Handbook Feb. 2005

CHILD PROTECTION IN ISKCON

Contents:

1. Definitions of types of Abuse
2. Allegations of Past Abuse
3. Justice System
4. Sentence / Penalty phase
5. Appeal Process
6. Central Office
7. Screening
8. Abuse counseling
9. Effective Child Protection Training
10. Teenage Abusers
11. Relevant GBC resolutions

Preface:

Cultural norms and or poverty are to be taken into consideration when considering neglect, corporal punishment, and psychological abuse. (By cultural norms we mean different outlooks on child raising, punishment, dealing with teenagers, education etc. according to local custom and practice.)

What a parent may be able to provide in one country and is accepted as basic care there, may not be available in another country. Parents or guardians may be in poverty or in rural environment. There will naturally be variances in facilities and outlook on child raising, but at the same time there are basic and universal standards as well; children can be kept as safe, clean, cared for, educated, and emotionally supported as possible. Cultural norms and or poverty are not a loophole but a factor for consideration. They are never an excuse for sexual abuse.

There are two spheres of care, one parental and the other institutional. While there may well be variances in cultural norms for parental care, this document outlines minimum standards expected of those acting on behalf of ISKCON or while a child is in ISKCON's care.

Child Protection Standards

Overview: ISKCON is an international organization, encompassing many countries and cultures. While recognizing these variations, there are universal and basic standards of decency and morals. Each temple and/or community is expected to comply with its own local child protection standards (established by the local and or regional child protection team), to follow the standards established by the central office for child protection, to abide by all relevant GBC resolutions and to work with the local police and civil authorities as required.

All ISKCON personnel in management, administration, teaching, or other leadership positions should learn their local government rules concerning child abuse and mandated reporting of child abuse and should strictly follow those laws.

The following child abuse definitions represent the minimum standard in basic child care. These definitions cover acts which should not be done, but are ("acts of commission")... and acts that should be done but are not ("acts of omission").

I. DEFINITIONS OF TYPES OF ABUSE

Note: (Some portions of this section use of graphic terms. While we regret this, they are necessary for clear definitions.)

A. CHILD MALTREATMENT

1. Maltreatment definition- A broad range of mistreatment of children including neglect, physical, abuse, sexual abuse, and psychological abuse.
2. Child definition: 0-18 years of age OR whatever the legal definition for a child is in the particular country where the alleged maltreatment occurred.

B. TYPES OF CHILD MALTREATMENT

1. NEGLECT- An act of omission (failure to do) where the parent or caretaker fails to provide for the child's basic needs and proper level of care. It is important to distinguish between willful neglect and a parents or caretakers only being able to provide a reduced standard of life due to poverty or cultural norms.

Types of neglect include:

a) FOOD- failure to provide an adequate diet and sufficient prasadam.

Example: child is forced to eat old rotten prasadam or child is given portions too small to satisfy their hunger.

b) CLOTHING- failure to provide clothing adequate for the season.

Example: child is given no socks or sweater in wintertime.

c) SHELTER- failure to provide a clean, hazard free place to live.

Example: house has garbage and excrement on the floor, exposed wires, insect and rodent infested.

d) MEDICAL- refusal or delay in seeking necessary medical care.

Example: infant has chronic diarrhea and is not brought for treatment; teenage son is found to be sexually abusing other boys and the parents refuse to bring their son for an adolescent sex offender assessment and treatment.

e) HYGIENE- failure to keep the child clean, tidy, and bathed.

Example: child's hair is dirty, matted; clothes are dirty, child looks disheveled, child smells.

f) SUPERVISION- failure to watch the child appropriate to the child's developmental abilities to ensure his/her own safety.

Example 1: parents repeatedly leave a 5-year old child alone sleeping while they go out; parent lets 3 year old run around temple parking lot unsupervised.

Example 2: Gurukula headmaster fails to protect child even though the child has informed the headmaster that he is being physically and sexually abused by older boys and gurukula staff.

g) EDUCATION- permitting chronic truancy, failure to enroll or provide home-schooling (where legally permissible) to a child of mandatory school age, and inattention to a special educational need.

Example: an 8 year old child receives no schooling whatsoever.

h) EMOTIONAL- failure to provide a climate that emotionally nourishes the child .

Example: child repeatedly sees her father beat up her mother; parents abuse alcohol or drugs; parents have sex in front of the child or expose the child to pornography.

2- PHYSICAL ABUSE- An act of commission (perpetration) by the parent or caretaker where the child is physically injured and/ or marks such as bruises, welts, lacerations, or burns, etc. are visible. Although the injury is not an accident, the parent may not have intended to hurt the child. The injury may have resulted from over punishment that is inappropriate to the child's age.

Forms of physical abuse include: punching, beating, shaking, whipping, caning, burning, slapping, biting, kicking, ear twisting, throwing.

Example: a student is whipped with a cane and red welts are visible, a parent slaps a child so hard across the face that black and blue marks appear in the shape of a hand; an infant is shaken so hard that brain damage occurs; a mother spanks an 11 month old.

a) Corporal punishment can also be considered abusive if, although no single incident leaves a mark or results in an injury, the frequent and chronic use of such has a deleterious cumulative effect. (In a recently published study on spanking, researchers found that the more frequently spanking was used as a method of punishment (three or more times per week) the more antisocial behaviors the child developed.

Example: A child is spanked for every minor infraction, several times a week

3. SEXUAL ABUSE- An act of commission (perpetration) where a child is coerced, induced, persuaded, enticed, seduced, or entrapped into sexual acts with another person. The coercion can be either physical or verbal. The other person could be either an adult, an adolescent (12-18 years of age), or even in extreme cases, another child (less than 12 years of age) The abuser uses his/her position of authority or power (size, age, social position, cognitive differential) to exert control over the victim.

Forms of sexual abuse include:

- a) Voyeurism ("Peeping Tom")
- b) Exhibitionism (flashing)
- c) Taking pornographic pictures of the child
- d) Having the child watch while the perpetrator masturbates
- e) Forced masturbation
- f) Kissing
- g) Fondling
- h) Digital/object penetration of vagina and/or anus
- i) Oral sex
- j) Sodomy
- k) Intercourse

Examples: A 14 year old boy badgers (verbally coerces) his 13-year-old male friend into anal sodomy by repeatedly calling him a sissy; an ashram teacher fondles a boy's genital while tucking him in; a father engages in any sexual activity with his daughter; an aunt has a 9 year old nephew suckle her breast.

Note: There is a continuum of sexual behaviors in children ranging from the normal to the abnormal. There are distinct phases of normal psychosexual behaviors.

4. **SEXUAL HARASSMENT**- Sexual harassment consists of unwelcome sexual advances, requests for sexual favors and/ or other inappropriate oral, written or physical contact of a sexual nature. Such conduct creates an intimidating, hostile, and offensive environment.

Sexual harassment, as defined above, may include, but is not limited to the following:

- a) Verbal harassment or abuse;
- b) Pressure for sexual activity;
- c) Repeated remarks to a person with sexual or demeaning implications;
- d) Unwelcome or inappropriate touching;
- e) Suggesting or demanding sexual involvement accompanied by implied or explicit threats.

Example: a) A male devotee pats a young girl in an inappropriate place, or frequently puts his arm around the shoulder of a young teenage brahmacharini. b) a brahmachari repeatedly taunts and denigrates an young girl, calling her a "Maya devi", "prostitute", or worse.

These offenses could initially be categorized as misdemeanors and handled accordingly. If they continue or are of a more severe nature then they may be categorized as felony offenses.

5. **PSYCHOLOGICAL ABUSE**- A repeated pattern of behavior that conveys to the child that they are worthless, flawed, unwanted, unloved, or only of value to meet another person's needs. This verbal battering seriously erodes and damages the child's self esteem and sense of worth as a person.

Forms of Psychological Abuse

- a. **SPURNING**- hostile, rejecting humiliating parent/caretaker acts that degrade the child.

Example: "You no good rotten kid, you'll never amount to anything, you're stupid, ugly, clumsy. I wish I never gave birth to you!" Or making the child who had an "accident" wear their urine soaked underwear on their head while inviting other children to mock them; forcing a child to cross dress while having other children jeer.

- b. **TERRORIZING**- parent/caretaker behavior that is likely to hurt, kill, abandon or place the child's loved ones or the child in a dangerous situation.

Example: killing a child's pet in front of them intentionally to instill fear and gain compliance; locking a child screaming in a dark closet or cupboard for hours; randomly picking out a child from a line and hitting them for no apparent reason other than to instill fear.

- c. **CORRUPTING**- acts that encourage the child in criminal, antisocial behaviors.

Example: taking a child shoplifting to teach them how to cheat or break the law.

d. DENYING EMOTIONAL RESPONSIVENESS-ignoring the child's need for love and affection.

Example: Chronically being cold and aloof to the child; Providing only concrete needs while treating the child as an object, and not a person; no warmth or affection.

Notes:

1. These guidelines recognize the normal stages of sexual development in children. There is allowance for what is natural and innocent activity while marking the distinction of abuse and exploitation.
2. These guidelines do not exempt one from observing local laws. For example, in Sweden corporal punishment of any kind is against the law. Our parents, guardians, and care providers are expected to be aware of, and observe, local laws.

II. ALLEGATIONS OF PAST ABUSE

A. PROCESS:

1. Announcements will be made that ISKCON is opening an inquiry on allegation of past child abuse via:
 - a) ISKCON's Youth Ministry
 - b) Asking for volunteers to phone known victims
 - c) Notices posted in temples
 - d) Announcements in "Hare Krsna World"
 - e) Postings on "Chakra" and other Com conferences
 - f) Local temple child protection teams (hereafter referred to as "CPTs").
 - g) For India the assistance of the local CPTs in Vrndaban and Mayapur will be employed to distribute information.
2. Immediately upon approval and funding work will begin on setting up a central office as well as finding and training staff, investigators, and judges.
3. As allegation reports come into the central office, the Task force members along with the central office staff will begin sorting and prioritizing cases.
4. The central office secretary will notify those filing reports that their claim has been received and will explain the process of this system etc.
5. CPO staff will sort through reports, prioritize claims, and set a time line for the individual cases.
6. Standards for accepting reports:
 - a. Primary attention will be given to first hand, signed allegations.
 - b. Anonymous or second hand allegations are not excluded but will be given a lower priority. Anonymous allegations must specify a time, place, and detailed events. There must be enough details to establish some chain of events that will provide a serious means to investigate and verify the weight of the claim.
7. The central office will prepare a sample report; points to be covered, information required etc. to help guide those filing claims. They will pay special attention in regards to

Note:

Because we are dealing with the past, evidence of abuse, the prime source in a fresh case, is gone. Cases will rest instead on any child protection team reports, convictions in a court of law, eyewitness reports, admissions of guilt, and assessments of the alleged victim and the alleged perpetrator.

