

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 scrutinisingly 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 summarise 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 behaviour 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.

Contents at a Glance

Part One

- Chapter 1 First Considerations
- Chapter 2 Getting Started
- Chapter 3 Resources
- Chapter 4 Managing: The Specifics

Part Two

- Chapter 5 Educational Views, Approaches, and Methods
- Chapter 6 Organising Instruction: General Principles

Part Three

- Chapter 7 Older Students
- Chapter 8 Influence Outside the Classroom

Part Four

- Chapter 9 Standards for Early Morning Sādhana
- Chapter 10 Overview of Academics by Subject Area
- Chapters 11-14 Course Overview by Grade/Age: Introduction
- Chapter 11 Course Overview: Level One (grades K—2, ages 5—7)
- Chapter 12 Course Overview: Level Two (grades 3—5, ages 8—11)
- Chapter 13 Course Overview: Level Three (grades 6—8, ages 11—14)
- Chapter 14 Course Overview: Level Four (grades 9—12, ages 14—18)

Part Five

- Appendix A Addresses of Suppliers: America and Worldwide
- Appendix B Creation Instruction
- Appendix C Story Selections from Śrīla Prabhupāda Books
- Appendix D Assorted Articles
- Appendix E Samples
- Appendix F Supplementary Reading Books
- Appendix G Preventing Child Abuse in ISKCON
- Bibliography Selected References

Table of Contents

Part One

Chapter 1	First Considerations
	Drops of Nectar
	What You Will Gain From This Book
	How to Use This Guidebook
	Prepare to Make a Commitment
	A Few Small Requests
	Resources
	Twelve Steps for Success
Chapter 2	Getting Started
	Drops of Nectar
	Setting Goals and Priorities
	Organizing and Deciding Areas of Responsibility
	Money
	Legalities
	Legal Resources — United States
Chapter 3	Resources
	Drops of Nectar
	Teachers—the Main Resource
	Definition of Teaching
	Definition of a Teacher
	Finding Teachers
	Training Beginning Teachers and Staff
	Resources
	Facilities
	School Calendar Possibilities
Chapter 4	Managing: The Specifics
	Drops of Nectar
	Basic Structure Related to Administrative Needs
	Admitting Students
	Policies
	Procedure
	When to Start School
	Preparing for School
	Readiness
	Staff
	Filling Positions
	Dropping Devotees from the Staff
	Evaluation
	Relationships
	Relationships with Parents and Community
	Keeping Accurate and Helpful Records
	Placement and Testing
	Resources

Part Two

Chapter 5 Educational Views, Approaches, and Methods
Drops of Nectar
Purpose, View
Educational Approaches
Methods of Teaching and Evaluating
 Specific Teaching Methods
 Learning Styles
 Criteria for Evaluation
 Methods of Evaluation
 Conclusion
Instructional Strategies

Chapter 6 Organising Instruction: General Principles
Drops of Nectar
Classroom Organisation
 Choices
 Selection
 Planning
 Conclusion
Choosing Textbooks and Educational Materials
 Resources
Methods of Discipline
 Internal Discipline
 External Discipline
 Resources
Elementary Curriculum Development

Part Three

Chapter 7 Older Students
Drops of Nectar
Psychology of the Adolescent
 Resources
Academic Aims
Preparing for College
 Resources
Possible Programs
 Correspondence
 Formal Classroom
 Informal Education
Individualizing Secondary Instruction

Chapter 8 Influence Outside the Classroom
Drops of Nectar
Determining Standards
Books
 Reviewing Non-Vaisnava Books

Video
Radio and Audio Recordings
Games and Sports
Dress
Prasādam
Enforcement

Part Four

- Chapter 9 Standards for Early Morning Sādhana
- Drops of Nectar
 - Maṅgala-āratī Kīrtana
 - Japa Chanting
 - Bhāgavatam Class
 - Guidelines for Breakfast Prasāda
 - The Need for an Āśrama Curriculum
- Chapter 10 Overview of Academics by Subject Area
- Drops of Nectar
 - Kṛṣṇa Consciousness – Jñāna
 - Approaches
 - Textbooks
 - Charts
 - Alternatives
 - Resources
 - English (except Reading)
 - Approaches
 - Textbooks
 - Charts
 - Alternatives
 - Resources
 - Reading
 - Approaches
 - Textbooks
 - Charts
 - Alternatives
 - Resources
 - Mathematics
 - Approaches
 - Textbooks
 - Charts
 - Alternatives
 - Resources
 - Social Studies – Logic
 - Approaches
 - Textbooks
 - Social Studies – Geography
 - Approaches
 - Textbooks
 - Social Studies – History
 - Approaches

Textbooks
Social Studies
 Charts
 Alternatives
 Resources
Science/Health
 Approaches
 Textbooks
 Charts
 Alternatives
 Resources
Art/Music/Enrichment
 Approaches
 Charts
 Resources

Chapters 11-14 Course Overview by Grade/Age: Introduction
 Multilevel

Chapter 11 Course Overview: Level One (grades K-2, ages 5-7)
 Drops of Nectar
 Kṛṣṇa Consciousness
 Multilevel Organisation
 Considerations for Each Grade, K-2/Whole Classroom
 English
 Multilevel Organisation
 Considerations for Each Grade, K-2/Whole Classroom
 Mathematics
 Multilevel Organisation
 Considerations for Each Grade, K-2/Whole Classroom
 Social Studies
 Multilevel Organisation
 Considerations for Each Grade, K-2/Whole Classroom
 Science and Health
 Multilevel Organisation
 Considerations for Each Grade, K-2/Whole Classroom
 Enrichment
 Multilevel Organisation
 Considerations for Each Grade, K-2/ Whole Classroom
 Second Language
 Multilevel Organisation
 Teaching Elementary Mathematics