- a) Where there is genuine fear of retaliation, arrangements will be made to attempt to maintain confidentiality.
- b) In cases too weak to pursue, a file will be kept to show that an allegation was received and the details of that claim. Such a file will be kept on record in case future, more substantial allegations come forward.
- c) Those individuals who believe they were wrongly found guilty of abuse in the past, and who want to attempt to clear their name, can also file a claim. The central office will review their claim, assess its validity, and if the central office concludes there are some legitimate grounds, the central office will schedule the case and advise the claimant of the procedures of this system.

B) INVESTIGATORS:

1. Are assigned by the CPO.
2. After training they will interview alleged victims, corroborate other witnesses and evidence. They will use standardized forms / questions. Statements and depositions will be taken in writing, or on audio or videotape.
3. The investigators, in consultation with the central office and GBC task force, will coordinate the psychological assessments for the alleged victim.

C) FORWARD TO A TRIAL:

1. In consultation with the investigator, members of the Task force, the director of the central office, and in consultation with other trained professionals, a decision will be made whether the case should proceed to a hearing.
2. In some cases the accused will be directed to an ISKCON approved clinician or specialty program for a professional forensic evaluation. The accused is obliged to pay for such an evaluation.
 - a) In an ideal world this system would have the funds to cover all these costs...but it doesn't. The justification for requiring the accused to shoulder the cost of their defense is that even in the general society, if one is sued in court the accused is obliged to hire an attorney and cover the costs of their defense or default to the judgment of the court. The consolation is that if cleared in the end, the accused can petition the court for reimbursement and the judge may include in the judgment that those who filed the initial report must reimburse the accused his/her costs.
 - b) If the accused legitimately cannot pay for assessment (to be confirmed by the case's investigator) the cost of assessment will be provided (see budget section).
 - c) The accused can refuse to be assessed; such a refusal will be noted by the judges when the case is heard.

3. After weighing the report from investigators, results of assessment, etc. CPO staff will determine whether or not to refer the case on to a hearing.

D) JUDGES:

1. The GBCs and gurus will need to help enlist a pool of senior devotees to be judges. This is extremely important. The quality and training of the judges will determine the degree of faith in the entire system.
2. Training session for judges will include:
 - a) How to recognize signs, symptoms, and sequella of abuse (how it impacts the victim's life)
 - b) Videos of interviews with confirmed abusers
 - c) Language of clinicians (so they can understand the psychological assessments)
 - d) Basic forensic investigation procedures and logic
3. Three judges are assigned per case. Judges are to be located around the world for regional hearings.... to minimize costs and accommodate different languages etc.
4. The CPO assigns which judges to which case.

E) PROCEDURE FOR HEARINGS:

1. Investigators and central office prepare the case, monitored by the task force. The case brief consists of all the supporting evidence, reports, assessments, and depositions.
2. For these past abuse cases, most hearings will be based on written depositions, psychological assessments, reports by the local CPT, reports by the investigator assigned to the case, and written, audio, or video statements and depositions received from the alleged victim and alleged perpetrator. In especially complex cases, the judges may request funding from the central office for the alleged victim, the alleged perpetrator and or any other relevant witnesses the judges deem essential to deciding the case to appear in person.

Note: It will first be seen if these individuals can and will pay their own travel costs. If not, the central fund, at the judges' discretion, will cover the costs.

3. The central office will arrange judges and investigators by continent...and by language. To save on expenses, judges may meet in one place for a number of days and hear a series of cases from that area of the world.
4. Standard of guilt: Majority of evidence:

Definition: "Majority of evidence" means that taken all together, the evidence weighs on the side of guilt. It is reasonable to conclude guilt.

This is the same standard used in civil cases in the USA.

5. Judges' decision will be available via the central office to legitimate ISKCON inquiries. Anonymity of victims will be maintained, unless a victim requests otherwise.

III. JUSTICE SYSTEM

A. GENERAL AND INTRODUCTORY RULES

1. Scope of Application

a) These Rules shall only govern the adjudication of disputes submitted to the Appointed Judges by the ISKCON/Task force on Child Abuse (hereinafter the "Task Force").

b) These Rules shall govern the adjudication except where any of these Rules is in conflict with a mandatory provision of applicable law that provision of law shall prevail.

2. Notices

a. Notices with respect to the various stages of the adjudication shall be given in writing to the address and/or telephone number specified in writing by the recipient. Notices may be given by mail, facsimile transmission, or email. Notices shall be deemed to have been received on the date of delivery.

b. Time periods specified by these Rules or established by the Judges shall start to run on the day a notice is received, unless the Judges shall specifically provide otherwise.

3. Commencement of Adjudication

a. The adjudication shall be deemed commenced on the date on which the Task Force assigns the case to the Judges by transferring the relevant documents to the Judges.

b. Issues may be freely added or amended by the Task Force prior to the establishment of the Judges and thereafter with the consent of the Judges.

4. Representation

a. The parties may be represented or assisted by persons of their choice.

b. Each party shall communicate the name, address and function of such persons in writing to the Task Force, other parties, and to the Judges.

B. RULES WITH RESPECT TO THE JUDGES

1. Selection of the Judges

a. The Judges for each adjudication shall consist of judges appointed by the CPO.

b. The CPO shall appoint persons whom it deems qualified to serve as Judges.

c. Persons selected to serve as judges shall be chosen from a list of those who have undertaken a program of training deemed by the Task Force to be sufficient for the execution of the judges' duties. Such a program of training shall, at a minimum, consist of training in knowing:

- (1) The nature of abuse (four kinds)
- (2) Sign and symptoms of abuse
- (3) How abuse impacts one's activities in life
- (4) How to detect abuse
- (5) How to understand corroborating evidence of abuse
- (6) The psychology of the victim
- (7) The psychology of the offender
- (8) Understanding the language and scope of forensic evaluations
- (9) Polygraphs, linguistic and otherwise

2. Qualifications, Challenges and Replacement of a Judge

a. Each Judge shall be independent and impartial.

b. By accepting appointment, each Judge shall be deemed to be bound by these Rules and any modification agreed to by the parties.

c. A Judge shall promptly disclose in writing to the Task Force, and the parties any circumstances that might cause doubt regarding the Judge's independence or impartiality. Such circumstances include bias, interest in the result of the adjudication, and past or present relations with a party or its counsel.

d. A Judge may be challenged if circumstances exist or arise that give rise to justifiable doubt regarding that of the Judge's independence or impartiality.

e. A party may challenge a judge only by notice in writing to the Judge, with a copy to the Task Force, the central office, and the other party, given no later than thirty days after

- (1) the parties have been notified that the adjudication has been commenced, or
- (2) the challenging party has become aware of the circumstances specified in Rule 7.4, whichever shall last occur. The notice shall state the reasons for the challenge with specificity.

f. When a party has challenged the Judge, the Task Force or the other party may agree to the challenge or the Judge may voluntarily withdraw. Neither of these actions implies acceptance of the validity of the challenge.

g. If neither agreed disqualification, nor voluntary withdrawal, occurs, the challenge shall be decided as follows:

(1) By a majority vote of the Task force for initial cases of past abuse (first year of tribunal functioning) and after that by majority vote of the other two judges assigned to the case and the director of the central office.

(2) If the Task Force remains in effect, this procedure will continue. If a member of the Task Force is the judge being challenged, then this Task Force member will not participate in the vote concerning the challenge.

h. In the event of death, resignation or successful challenge of a Judge, a substitute Judge shall be selected pursuant to the procedure by which the Judge being replaced was selected.

i. In the event that the Judge fails to act, or in the event the Judge determines that a member of the panel of Judges is de jure or de facto prevented from duly performing the functions of a Judge, the procedures provided in section h shall apply to the selection of a replacement.

j. If a judge is replaced, the successor shall decide the extent to which any hearings held previously shall be repeated.

3. Jurisdiction of the Judges and Challenges to the Jurisdiction of the Judges

a. The jurisdiction of the Judges shall be limited to abuse alleged to have occurred on ISKCON property or premises under ISKCON control and operation, or by an individual acting while in an official ISKCON capacity i.e. as a teacher, temple administrator, sannyasi etc. Cases that do not fall within these categories may be considered by the CPO if requested to do so by the local child protection team, local temple president, or local GBC.

al. The CPO office will increase its educational role with local CPTs and through them to local congregations. Regarding alleged abuse within the broader ISKCON congregation, the matter shall be handed over to the local police/authorities and reported to the local Temple President. If an alleged perpetrator is found guilty, (by local secular authorities), the local CPT will report this to the CPO. The CPO will then inform other ISKCON leaders.

b. Case of child abuse which have been dealt with in the past by the GBC or one of its agents (ministry of justice, ministry of education etc.) are subject to review by these judges including cases where guilt has been admitted and a sentence decided.

c. The members of the GBC appointed child protection task force (Badrinarayan dasa, Sesa dasa, Laxmimoni dasi, Yasoda dasi, Anuttama dasa, Dharmaraj dasa, Manu dasa, Pancaratna dasa, and Dhira Govinda dasa) along with the chairman of the child protection central office, by a majority vote, will determine which of these old cases, previously decided, are to be opened for review.

Note: Some cases may have already had thorough documentation or an admission of guilt or no new complaint from a victim, and a sentence determined and being carried out. All that needs to be done in a case like this is be sure there is a complete record with the central office. Other cases may have been partially researched, no clear records, a sentence that is not being followed or clearly inappropriate etc. Such cases need to be reopened and resolved via the above justice system, in order to have a final official record and to put these cases to rest once and for all.

d. The Judges shall have the power to hear and determine challenges to its jurisdiction.

e. Any challenges to the jurisdiction of the Judges shall be made prior to the adjudication hearing.

C. RULES WITH RESPECT TO THE CONDUCT OF THE ADJUDICATION PROCEEDINGS

1. General Provisions

a. Subject to these Rules, the judges may conduct the adjudication in such manner as they shall deem appropriate. The judges shall be responsible for the organization of conferences and hearings and arrangements with respect to the functioning of the Judges.

b. The proceedings shall be conducted in an expeditious manner. The Judges are empowered to impose time limits it considers reasonable on each phase of the proceedings, including without limitation the time allotted to each party for presentation of its case and for rebuttal.

c. Except as otherwise provided in these Rules or permitted by the Judges, no party or anyone acting on its behalf shall have any ex parte communication with the judges with respect to any matter of substance relating to the proceeding.

d. As promptly as possible after the selection of the judges, the judges shall hold an initial pre-hearing conference for the planning and scheduling of the proceeding. The objective of this conference shall be to discuss all elements of the adjudication with a view to planning for its future conduct. Matters to be considered in the initial pre-hearing conference may include, inter alia, the following:

(1) Procedural matters

- (i) the timing and manner of any required discovery
- (ii) The desirability of bifurcation or other separation of the issues in the adjudication.
- (iii) The scheduling of conferences and hearings
- (iv) The scheduling of pre- hearing submission of case documentation
- (v) The need for and type of record of conferences and hearings, including the need for transcripts
- (vi) The amount of time allotted to each party for presentation of its case and for rebuttal
- (vii) The mode, manner and order for presenting proof
- (viii) The need for witnesses and how testimony should be presented
- (ix) and the necessity for any on site inspection by the Judges

(2) The early identification and narrowing of the issues in the adjudication;

(3) The possibility of stipulations of fact and admissions by the parties solely for purposes of the adjudication, as well as simplification of document authentication; and

(4) The possibility of the parties engaging in settlement negotiations, with or without the assistance of a mediator.

(5) After the initial conference, further pre-hearing or other conferences may beheld, as the Judges deem appropriate

e. In order to define the issues to be heard and determined, the Judges may, among other things, make pre-hearing orders for the adjudication and instruct the parties to file more detailed statements of claim and of defense and pre-hearing submission of documents.

f. The Judges shall fix the place of adjudication. The award shall be deemed made at such place. Hearings may be held and the Judges may schedule meetings, including telephone meetings, wherever it deems appropriate.

D. Rules for Discovery

The Judges shall permit and facilitate such discovery as it shall determine is appropriate in the circumstance, taking into account the needs of the parties and the desirability of making discovery expeditious and cost effective. The Judges may issue orders to protect the confidentiality of sensitive information disclosed in discovery.

E. Rules governing Evidence and Hearings

1. The Judges shall determine the manner in which the parties shall present their cases. Unless otherwise determined by the Judges, the presentation of a party's case shall include the submission of pre-hearing documentation including the following elements:

a. A statement of facts

b. A statement of each claim being asserted

c. A statement of the relief requested, including the basis for any damages claimed

d. A statement of the evidence to be presented, including the name, capacity and subject of testimony of any witnesses to be called and an estimate of the amount of time required for the witness' direct testimony.

2. Evidence may be presented in written, video, or oral form (tape recordings) as the Judges may determine is appropriate. The Judges are not required to apply the rules of evidence used in judicial proceedings.

3. The Judges, at their discretion, may require the parties to produce evidence in addition to that initially offered. They may also appoint experts whose testimony shall be subject to cross examination and rebuttal.

4. The Judges shall determine the manner in which witnesses are to be examined. The Judges shall have the right to exclude witnesses from hearings during the testimony of other witnesses in such cases where witnesses etc. are appearing in person.

5. After training they, [the investigators] will interview alleged victims and corroborate other witnesses and evidence. They will use standardized forms / questions. Statements and depositions will be taken in writing, or on audio or video tape.

F. Rules governing Interim Measures of Protection

At the request of a party, the Judges may take such interim measures, as they deem necessary with respect to subject matter of the dispute.

G. Rules governing the Decision

1. The Judges may make final, interim, provisional, or partial decisions. With respect to any interim, provisional or partial decision, the Judges may state in their decision whether or not they view the award as final, for purposes of any judicial proceedings in connection

therewith outside of its jurisdiction. However, within the jurisdiction of the Judges the decision shall be final.

2. Decisions are made by consensual decision of all three judges All decisions shall be in writing and shall state the reasoning on which the decision rests, unless the parties agree otherwise. The decision shall be made and signed by the judges and, if the decision decides a number of issues, the part of the decision relating to each issue shall be made and signed by the judges.
3. There shall be 3 judges, and an alternate chosen by the CPO to adjudicate a case.
4. If judges are unable to reach a consensus, the CPO will assign a new panel of judges. All information from the first panel will be made available to the new panel.
 - i. If the second panel of judges is unable to come to a consensual agreement, the case will be closed, unless further evidence is provided within 6 months of the judges' decision.

The following definition of consensus is added to the document for the edification of the Judges:

1. I can give an unqualified "yes" to the decision I agree completely
2. I can live with the decision. It's OK with me.
3. I am concerned about this decision, but will not block the group.
4. I think there are major problems with the decision and choose to block the group's action
5. It's too soon to make any decision. More work needs to be done.

3. The adjudication should, in most circumstances, be decided by the judges within six months after the initial pre-hearing conferences required by Rule C.1.b The parties and the judges shall use their best efforts to comply with this schedule.

H. Rules governing standards for determining guilt.

1. Standard of guilt: Preponderance (majority) of evidence

Definition: "Majority of evidence" means that taken all together, the evidence weighs on the side of guilt. It is reasonable to conclude guilt.

I. MISCELLANEOUS RULES

1. Failure to Comply with Rules

Wherever a party fails to comply with these standards in a manner deemed material by the Judges, the Judges shall fix a reasonable period of time for compliance and, if the party does not comply with said period, the Judges may impose a remedy it deems just, including a decision on default. Prior to entering a decision on default the Judges may require the non-defaulting party to produce evidence and arguments in support of its contentions, which the Judges may receive without the defaulting party's presence or participation.

2. Costs

- a. Costs of the adjudication shall, in general, be borne by the task force GBC funding.
- b. The costs of adjudication may include, but are not limited to, the following:
 - (1) Any expenses of the Task Force in connection with the adjudication;
 - (2) Any fees or expenses of the Judges;
- c. The cost of meeting and hearing facilities.
- d. The following are not to be considered costs of the adjudication:
 - (1) The cost of defending a case submitted by the Task Force for adjudication;
 - (2) The travel and other expenses of witnesses. (unless the personal presence of such witnesses is determined by the judges to be essential for this case (where depositions will not suffice), and the party requesting the witness (the alleged victim or the accused) cannot cover the costs. In such a situation, at the discretion of the judges, the central office will bear the costs.

J. Rules governing Confidentiality

- 1. The parties and the Judges shall treat the proceedings and any related discovery as confidential, except in connection with a judicial challenge to, or enforcement of, a decision, and unless otherwise required by law.
- 2. The final verdict and the details of the sentence shall be released at the discretion of the central office. The central office will make all reasonable efforts to respect any request for anonymity by confirmed victims. The central office will serve as the clearinghouse for all legitimate screening requests from ISKCON agencies via a system to be developed by the Task force and the central office.

K. Rules governing Settlement and Mediation

- 1. Either party may propose settlement negotiations to the other party at any time. The Judges may suggest that the parties explore settlement at such times as the Judges may deem appropriate and shall suggest that they do so at or before conclusion of the hearing. The Judges shall give such assistance in settlement negotiations as the parties may request and the Judges may deem appropriate.
- 2. With the consent of the parties, the Judges may at any stage of the proceeding arrange for mediation of the claims asserted in the adjudication by a mediator acceptable to the parties. The Mediator shall be a person other than the Judge, unless the parties request and the Judges agrees that the Judge may serve as Mediator. The Judges may provide the Mediator with whatever factual and legal material developed in the adjudication it deems appropriate and may permit the Mediator to attend conferences and hearings held in connection with the adjudication. Unless the parties request and mutually agree otherwise, any such mediation shall be conducted under the ISKCON/ GBC Rules for Mediation.

There are a variety of restorative procedures that may be helpful while processing a case. If the alleged offender admits guilt then the sentencing part of the deliberation may take into account the victim's needs and desires

(first and foremost), the offender's situation (his attempts at rehab, etc), the needs of the local community, etc. There may be scope for a victim / offender mediation, where victims (or their parents) can hear their questions answered. There is also family-group conferencing, or circle discussion that could impact the judge's decision on a sentence and help the victim with their healing. These procedures, while certainly helpful in some situations, require some skills to facilitate. The CPO or its representative will determine if such an approach is practical in a given case.

It is stressed that this is in addition to the judicial process and other care and support recommended to victims.

3. The results of a case which is mediated will have the same standard of public information as cases which go all the way to trial and judgment. In other words, if the alleged abuser admits guilt and the case is mediated, the details of the abuse and the judges' sentence become part of the child protection office's record, open for screening inquiries and public record.

L. Rules governing actions against the Task Force and/or the Judges

Neither the Task Force nor any Judge shall be liable to any party for any act or omission in connection with any adjudication conducted under these Rules.

N. Rules governing Waiver of Objection

A party knowing of a failure to comply with any provision of these Rules and neglecting to state its objections promptly waives any objection thereto.

M. Rules governing Degrees of offense:

1. Category I offense: (to be handled at the local level, by the local CPT and temple president)

- a. Neglect that does not result in serious injury to the child as in requiring hospitalization or medical attention or causing long lasting psychological damage.
- b. Age inappropriate corporeal punishment where no serious injury resulted
- c. Isolated, non chronic event of over punishment that did not result in serious injury.
- d. Precursors to sexual abuse, i.e., the "private parts" were not touched but the child's body space was violated with the clear intent of being sexual if the progression had not ceased. (For example, the legs were caressed. It is a misdemeanor as long as there was no threat, coercion, intimidation, or psychological trauma to the child.
- e. One time isolated incidents of psychological abuse that did not result in any long term damage to the child or involve sadism.

2. Category 2 offense: (to be handled by the Central Office, in addition to the local level)

- a. Neglect that results in serious injury
- b. Over punishment that results in injury
- c. Sexual abuse, including kissing, fondling, voyeurism, exhibitionism, oral sex, sodomy, pornography, forced masturbation, and intercourse.

- d. Physical abuse that happens more than once and/or causes injury
 - e. Psychological abuse that happens repeatedly and causes emotional harm
6. Rape

N. Rules governing Procedures for Reporting

1. All ISKCON personnel in management, administration, teaching positions, or other leadership positions should learn their local government's rules concerning child abuse and mandated reporting of child abuse, and should strictly follow those laws.

Suspected abuse should be reported to the police if the suspected abuser is outside the family. If the suspected abuser is a member of the family, or the chief care provider for the child, then the suspicions should be reported to the Dept. of Family Services, or a similar agency. After thus reporting such suspected abuse the care provider should also inform the local CPT, who will in turn report incidents it deems sufficiently grounded to the CPO.

Many legal systems mandate a care provider, (family, guardian, doctor or nurse, teacher, priest, etc.) or other individual having regular contact with a child, who has good reason to suspect abuse, must report it immediately to local authorities. It is the responsibility of all ISKCON personnel in leadership positions to become aware of the laws in their local area regarding mandatory reporting.

**Note: in third world countries, those persons in responsible positions should refresh their knowledge of these laws at short, regular intervals because these countries are rapidly upgrading their laws for the protection of children.*

2. All suspected abuse must also be immediately reported to local CPT. If no CPT, then the regional ISKCON child protection office should be contacted. If there is no regional office, then the Central office should be contacted.

3. In countries where there is a responsive justice system:

Note: Almost every legal system mandates that any individuals, and certainly any care providers (family, guardians, doctors and nurses, teachers, priests, etc.) who have good reason to suspect abuse, must report it immediately to local authorities; to the police, if the suspected abuser is outside the family, or to the Dept. of Family Services or a similar agency, if the suspected abuser is a member of the family or the chief care provider for the child.

4. If there is potential immediate further harm to victim the child must be protected. If there are potentially other victims, the alleged abuser must be sequestered/ segregated from children or from being able to intimidate witnesses.

5. Until a police investigation and/or a trial and verdict, the local CPT (or in absence of a local CPT, directions from the chain of command described above in 20.d , in absence of local CPT) determines the interim protection requirements for alleged victim and restrictions on alleged abuser.

6. These interim guidelines may include a temporary suspension of the accused's position/ service. They may include an interim restriction on attending temple functions or living on ISKCON property.

7. Local TP and GBC should support and help enforce the interim decision of local CPT. If there is disagreement, the parties can contact the central office executive director for consultation. The recommendation of the executive director must be followed.

8. Local CPTs always report to regional office (or central office if there is no regional office) That office consults with and directs the local CPT as to whether or not the case requires further action.

9. Local CPT must follow directions from regional or central office

10. If the case is serious enough, the regional CPT or central office guides local CPT in the investigation, protecting alleged victims, sequestering alleged abuser etc.

11. Regional office or central office may send in investigators for local CPTs inexperienced or in need of help.

12. CPTs and members of regional and central office are trained about confidentiality...central office to provide guidelines and standard forms.

13. If local CPT and regional/central office conclude that there is sufficient substance to the allegation, and that the alleged victim is credible....alleged abuser will in many cases be requested to be "assessed". (Same standard as with justice system for past abuse....accused abuser pays for assessment unless inability to pay is confirmed. Then central office will arrange to pay for assessment.)

14 Local CPT is responsible that all the investigation documents in the case are delivered to the central office. The executive director of the central office guides the case into the justice system.

IV. Sentencing and Penalty

- A. Decision of judges is final. See the sections "appeal process" listed below.
- B. The three judges determine whether there is validity to any of the allegations. If they determine that there is validity to at least one allegation of child abuse, then the judges combine with the Director of the Central Office and the Case Manager for the case to determine the sentence. Requests for adjustments to this procedure for sentencing can be submitted to the Director of the Central Office, who will present the request to the ISKCON Minister of Justice.
- C. Notes on determining sentences:
1. The type of offense is not necessarily the criteria (whether sexual, physical, or neglect etc.) but rather it is the severity and frequency of the offense that the sentence should be based on. (For example, one abuser may caress a young girl and be guilty of sexual abuse while another may repeatedly and severely beat a child and be guilty of physical abuse; the latter should be given a harsher sentence due to the "severity and frequency" of the acts.)
 - a.. "Zero Tolerance." Some incidents of child abuse are of such severity that the judges' decision would be to invoke a "zero tolerance" sentence. In other words, the abuser would not be allowed to visit any ISKCON property, attend ISKCON functions, or have any contact with ISKCON properties or functions of organizations affiliated with ISKCON for the remainder of the abuser's lifetime.

Cases that would be eligible for a zero tolerance sentence include serious sexual or physical abuse where the evidence is clear and persuasive. Considerations in determining "serious sexual abuse" would include evidence of some of the following elements: The sexual abuse includes instances where violence, force, or the threat of violence is used; the sexual act itself is of a very invasive nature, the acts are repeated, and where there is great physical or psychological distress experienced by the victim.

Serious physical abuse would include some of the following elements: The act is of a very violent nature, there is long term physical harm to the victim, the acts are repeated, and there is great physical or psychological distress to the victim.
 2. Rape however is in a special category...because even though one rape may be an isolated, singular event, it is, by the very nature of the act, deemed to be extreme, severe, and violent.
 3. The criteria for measuring offenses includes the degree of invasiveness, the degree of injury, the amount of initial suffering to victim, and the long term impact on victim.

This includes the case of an individual convicted of child abuse in a criminal or civil court outside of ISKCON's justice system.
 4. The only exceptions will be if the judges, combined with the task force members, specifically note such a modification in the sentence. (They may do so where an individual is found guilty, but of the mildest type of offense.)

D. The sentence may include obliging the convicted abuser to reimburse court costs and to pay for the victim's counseling.

E. In the case where a defendant is found not guilty, the judge may oblige the accuser to cover the defendant's court costs.

F. A sentence determined by this system cannot be reduced by a local community, temple president, or local GBC. Requests for modification (for example unforeseen complications or problems in the application of a sentence) can be discussed with the director of the child protection central office and the judges in the particular case. Only with the written consent of the director and the judges can any modifications be made. Such modifications are to be in the form of a notice written by the judges in the case, spelling out the specific modifications of the original sentence.

The sentencing decision of the judges constitutes the minimum restrictions that an ISKCON organization may place on a perpetrator. Any specific ISKCON organization may choose to invoke more stringent restrictions. However, it is expected that all ISKCON entities will carefully consider these decisions of the CPO before imposing more stringent limitations, as the constraints prescribed herein are deemed to be sufficient with regards to child protection.

H Counseling for victims:

Judges can grant victims funds for counseling, up to an average of \$2,000 per individual exceptions can be made in extreme cases (to come from the GBC established fund for this purpose....see "Budget" section) The central office will also help in arranging for pro bono care by qualified health care providers and will help in assisting the victims in arranging for state funded care.

I Statute of Limitations:

There is no statute of limitations. Upon approval of this proposal and establishment of a system for receiving allegations of abuse, a six month period of active solicitation of reports will begin, but if an alleged victim comes forward later on with a credible case, then such a case can be entered into this system at any time.

J Criminal proceedings:

In cases of alleged abuse, where there is an active outside justice system (western Europe, Australia/ NZ, USA, Canada etc.) and when the statute of limitations has not expired, a complaint should also be filed with the local police.

K Double Jeopardy:

1. A person can be tried only once for alleged abuse against a particular individual. In cases where there is one person accused of abusing multiple victims, the central office will do everything it can to inform all those concerned that this is their opportunity to make their accusations. Again, there can only be one trial for one individual or one particular set of circumstances or set of alleged victims. In other words, if teacher X is accused of abuse at school Y, there should only be one trial to deal with that. The central office will do all it can to notify all potential victims and combine all related claims into one case.

2. Exception: If new evidence arises which is so convincing and points to offenses which are so egregious, the executive director of the central child protection office and the three member of the GBC executive committee, by majority vote, can reopen a case and initiate a second hearing.

Note: Providing for counseling is not necessarily an admission of guilt on the part of ISKCON. It is our moral duty to do our best to take care of our members. That should be impetus enough.

V Compliance and Reentry:

A. Compliance and Reentry

1. Compliance by the perpetrator:

It is the responsibility of a person found responsible for abuse to comply with the Official CPO Decision. Elements of the Official Decision that require an apology, restitution and personal counseling should be completed within the first 6 months after the decision is made. Failure to do so may impact the individual's future involvement with ISKCON, after the initial restrictive period ends.

The restrictions upon a person subject to an Official CPO Decision shall remain in place until he has demonstrated compliance with the decision. After the designated restrictive period ends, a person subject to an Official Decision may request the restrictions against him be officially ended. At the time of such a request, the CPO Director shall determine 1) if the perpetrator has complied with the Official Decision and, 2) if there is any risk to ISKCON children if the perpetrator is involved again with the society, without the prior restrictions.

It remains the responsibility of the perpetrator to demonstrate compliance with the Official Decision. If the Director determines there was not reasonable and substantial compliance with the Official Decision, the Director can extend the Official Decision, or any provision of it, until such a time as the Official Decision's requirements are fulfilled.

2. Review in case of risk

a). Additionally, if the CPO Director believes there may still be a risk to ISKCON children, if the perpetrator becomes involved with ISKCON without the prior restrictions, then the Director will request a review by three judges of the Appeal Review Board.

b) If the ARB judges confirm there is a risk, the perpetrator needs to undertake a risk assessment by a professional approved by the CPO. This risk assessment shall be conducted at the perpetrator's expense.

c) If the risk assessment demonstrates that the person is a risk to ISKCON children, the CPO Director may extend the Official Decision, or any part of it, until the perpetrator is able to receive clearance after a professional risk assessment.

d) If the perpetrator is unable to undertake a risk assessment on financial grounds, the ARB and CPO Director will determine if there is a risk.

3. Counseling and reentry for the perpetrator:

a) All ISKCON temples and projects should keep updated records of CPO decisions

b) Records should also be kept by local CPTs

c) Temples need to conduct regular screening of all new devotees, and police checks for all devotees working with children

4. Assistance from CPO

a) Providing screening questionnaires

b) Providing updates every 6 months of CPO decisions, including legal names, devotee names, and photos wherever possible of perpetrators, and all sentencing details

V The Appeal Process

The system delineated below, as amended, is the procedure to appeal an Official Decision of the ISKCON Child Protection Office. This system supplants earlier appeal systems, including the original prescribed in the Task Force Report, and the later amended GBC Decision 606 (2001). This shall be incorporated into the CPO Operating Policies and Procedures.

An Appeal Review Board (ARB) shall be established by the CPO director. That Board shall consist of five CPO judges selected by the director, who shall serve for a two-year term. A second term may be served, and the CPO director will replace any Appeal Judge who is unable to complete their term.

An alleged perpetrator may appeal the CPO's decision against him to the CPO Appeal Review Board, via the CPO office. No other body, or individual, shall be authorised to receive or decide appeals.

Upon receiving an appeal, the CPO director shall refer the appeal to three Appeal Review Board judges. The ARB shall determine if there is cause for accepting the appeal based on the following grounds:

- o procedural irregularities
- o impact of compelling additional evidence

The appeal process will be as follows:

Within 90 days of a decision, the alleged perpetrator must officially request an appeal with the CPO office. After that time, no appeals will be accepted. Once a request for an appeal has been made, the CPO director will select three ARB judges to review the case and who will decide its merit within 45 days

If they decide there are 'no' grounds for appeal, the original decision stands. If the appeal is granted, the Appeal Review Board may, at their sole discretion, reduce or set aside certain restrictions of the original decision pending the review process. Otherwise, during the course of the appeal, the restrictions of the first decision shall stand.

If the ARB determines there is sufficient cause for appeal, such an appeal shall be handled by a second team of four (including one alternate) trained, independent judges appointed by the CPO, who were not involved in the original case, and who are impartial to both the alleged victims and the alleged perpetrator.

All parties involved in the case, including the alleged perpetrator and alleged victims, shall be made aware of the choice of judges for the second round of adjudication in advance of any proceedings, and shall have the right to appeal a judge's participation in the process. Such an appeal shall be reviewed by the CPO Director, who will decide whether the judge will be replaced.

This second panel of judges shall review all of the evidence presented to the first panel, the Official Decision of the first panel, plus any new evidence, objections, recommendations from any party involved in the case, and shall make a final ruling in the case within 90 days.

The director of the CPO will not be a member of the appeal panel. The appeal panel of four trained CPO judges will determine the validity of each allegation of child abuse, and the appeal panel will also write the final version of the Official Decision for the case. This final version of the Official Decision will include directives and recommendations concerning the alleged perpetrator's relationship with the ISKCON organization. The Official Decision of the appeal panel shall be final and binding on all parties, and this Official Decision cannot be appealed to the GBC or any other ISKCON entity.

VI. CENTRAL OFFICE

A This office will serve a number of functions

1. To coordinate the efforts to investigate and settle claims of past abuse
2. To coordinate current and future abuse cases
3. To keep all records and files/ for use in screening etc.
4. To disseminate information on child protection
5. To organize seminars and training
6. To make sure systems for screening are in place
- 7 To monitor and train local temple child protections teams
8. To train and coordinate regional/ satellite child protection offices
9. To coordinate care for confirmed abuse victims
10. To prepare standards and guidelines for child care in ISKCON
11. To help coordinate service opportunities and special programs for abuse victims/survivors

B. Requirements for director:

Mature, learns quickly, has good people skills, well organized, can delegate assignments, a good office manager, spiritually strong. Ideally, with some education and experience in child care/ counseling field.

1. Duties of Executive Director (central office)

a. Establish and monitor regional (satellite offices)

b. Prepare training manuals appropriate for different audiences: (GBCs/TPs/ school staff/ local child protection teams, hereafter referred to as "CPTs"/ children/ parents)

- c. Supervise and direct office secretary
- d. Create reference list of ISKCON health professionals...engage them in service
- e. Make sure screening processes are in place ISKCON-wide
- f. Organize training seminars for ISKCON leaders, schools etc.
- g. Develop and distributes reference material
- h. Counsel local CPTs and regional offices with ongoing cases as needed
- i. Help coordinate counseling for confirmed victims
- j. Coordinate and oversee justice system for hearing cases of abuse
- k. Coordinate staffing of and training for that justice system

C. Duties of Central office secretary:

Requirements: clerical skills, maturity, confidentiality, strong emotionally and spiritually, some financial skill (paying bills, keeping records)

- a. Keep permanent records, multiple copies
- b. Coordinate payment of counseling bills (for victims whose verdicts include payments from ISKCON's fund)
- c. Help compile and update list of devotee health care professionals who may volunteer counseling or to work with victims to find local care.
- d. Maintain files and list of past cases. Send out periodic updates of list of abusers to temples/ CPTs
- e. Coordinate research of laws of different countries (in USA, of different states) on who is obliged to report suspected abuse and what degree of abuse does the law mandate be reported. Make sure regional offices and local CPTs have this information on hand and that it is included in child protection training manuals.
- f. Recruit and train investigators. There will need to be qualified investigators on call to send in to assist local CPTs in some cases.

D. Duties of the Central Office

1. Screening

- a) The central office will develop systems and policies for hiring/ screening throughout ISKCON (who stays in our ashrams, works for us, teaches in our schools, becomes an initiated disciple).

Such screening will be mandatory for all ISKCON projects.

- b) Prospective initiates must be interviewed and screened. ISKCON gurus must arrange for a reference check with ISKCON central office for child protection of all candidates for initiation. Additionally, the prospective disciple should be

asked to personally certify that he or she has no past record or problem in this area. We recognize that this is an awkward question to ask but there have been instances where a timely and appropriate inquiry would have saved the guru and ISKCON much grief and embarrassment.

Note:

An essential step in improving the quality of how the staff in our temples and projects performs is to improve the quality of that staff in the first place. Most states require mandatory personnel checks for anyone applying for a job involving child care. By the simple step of a reference check a number of problems can be resolved at the very beginning.

E. ABUSE COUNSELING:

Counseling after abuse comes to light should take three aspects, addressing the needs of three different constituencies (the following are from the guidelines given by the Catholic bishops to their parishes)

1) "Institutional response"

Temple presidents and GBC's should follow these guidelines in cases of child abuse within their locality:

- a) Reach out to the victims and their families and communicate sincere commitment to their spiritual and emotional well being. This should also be done with the families of adolescent or child offenders.
- b) All human suffering as well as the weaknesses and imperfections of human beings deserve a response rooted in love, compassion, and concern.
- c) ISKCON is committed to dealing with issues of child abuse within it's society in an open and straightforward manner. Officials will speak the truth. We will reach out to the injured. We will promote the safety of our children.
- d) ISKCON will promote healing where it is needed, guidance when it is called for, with firm justice and mercy towards all and a determination to do what is needed to correct and prevent child maltreatment in all it's forms.

2) "Psychological" response

a) Compassion requires that primary attention be given to the person alleged to have been offended

b) While we are all in need of redemption and forgiveness for our failings, there is a special harm and injury given to those who are victim-survivors. (This term is used to underscore the fact that people are not simply victims, as though what happened to them stops there. People are also resilient and however difficult the path to recovering from abuse may be, those in this process are survivors. The joint term, victim/ survivors is used to acknowledge their suffering while at the same time encouraging healing and recovery.

3) Congregational response

- a) Families often require the same compassion and sensitivity as that of the victims and are not to be forgotten in the healing process.
- b) Congregations undergo a complex process of grieving when they learn that a trusted and respected leader or member has been accused of child maltreatment
- c) A most important element in healing is receiving accurate information of what happened
- d) We need to develop what is known as a "listening presence", i.e. we don't really respond until in some way the person's pain has entered into our own lives. Only when our hearts are heavy and the pain burdens us should we respond. If we respond before we experience that pain, then there is a certain violence done to the victim, a violence that is unnecessary and certainly unwarranted.
- e) Congregational members reactions will be affected by their stages of faith development, especially if the accused is a leader or a guru. Disclosure can precipitate an internal crisis that challenges their underlying spiritual and psychological beliefs.
- f) Affected congregations can have emotions that divide it, emotions that run the gamut from anger, disappointment, disgust, betrayal, disbelief, and sadness, grief, and compassion.
- g) Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with the members of the community.
- h) An "authoritative presence", be it the temple president, the local GBC or other ISKCON leader is necessary for the congregation to heal. This means that these local leaders need to participate with and help guide the congregation through this process.

4) Central offices role to assist in counseling

- a. Teach training seminars at GBC/ TP meetings
- b. Train other ISKCON health professionals so they can in turn lead sessions in other parts of the world.
- c. Establish a fund to provide for counseling for victims
- d. Establish a network of ISKCON approved mental health practitioners who can either provide counseling or act as referral agents to appropriate treatment providers
- e. Help victims find counseling from government agencies
- f. Prepare brochures and guidelines to help explain the above three steps for communities to deal with the impact of abuse
- g. Act as an interface between victims and ISKCON projects, working on placement with temple services, training and work experience, preaching

programs, temple ashram living facility, and other programs these individuals might want to participate in.

h) The task force, in consultation with the director of the central office, may find that additional standards, guidelines, and resolutions are required to implement and improve this proposed system. Those additional standards, guidelines, and/or resolutions will be reviewed by the GBC executive committee first, and with the GBC executive committee's approval, they will become provisionally binding on all ISKCON members, until they are reviewed and accepted, revised, or rejected at the next annual GBC meeting or GBC e-mail voting session....whichever method is selected by the GBC executive committee.

F. EFFECTIVE CHILD PROTECTION TRAINING

1. We urgently need regional offices for Africa, Australia, S. America, India, and Asia. A central office and executive director can work with local GBCs to develop these and to provide the training and reference material needed.

2. Currently there are some schools ostensibly operating as ISKCON schools, but with no child protection training in place, and little, if any monitoring or supervision. Children abused in these schools transfer to other ISKCON schools or projects and themselves become abusers. This cycle must be broken if we are ever to get this problem under control.

a) Set up of a central office and regional/ satellite offices as outlined in the section #6 "Central Office".

b) The central education advisory board will include standard requirements in child protection as criteria for a school to receive ISKCON certification.

c) There must be commitment and involvement from the individual GBCs in seeing that there are active and trained child protection teams in each of their temples and projects. The central office will develop guidelines, standards, and monitoring systems.

d) System and policies for hiring/ screening throughout ISKCON (who stays in our ashrams, works for us, teaches in our schools) See "Screening" section #7

G. Working with TEENAGE ABUSERS

One fourth to one third of all sex offenses involve teenage offenders. Adult offenders who were interviewed retrospectively have shown that the average age at which offenders begin their deviant acts is fourteen. It is very important to try to break the cycle of offense. One third of victims who were sexually abused will unfortunately go on to abuse others. It is extremely painful for a parent to be told that their child has a sexual behavior problem. Denial and minimization of the act is to be expected. At the same time, teenage abusers should be handled differently than adult abusers and every effort should be made to help them break this vicious cycle.

a) Local CPT investigates the allegations using two people for all interviews. The session is tape recorded with the permission of the interviewee. If it is not tape recorded, verbatim notes are taken. The parents of the alleged victim and offender are informed that the CPT has received a referral and that an investigation is necessary. The alleged victim is interviewed first.

CPT with regional/central office investigates report determining the validity of the claim, the nature of offense, the local legal requirements on reporting etc. Efforts should be made to see if there are other, unreported victims of the abuse.

If the CPT concludes that abuse has in fact occurred:

- b) Appropriate reports are filed with Child Protection Services of the Department of Social Services and with the police. Please note that the referral may not be accepted by DSS for investigation since most DSS's only have jurisdiction over cases involving parents and/ or caretakers as well as schools and daycare centers. The police may only get involved if the victim's parents wish to press charges. It is quite possible that neither the DSS nor the police will be involved and the case will be an internal ISKCON matter.
- c) The local CPT notifies the local temple president, local GBC, and local gurukula if the alleged offender is a student or has access to the students.
- d) The case is reported to the police (in countries where there is a justice system which responds to child abuse reports) if the parents of the alleged victim want to file charges.
- e) The CPT in consultation with central office, local temple president, local GBC, director of local gurukula designs a Supervision Contract among the parents of the abuser, the abuser personally, and the local ISKCON temple.
- f) The parents of the offender must agree to the terms, if their child is to have any access to or involvement in ISKCON activities/ facilities.
- g) The supervision contract specifies how the alleged offender's access to the victim(s) should be restricted to avoid more abuse and to minimize emotional trauma for the victim(s). It should specify how the perpetrator will be supervised to protect other children. For example, it might read "No sleepovers" or "no unsupervised play dates" or "No attendance at any Temple function without strict supervision." This contract should be in effect until the teen is evaluated by a specialist in adolescent sexual behavior problems. It may be revised accordingly after evaluation and risk assessment.
- h) The parents of the abuser must take their child to a health professional trained in the field of adolescent sex offenders for evaluations, risk assessment, and treatment/counseling.

i) If treatment is recommended by a specialist in adolescent sexual behavior problems, the parents of the abuser must agree in writing to see that their child obtains and attends such counseling sessions. Failure to do so will automatically bar their child from involvement in and or attendance at any ISKCON function.

j) The CPT should establish a mood of compassion yet clearly maintain the necessity for protective intervention for both the victim and the offender. All good faith efforts to avoid stigmatization should be made. The families of the victim and the abuser will both need community support.

k) If a teenager perpetrator was previously abused by an ISKCON authority or while under ISKCON's care, ISKCON has a moral obligation to help with the teenager's counseling.

VII RELEVANT GBC RESOLUTIONS

(Voted into ISKCON law February, 1998)

A. Decisions of judges are final. No appeal process except as outline in this proposal.

B. GBC chair is responsible to see that decisions are enforced and will issue time limits for verdicts to be enacted. Local GBCs and temple presidents are to help GBC chair in implementing these verdicts.

C. If individuals named in a decision are in their area of responsibility, the local GBCs and temple presidents are obliged to work together with the director of the central office to see that verdicts of this system are carried out.

D. Failure to assist as outlined in "b" and "c" will result in censures as described in existing GBC resolutions. In such cases, the GBC executive committee can then intercede and direct the local temple president and local GBC etc to implement these verdicts and standards.

E. It is every GBC's duty to be sure there are active and trained CPTs in place at the temples/ projects/ schools under their supervision with help and reminders from central and or regional office

F. Until a police investigation, trial, and verdict and or a case has gone through ISKCON's child protection court system, the local CPT, with guidance and confirmation from the regional or central child protection office, determines the interim protection requirements for alleged victim and restrictions on alleged abuser. The local leaders and GBC must respect and help implement those guidelines.

Modifications of the above and the appeal process can be found in section labeled, "Appeal Process".

Note, this system removes the current GBC resolution of a a three-fourths vote of the householders being the criteria for deciding whether a convicted abuser can live on ISKCON property. (From experience, those working this field have found that method to be fraught with faults and complications.)

G. All ISKCON leaders (GBCs, gurus, temple presidents, project directors and managers etc.) are obliged to follow the guidelines for screen those who live on ISKCON property and serve with our temples, schools, farms, and other projects.

H. The task force, in consultation with the director of the central office, may find that additional standards, guidelines, and resolutions are required to implement and improve this proposed system. Those additional standards, guidelines, and/ or resolutions will be reviewed by the GBC executive committee first, and with the GBC executive committee's approval, they will become provisionally binding on all ISKCON members, until they are reviewed and accepted, revised, or rejected at the next annual GBC meeting or GBC e-mail voting session whichever method is selected by the GBC executive committee.

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Selected References

Ūrmilā Devi Dāsī

The reader may legitimately ask from where I get the information compiled in this handbook. The primary source is the Lord, Śrī Kṛṣṇa, who says that He “preserves what we have and carries what we lack”. The Lord reveals knowledge of how to serve Him, in the field of education as in all others, through Śrīla Prabhupāda, my spiritual master. His instructions, as given in his books, letters, taped lectures and conversations, as well as personally to various devotees, form my main inspiration. His instructions are also the standard by which I measure all other knowledge and experience. I have learned so much, also, from various devotees who are experienced in education – Bhūrijana, Chandrikā, Jagadīśā Swāmī and many, many others. I have talked with them, observed their students and invited them into our classrooms.

Kṛṣṇa also gives us knowledge by directing us to the proper source. He has guided me to people who shared their teaching/administrative experience through their course, video/audio tapes and books. I cannot list them all here – I didn't try to keep an extensive record through the years and some materials have been given or lent to others who were in great need. This list should include most of the resources listed in the various places in this book; those that aren't were simply overlooked and actually belong here.

Not included here are the literally hundreds of children's books I've read and reviewed in addition to the ones specifically reviewed in this guidebook.

Courses

Mary Balwin College
Diagnosing Reading Problems

Christian Light Education
Correspondence course in school teaching and administration

Bob Jones University
Elementary and Secondary Education – one day workshops that included:
Secondary Literature, Elemental Math Concepts and Jr/Sr America High History

I.N.C.H. Education Conferences

Elementary and Secondary Education – one day workshops/attended three years. A sample of workshops attended: Textbooks: the Springboard for Spontaneous Teaching, Understanding Attention Deficit Disorder and Other Learning Disorders, Teaching Reading Comprehension and Study Skills, Preparing Students for College Entrance.

Clonlara HBEP Home Education Conference

Elementary and Secondary Education – one day workshops that included: High School at Home, Responding to Children's Writing, Mathematics is All Around us, Can You Go to College if You Don't Go to High School?

Association of Christian Schools International

Elementary and Secondary Education teaching and administration – two day workshops attended for five years. A sample of workshops attended: Essential Qualities of Teaching Excellence, Collegiate Literature Expectations and the Implications for Student Preparation, Take the Pain Out of Scripture Memorisation, Teacher Self-Assessment, American Government: Learning More and Liking It, Student Writing and the Use of Reference Materials, Goals and Methods in Elementary Language Art, Keys to Administrative Organization, What Works: Applying Research to Evaluation, Long Range Planning and Administration, Effective Classroom Teaching for the LD Child.

Mortensen Math

One day workshop that gives practical teaching experience with hands-on sensorial math, using manipulatives which develop critical thinking skills, conceptualisation and visualisation.

Video

Where Do We Go From Here?

How to improve educational organization ; teacher as professional; student's responsibility.

Learning in America: The Conspiracy of Good Intentions – A textbook Case.

Examines the problems and highlights of America's textbook industry and its effects on the teacher, classroom and student.

The Effective Teacher

Suggestions for improving teaching methods and skills

The Day the Universe Changed: In the Light of the Above

History of education from 500AD to present

Learning in America: Teachers

Comparing US education with foreign countries

In Search of Super Children

Gifted children and prodigies

Mortensen math training:

1. Level 1 (K-3)
2. Level 2 (4-5)
3. Level 2 Algebra

Little Patriots' Kindergarten Program
Alpha Omega

Dr Bloom and John Saxon: A Discussion of Mastery Learning

Saxon Mathematics: The Incremental Approach

CSI: Using Writing Rainbow Effectively

Audio

National Home School Convention

Duffy, Cathy, *Learning Styles*

Panel, *Teaching Teens*

Myers, Phil, *Developing the Thirst to Learn*

Wengert, Dr. Harold, *Right Brain/Left Brain*

Green, Dr. Albert, *Help for the Fragmented Curriculum*

Rose, James, *The Principle Approach*

Bob Jones University

Fremont, Dr. Walter, *Standards – Too Strict or Too Loose*

Heintz, Melva and Smith, Dr. Phil, *Administrations Policies and Procedures*

Polson, Lonnie, *Developing the High School Speech Course*

Churdar, Dr. John, *Legal Liability of Teachers, Coaches, Administrators and School Boards*

Fremont, Trudy, *Understanding Learning Problems*

Hankins, Steve, *How to Deal with Attitude Problems*

Davis, James, *Organizational Principles for Elementary Multigrade Schools*

Massi, Jeri, *Comprehension in Reading – Do you Teach It or Just Test It?*

Davis, James, *Effective Teaching Methods for Multigrade*

Smith, Dr. Phillip, *Personnel Recruitment, Selection, Supervision and Development*

Yost, Dr. Bill, *Characteristics of Successful Teachers*

Deuink, Dr. Jim, *Teaching Practices That Antagonize Students*

Gladin, Dr. Wade, *Reading Aloud for More than Pleasure: Why, How, What?*

Walker, Dr. Charles, *Dealing with Government Rules and Regulations*

Watkins, Dawn, *Teaching and Grading Creative Writing in the Secondary School*

Association of Christian Schools International

Gangel, Dr. Kenneth, *Key to Administrative Organization*

Wiersma, Mark, *Problems Solving for Students and Teachers*

Steinburg, Gloria, *Evaluation and Placement of New Students*

Foreman, Mark, *Discipline in the High School Classroom*

Mutzabaugh, Grace, *Auditory Perception –What is it?*

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About the Author

Urmilā taught primary and secondary students in gurukula (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). For one year she was deputy head (assistant principal) in a government primary school with 450 students. She managed and taught in a pre-school for 5 years. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmila is a professor of education at Bhaktivedanta College in Radhadesh. She's the author of *Dr. Best Learn to Read*, an 83 book complete primary literacy program with technology enabling the story books to speak in 25 languages at the touch of a special "pen". Urmilahas a Masters of School Administration, and PhD in Educational Leadership, from the University of North Carolina at Chapel Hill. In 1973 Urmilā became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. She and her husband have been in the vānaprastha order of renunciation since 1996. They have three children and twelve grandchildren.

End Notes

ⁱ Vedic religion can be defined as philosophy and practices based on the sacred writings called the “veda” which include the four Vedas, Vedanta sutra, puranas, Mahabharata, etc. Vedic religion can also be called sanatana dharma

ⁱⁱ There are six problems with empiricism: 1) Relativity of light of reason, or what is obvious to one person may not be to others or may not be truth at all, 2) Theory-laden perception, or that observation is not neutral but is based on prior bias, 3) Undertermination of theory by evidence, or that there are many stories that will fit evidence rather than evidence suggesting only one explanation, 4) Duhem-Quine Thesis and Auxiliary Assumptions, or the fact that there is rarely absolute causation because there may be other unconsidered factors, 5) Problem of induction, or that induction is not absolute, just probable, and it is very difficult to calculate probability, and 6) Social nature of scientific research, or what we perceive is affected by what is socially acceptable by our particular group and time

ⁱⁱⁱ “Regarding your first question, who is the speaker of Isopanisad? The speaker is the Vedas personified. In the Vedic age a disciple heard from the Spiritual Master messages which were coming down in disciplic succession, so a disciple, whatever he heard from his bona fide Spiritual Master, would recite. The Vedic mantras are known as Sruti, to hear from authoritative source and then repeat it, chanting. So there is no question of who wrote it, it is said that no human being has compiled them. Later on, before the beginning of Kali Yuga, all Vedic mantras were written in books, most of them were done by Srila Vyasadeva Mahamuni and his different disciples.” (Bhaktivedanta Swami Prabhupāda’s Letter to: Citsukhananda -- Los Angeles 28 April, 1970 0

^{iv} Such as multi-culturalism and intercultural education, do we educate for students to fit in with modern society or for an ideal society, kind of sex education needed, should teaching be thematic or systematic, educating the disabled and the gifted

^v Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You, Īsopaniṣad mantra 17

^{vi} And whoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt, Bhagavad-gītā 8.5

^{vii} Unless one is accustomed to devotional practice, what will he remember at the time of death, when the body is dislocated, and how can he pray to the almighty Lord to remember his sacrifices? Sacrifice means denying the interest of the senses. One has to learn this art by employing the senses in the service of the Lord during one's lifetime. One can utilize the results of such practice at the time of death, Īsopaniṣad mantra 17, Bhaktivedanta Purport

^{viii} Bhaktivedanta purport, Īsopaniṣad Mantra seventeen

^{ix} I am the goal, the sustainer, the master, the witness, the abode, the refuge, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed, Bhagavad-gītā 9.18, and The Personality of Godhead ... who has been fulfilling everyone's desire since time immemorial, Īsopaniṣad Mantra eight.

^x By all the Vedas, I am to be known, Bhagavad-gītā 15.15

^{xi} Bhaktivedanta purport, Īsopaniṣad mantra ten

^{xii} there is no truth superior to Me, 7.7, and I am the basis of the impersonal Brahman, 14.27

^{xiii} The consciousness and vision of genuine gurus is described in Īsopaniṣad Mantras Six, Seven, and Eight.

^{xiv} Īsopaniṣad Mantra Two and Bhagavad-gītā 3.9-16

^{xv} learn the process of nescience and that of transcendental knowledge side by side, Īsopaniṣad mantra 11

^{xvi} One should know perfectly the Personality of Godhead Sri Kṛṣṇa and His transcendental name, form, qualities and pastimes, as well as the temporary material creation with its temporary demigods, men and animals. When one knows these, he surpasses death and the ephemeral cosmic manifestation with it, and in the eternal kingdom of God he enjoys his eternal life of bliss and knowledge, Īsopaniṣad mantra 14

^{xvii} Please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I, Īsopaniṣad mantra 16

^{xviii} Whenever such a devotee assembles with similar devotees, they have no engagement but the glorification of the Lord's transcendental activities, Īsopaniṣad mantra 16, and The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me, Bhagavad-gītā 10.9. Particularly note the Sanskrit word, parasparam— meaning “among themselves”

^{xix} A conditioned soul has to act for double functions—namely for the maintenance of the body and again for self-realization. Social status, mental development, cleanliness, austerity, nourishment and the struggle for existence are all for the maintenance of the body. The self-realization part of one's activities is executed in one's occupation as a devotee of the Lord, and one performs actions in that connection also, Bhaktivedanta purport to Īsopaniṣad mantra 17, and According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me, Bhagavad-gītā, 4.13

^{xx} Care of the body and mind is necessary for self-realization, Bhaktivedanta purport, Īsopaniṣad Mantra eleven and one should use one's occupation in Kṛṣṇa's service, Bhaktivedanta purport, Īsopaniṣad Mantra Two, and: From the age of five years, [a student] ... is trained ...to understand the values of life along with taking specific training for a livelihood, Bhaktivedanta purport, Srimad Bhagavatam 2.7.6

^{xxi} One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him? Īsopaniṣad Mantra seven

^{xxii} One should become a perfect gentleman and learn to give proper respect to others, Bhaktivedanta purport Īsopaniṣad Mantra ten and Bhagavad-gītā, 13.8-12

^{xxiii} When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception, Bhagavad-gītā, 13.31

^{xxiv} Bhaktivedanta purport Īsopaniṣad Mantra ten and Bhagavad-gītā, 13.8-12

^{xxv} Īsopaniṣad Mantra One

^{xxvi} Economic development is meant for good health, Bhaktivedanta purports Īsopaniṣad Mantra eleven, and: One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma, Īsopaniṣad mantra 2

^{xxvii} One must distinguish between knowledge, false knowledge, and ignorance, Īsopaniṣad Mantras nine and ten, and: One must distinguish between what is absolute and what is relative, Īsopaniṣad Mantras twelve and thirteen, and: One should become a philosopher, Bhaktivedanta purport Īsopaniṣad Mantra ten

^{xxviii} Bhaktivedanta purport, Īsopaniṣad mantra ten

^{xxix} When altruistic activities are executed in the spirit of Sri Īsopaniṣad, they become a form of karma-yoga, Bhaktivedanta purport Īsopaniṣad mantra two, and Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls, Bhagavad-gītā 18.5, and The completeness of human life can be realized only when one engages in the service of the Complete Whole. All services in this world -- whether social, political, communal, international or even interplanetary -- will remain incomplete until they are dovetailed with the Complete Whole. When everything is dovetailed with the Complete Whole, the attached parts and parcels also become complete in themselves, Bhaktivedanta purport, Īsopaniṣad Invocation.

^{xxx} Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong, Īsopaniṣad mantra one.

^{xxxi} A human being is therefore required to recognize the authority of the Supreme Lord and become His devotee. He must offer everything for the Lord's service and partake only of the remnants of food offered to the Lord. This will enable him to discharge his duty properly, Bhaktivedanta purport, Īsopaniṣad mantra one, and The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin, Bhagavad-gītā 3.13

^{xxxii} go—of cows; rakṣya—protection, Bhagavad-gītā, 18.44

^{xxxiii} One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things, Īsopaniṣad mantra seven

^{xxxiv} The path of religion is actually meant for self-realization, Bhaktivedanta purport, Īsopaniṣad mantra eleven

^{xxxv} The kaniṣṭha-adhikāri is in the lowest stage of realization. He goes to a place of worship, such as a temple, church or mosque, according to his religious faith, and worships there according to scriptural injunctions. Devotees in this stage consider the Lord to be present at the place of worship and nowhere else. They cannot ascertain who is in what position in devotional service, nor can they tell who has realized the Supreme Lord. Such devotees follow the routine formulas and sometimes quarrel among themselves, considering one type of devotion better than another. These kaniṣṭha-adhikārīs are actually materialistic devotees who are simply trying to transcend the material boundary to reach the spiritual plane. Those who have attained the second stage of realization are called madhyama-adhikārīs. These devotees observe the distinctions between four categories of being: (1) the Supreme Lord; (2) the devotees of the Lord; (3) the innocent, who have no knowledge of the Lord; and (4) the atheists, who have no faith in the Lord and hate those in devotional service. The madhyama-

adhikārī behaves differently toward these four classes of person. He adores the Lord, considering Him the object of love; he makes friends with those who are in devotional service; he tries to awaken the dormant love of God in the hearts of the innocent; and he avoids the atheists, who deride the very name of the Lord. Above the madhyama-adhikārī is the uttama-adhikārī, who sees everything in relation to the Supreme Lord. Such a devotee does not discriminate between an atheist and a theist but sees everyone as part and parcel of God, Bhaktivedanta purport, Īsopaniṣad mantra six

^{xxxvi} Bhaktivedanta purport, Īsopaniṣad mantra ten

^{xxxvii} The living entities in this conditioned world are My eternal fragmental parts, Bhagavad-gītā 15.7.

^{xxxviii} Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence, Īsopaniṣad mantra four.

^{xxxix} You are the eternal Supreme Personality of Godhead, like unto the sun, as am I, Īsopaniṣad mantra sixteen and the Lord and the living entities are one and the same in quality, Bhaktivedanta purport, Īsopaniṣad mantra sixteen.

^{xl} Every part and parcel of the Complete Whole is endowed with some particular energy to act according to the Lord's will. When the part-and-parcel living entity forgets his particular activities under the Lord's will, he is considered to be in māyā, illusion. Thus from the very beginning Śrī Īsopaniṣad warns us to be very careful to play the part designated for us by the Lord. This does not mean that the individual soul has no initiative of his own. Because he is part and parcel of the Lord, he must partake of the initiative of the Lord as well. When a person properly utilizes his initiative, or active nature, with intelligence, understanding that everything is the Lord's potency, he can revive his original consciousness, which was lost due to association with māyā, the external energy, Bhaktivedanta purport, Īsopaniṣad mantra four.

^{xli} Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You, Īsopaniṣad mantra seventeen, and For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain, Bhagavad-gītā 2.20.

^{xlii} Such a person must factually know the greatest of all, the Personality of Godhead, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial, Īsopaniṣad mantra eight and Here is a description of the transcendental and eternal form of the Absolute Personality of Godhead. The Supreme Lord is not formless. He has His own transcendental form, which is not at all similar to the forms of the mundane world. The forms of the living entities in this world are embodied in material nature, and they work like any material machine. The anatomy of a material body must have a mechanical construction with veins and so forth, but the transcendental body of the Supreme Lord has nothing like veins. It is clearly stated here that He is unembodied, which means that there is no difference between His body and His soul. Nor is He forced to accept a body according to the laws of nature, as we are. In materially conditioned life, the soul is different from the gross embodiment and subtle mind. For the Supreme Lord, however, there is never any such difference between Him and His body and mind. He is the Complete Whole, and His mind, body and He Himself are all one and the same, Bhaktivedanta purport, Īsopaniṣad mantra eight.

^{xliii} The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance, Īsopaniṣad mantra three, and All living entities are born into delusion, bewildered by dualities arisen from desire and hate, Bhagavad-gītā 7.27.

^{xliv} Even a man of knowledge acts according to his own nature, for everyone follows the nature he has acquired from the three modes. What can repression accomplish? Bhagavad-gītā 3.33 and Bhaktivedanta purport on the same: Unless one is situated on the transcendental platform of Kṛṣṇa consciousness, he cannot get free from the influence of the modes of material nature.

^{xlv} Bhaktivedanta purport Īsopaniṣad mantra eleven

^{xlvi} Bhaktivedanta purport Īsopaniṣad mantra eighteen

^{xlvii} Bhaktivedanta purport Īsopaniṣad mantra thirteen

^{xlviii} The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance, Īsopaniṣad mantra three, and One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma, Īsopaniṣad mantra two.

^{xlix} When a person properly utilizes his initiative, or active nature, with intelligence, understanding that everything is the Lord's potency, he can revive his original consciousness, Bhaktivedanta purport *Īsopaniṣad* mantra four

^l Bhaktivedanta purport, *Bhagavad-gītā* 4.34

^{li} He [Arjuna] offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, Bhaktivedanta purport, *Bhagavad-gītā* 2.27

^{lii} This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed, *Bhagavad-gītā* 9.2

^{liii} All the facilities suggested in this mantra can be easily obtained by constant contact with the personal feature of the Absolute Truth. Devotional service to the Lord consists essentially of nine transcendental activities: (1) hearing about the Lord, (2) glorifying the Lord, (3) remembering the Lord, (4) serving the lotus feet of the Lord, (5) worshiping the Lord, (6) offering prayers to the Lord, (7) serving the Lord, (8) enjoying friendly association with the Lord, and (9) surrendering everything unto the Lord. These nine principles of devotional service -- taken all together or one by one -- help a devotee remain constantly in touch with God. In this way, at the end of life it is easy for the devotee to remember the Lord, Bhaktivedanta purport, *Īsopaniṣad* mantra seventeen.

^{liv} Bhaktivedanta purport, *Īsopaniṣad* mantra two, and If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage, *Bhagavad-gītā* 12.10.

^{lv} One must hear submissively from a dhīra [sober, learned and realised person] in order to attain actual education, Bhaktivedanta purport *Īsopaniṣad* mantra ten.

^{lvi} It is clearly mentioned in this sixth mantra that one should "observe," or systematically see. This means that one must follow the previous ācāryas, the perfected teachers. Anupaśyati is the exact Sanskrit word used in this connection. Anu means "to follow," and paśyati means "to observe." Thus the word anupaśyati means that one should not see things as he does with the naked eye but should follow the previous acaryas, Bhaktivedanta purport, *Īsopaniṣad* mantra six, and This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed, *Bhagavad-gītā* 9.2 [note the Sanskrit word pratyakṣa, which means direct sense perception.]

^{lvii} As all surrender unto Me, I reward them accordingly, *Bhagavad-gītā* 4.11.

^{lviii} Above the senses is the mind, and above the mind is the intelligence, and above the intelligence is the soul, Bhaktivedanta purport, *Īsopaniṣad* mantra nine.

^{lix} The wise have explained, *Īsopaniṣad* mantra ten [note the Sanskrit term dhīra] and one must hear submissively from a dhīra in order to attain actual education, Bhaktivedanta purport, *Īsopaniṣad* mantra ten

^{lx} Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge, *Īsopaniṣad* mantra nine, and One must approach a bona fide spiritual master, Bhaktivedanta purport *Īsopaniṣad* mantra nine, and One who has not undergone the training of a dhīra cannot be an instructive leader, Bhaktivedanta purports, *Īsopaniṣad* mantra ten.

^{lxi} Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth, *Bhagavad-gītā* 4.34.

^{lxii} *Īsopaniṣad* mantra ten

^{lxiii} Bhaktivedanta purport, *Īsopaniṣad* mantra six

^{lxiv} Bhaktivedanta purport, *Īsopaniṣad* mantra eighteen

^{lxv} Brahman is the aspect most easily perceived by the beginner; Paramātmā, the Supersoul, is realized by those who have further progressed; and Bhagavān realization is the ultimate realization of the Absolute Truth, Bhaktivedanta purport, *Īsopaniṣad* mantra fifteen

^{lxvi} *Bhagavad-gītā* 12.5

^{lxvii} Bhaktivedanta purports, *Īsopaniṣad* mantras nine and fifteen

^{lxviii} Bhaktivedanta purport, *Īsopaniṣad* mantra twelve

^{lxix} Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge, *Īsopaniṣad* mantra nine, and This mantra offers a comparative study of vidyā and avidyā. Avidyā, or ignorance, is undoubtedly dangerous, but vidyā, or knowledge, is even more dangerous when mistaken or misguided. This mantra of Śrī *Īsopaniṣad* is more

applicable today than at any time in the past. Modern civilization has advanced considerably in the field of mass education, but the result is that people are more unhappy than ever before because of the stress placed on material advancement to the exclusion of the most important part of life, the spiritual aspect, Bhaktivedanta purport, *Īsopaniṣad* mantra nine.

^{lxx} Bhaktivedanta purport, *Īsopaniṣad* mantra ten

^{lxxi} amānitvam—humility

^{lxxii} Bhagavad-gītā chapters fourteen, seventeen and eighteen detail various aspects of life and how they are differently affected by various modes.

^{lxxiii} This mantra states that the instructions of vidyā (knowledge) must be acquired from a dhīra. A dhīra is one who is not disturbed by material illusion. No one can be undisturbed unless he is perfectly spiritually realized, Bhaktivedanta purport, *Īsopaniṣad* mantra ten

^{lxxiv} “One can become a dhīra only by submissively hearing from a bona fide spiritual master.” Bhaktivedanta purport, *Īsopaniṣad* mantra ten

^{lxxv} This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for You, no one is to be found who can destroy this doubt, Bhagavad-gītā 6.39 and Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial? Bhagavad-gītā 5.1

^{lxxvi} *Īsopaniṣad* mantras six, seven, and eight

^{lxxvii} *Īsopaniṣad* mantras eleven and fourteen

^{lxxviii} *Īsopaniṣad* mantras one, two, and three

^{lxxix} The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world, Bhagavad-gītā 3.37, and Bhaktivedanta purport: When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the mode of ignorance, is elevated to the mode of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

^{lxxx} *Īsopaniṣad* mantras nine, ten, eleven, twelve, thirteen, and fourteen

^{lxxxi} *Īsopaniṣad* mantra six and seven

^{lxxxii} A teacher who is heavy with knowledge and realization of truth

^{lxxxiii} Bhaktivedanta purport, Bhagavad-gītā 4.34

^{lxxxiv} Bhaktivedanta purport, *Īsopaniṣad* mantra six

^{lxxxv} sarva-bhūteṣu—in every living being; ca—and; ātmānam—the Supersoul, *Īsopaniṣad* mantra six, and Bhaktivedanta purport, *Īsopaniṣad* mantra eighteen, and I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness, Bhagavad-gītā 15.15

^{lxxxvi} Anupaśyati, *Īsopaniṣad* mantra six, and pratyakṣa, Bhagavad-gītā 9.2 and paśyāmi—I may see, *Īsopaniṣad* mantra sixteen,

^{lxxxvii} Every part and parcel of the Complete Whole is endowed with some particular energy to act according to the Lord's will, Bhaktivedanta purport *Īsopaniṣad* mantra four, and Kṛṣṇa has given everyone something extraordinary and to serve Kṛṣṇa with one's extraordinary talent means successful life, Bhaktivedanta letter to: Sukadeva — Calcutta 17 4 March, 1973

^{lxxxviii} Execute his activities in relation with *īśāvāsya*, the God-centered conception, Bhaktivedanta purport, *Īsopaniṣad* mantra two.

^{lxxxix} What, then, can be illusion or anxiety for him?, *Īsopaniṣad* mantra seven, and The real center of enjoyment is the Supreme Lord, who is the center of the sublime and spiritual rāsa dance. We are all meant to join Him and enjoy life with one transcendental interest and without any clash. That is the highest platform of spiritual interest, and as soon as one realizes this perfect form of oneness, there can be no question of illusion (moha) or lamentation (śoka), Bhaktivedanta purport *Īsopaniṣad* mantra seven.

^{xc} Bhaktivedanta purport, *Īsopaniṣad* mantra thirteen

^{xc} iti śuśrūma dhīraṇām, *Īsopaniṣad* mantra ten

^{xcii} eva—only; anupaśyati—observes in a systematic way, Īsopaniṣad mantra six, and anupaśyataḥ—of one who sees through authority, Īsopaniṣad mantra seven

^{xciii} vijānataḥ—of one who knows (this term indicates realised knowledge rather than theoretical knowledge), Īsopaniṣad mantra seven, and paryagāt—must know in fact, Īsopaniṣad mantra eight

^{xciv} This is one of many examples: Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong, Īsopaniṣad mantra one

^{xcv} Īsopaniṣad mantras fifteen-eighteen

^{xcvi} Invocation: repetition of pūrṇam, and mantra seventeen: repetition of krato smara

^{xcvii} Mantra four and five contrast seeming opposite qualities of the Lord, as He is fixed but swift, walks but doesn't walk; Mantras nine, ten, twelve, and thirteen compare the nature and results of knowledge/ignorance and relative/absolute

^{xcviii} Mantra two: living for hundreds of years; Mantra eleven: enjoying immortality

^{xcix} Mantras fifteen through eighteen are prayers for revelation and service to the Lord

^c Mantra one: living with one's quota; Mantra two: living without accruing karmic reactions; Mantras six and seven: seeing everything in relation to Krishna

^{ci} Mantra six: living without any hatred; Mantra seventeen: that all sacrifices will be counted as done for the Lord; Mantra eighteen: all hindrances to spiritual life removed

^{cii} Mantras four and five: summary of the seeming contradictory nature of the Lord; Mantras six and seven: summary of the vision and consciousness of a God and self-realised soul

^{ciii} Mantra five: summary definition of God as one with seeming contrary qualities; Mantra sixteen: summary of definition of God as primeval philosopher, etc.

^{civ} Mantras one-three: summarize the process of material entanglement and liberation through describing the cause and effect of pious work, impious work, and liberated work

^{cv} Mantra seventeen asks that all sacrifices done in life be considered having been done for the Supreme, thus acknowledging effort regardless of result

^{cvi} Mantra fourteen states that one should know both the spiritual and material, which would involve much individual study and practice

^{cvi} Mantras nine through fifteen: classifying what is knowledge or ignorance, and what is the absolute and what is relative

^{cvi} Mantra two: live long and without karmic reactions; Mantra seven: seeing equally; Mantra eight: knowing Krishna's qualities; Mantra ten: the different results from knowledge and ignorance; Mantras eleven and fourteen: knowing matter and spirit, in detail

^{cix} Mantra fifteen: analogy of Lord's effulgence to a covering; Mantra eighteen: analogy of Lord to power of fire

^{cx} Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality, Īsopaniṣad mantra eleven, and One should know perfectly the Personality of Godhead Śrī Kṛṣṇa and His transcendental name, form, qualities and pastimes, as well as the temporary material creation with its temporary demigods, men and animals, Īsopaniṣad mantra fourteen.

^{cx} the culture of knowledge, Īsopaniṣad mantra ten, and Bhaktivedanta purport to Īsopaniṣad mantra ten: As advised in Chapter Thirteen of the Bhagavad-gītā (13.8-12), one should culture knowledge in the following way:

(1) One should become a perfect gentleman and learn to give proper respect to others.

(2) One should not pose himself as a religionist simply for name and fame.

(3) One should not become a source of anxiety to others by the actions of his body, by the thoughts of his mind, or by his words.

(4) One should learn forbearance even in the face of provocation from others.

(5) One should learn to avoid duplicity in his dealings with others.

(6) One should search out a bona fide spiritual master who can lead him gradually to the stage of spiritual realization, and one must submit himself to such a spiritual master, render him service and ask relevant questions.

(7) In order to approach the platform of self-realization, one must follow the regulative principles enjoined in the revealed scriptures.

(8) One must be fixed in the tenets of the revealed scriptures.

(9) One should completely refrain from practices which are detrimental to the interest of self-realization.

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- (10) One should not accept more than he requires for the maintenance of the body.
- (11) One should not falsely identify himself with the gross material body, nor should one consider those who are related to his body to be his own.
- (12) One should always remember that as long as he has a material body he must face the miseries of repeated birth, old age, disease and death. There is no use in making plans to get rid of these miseries of the material body. The best course is to find out the means by which one may regain his spiritual identity.
- (13) One should not be attached to more than the necessities of life required for spiritual advancement.
- (14) One should not be more attached to wife, children and home than the revealed scriptures ordain.
- (15) One should not be happy or distressed over desirables and undesirables, knowing that such feelings are just created by the mind.
- (16) One should become an unalloyed devotee of the Personality of Godhead, Śrī Kṛṣṇa, and serve Him with rapt attention.
- (17) One should develop a liking for residence in a secluded place with a calm and quiet atmosphere favorable for spiritual culture, and one should avoid congested places where nondevotees congregate.
- (18) One should become a scientist or philosopher and conduct research into spiritual knowledge, recognizing that spiritual knowledge is permanent whereas material knowledge ends with the death of the body.
- ^{cxii} Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong, Īsopaniṣad mantra one.
- ^{cxiii} Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge, Īsopaniṣad mantra nine
- ^{cxiv} Īsopaniṣad mantras nine, ten, eleven, twelve, thirteen, and fourteen
- ^{cxv} In order for individuals to apply the principle of mantra two, they would, in many cases, need to think creatively
- ^{cxvi} O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You, Īsopaniṣad mantra seventeen.
- ^{cxvii} Bhagavad-gītā 12.8-12, 6.43-45, and Bhaktivedanta purport Īsopaniṣad mantra six
- ^{cxviii} Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge, Īsopaniṣad mantra nine.