Chapter 12 Course Overview: Level Two (grades 3-5, ages 8-11)
 Drops of Nectar
 Kṛṣṇa Consciousness
 Multilevel Organisation
 English
 Multilevel Organisation
 Considerations for Each Grade, 3-5/Whole Classroom

Mathematics
 Multilevel Organisation
 Considerations for Each Grade, 3-5/Whole Classroom

Social Studies
 Multilevel Organisation
 Considerations for Each Grade, 3-5/Whole Classroom

Science/Health
 Multilevel Organisation
 Considerations for Each Grade, 3-5/Whole Classroom

Second Language
 Multilevel Organisation

Enrichment
 Multilevel Organisation
 Considerations for Each Grade, 3-5/Whole Classroom

Chapter 13 Course Overview: Level Three (grades 6—8, ages 11—14)

 Drops of Nectar

 Kṛṣṇa Consciousness
 Multilevel Organisation

 English
 Multilevel Organisation
 Considerations for Each Grade, 6-8/Whole Classroom

 Mathematics
 Multilevel Organisation
 Considerations for Each Grade, 6-8/Whole Classroom

 Social Studies
 Multilevel Organisation
 Considerations for Each Grade, 6-8/Whole Classroom

 Science/Health
 Multilevel Organisation
 Considerations for Each Grade, 6-8/Whole Classroom

 Second Language
 Multilevel Organisation

 Enrichment
 Multilevel Organisation

Chapter 14 Course Overview: Level Four (grades 9-12, ages 14-18)

 Drops of Nectar

 Kṛṣṇa Consciousness
 Multilevel Organisation
 Course-by-Course Description for Appropriate Grades, 9-12

 English
 Multilevel Organisation
 Course-by-Course Description for Appropriate Grades, 9-12

 Mathematics
 Multilevel Organisation
 Course-by-Course Description for Appropriate Grades, 9-12

 Social Studies
 Multilevel Organisation
 Course-by-Course Description for Appropriate Grades, 9-12

Science/Health
Multilevel Organisation

Course-by-Course Description for Appropriate Grades, 9-12
Foreign Language
Multilevel Organisation
Other Electives
Multilevel Organisation
Course-by-Course Description for Appropriate Grade, 9-12

Part Five

Appendix A Addresses of Suppliers: America and Worldwide

Appendix B Creation Instruction
Notes for teaching
Origin of Life: Evolution/Creation, by Bliss and Parker
Darwin's Enigma, by Sunderland
Ideas for Class Structure

Appendix C Story Selections from Śrīla Prabhupāda's Books
List of Stories from the Caitanya Caritamṛta
List of Stories from the Śrīmad-Bhāgavatam

Appendix D Assorted Articles
Conversation Between Śrīla Prabhupāda and Teachers
Fifteen Principles of the Gurukula System
Some Advice on a Tricky Situation in Bombay
Submission to the ISKCON Board of Education for Direction
Response from the ISKCON Board of Education
What a Local Board of Education Can Be
Discipline in Kṛṣṇa Consciousness
Overview of the Gurukula Elementary School Academic Program
Becoming Gurus for Our Children
Śrī Rāma Interview
Teaching Writing
Training for the Soul
Gurukula Mental Health
A Beka Phonics Chart
Mortensen Chart

Appendix E Samples
Sample Classroom Schedules
Sample Forms
Letters to Parents
Rules
Miscellaneous

Appendix F Supplementary Reading Books
Grades K-1

Fiction
Non-Fiction
Read-Aloud
Grades 2-3
Fiction
Non-Fiction
Grades 4-6
Fiction
Non-Fiction
Grades 7-12
Fiction
Non-fiction
Teaching the Harm of Meat-Eating, Intoxication, Illicit Sex, and Gambling

Appendix G Preventing Child Abuse in ISKCON
Why We All Need to Read This
What is Child Abuse
Prevention is the Best Protection We Can Offer
Identifying Abuse
Monitoring a Child
Preventative Programs in the School
What About Other Kinds of Abuse
 Trouble in Schools
 Screening Out and Identifying Abusers
 Who Are Abusers?
 Identifying Abusers
 Establishing a Reporting Mechanism
 What to do When it Happens
 Reporting and Investigating Suspicions
 Suggested Procedures for Dealing with a Child Abuse Case
The Police and Other Professional Bodies
The Aftermath
 Normal Reactions
 Counseling the Abused Child
 Communicating with Parents
 Communicating with Teachers
 Other Children in the School
Community Standards for Prevention

Bibliography Selected References
Courses
Video
Audio
 National Home School Convention
 Bob Jones University
 Association of Christian Schools International
Books

Part One

Chapter 1

First Considerations

Drops of Nectar

Modern civilisation 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 realisation 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 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 *Vaikuṇṭha* 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 was or five years old, my father gave me a couple of forms of Rādhā arid Kṛṣṇa. In a playful manner, I used to worship these deities along with my sister, and I used to imitate the performances of a neighbouring temple of Rādhā-Govinda. By constantly visiting this neighbouring 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 Śrimad 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 Prahlāda 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. (*Śrimad-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 worshiping *avidyā*, according to Śrī Īśopaniṣad. Those who play the role of helping this sort of civilisation 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-realisation, realisation of the spiritual values of the soul. Any education which does not lead to such realisation must be considered *avidyā*, or ignorance. By the culture of such nescience, one goes down to the darkest region of ignorance. (*Īśopaniṣad*, 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 organisation, curriculum selection, subject organisation, 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, organising 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 organising 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 adaptions (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 realise 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 recognised.

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 organised 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 Devahutī 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? Śrila 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 centralised 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 specialise in encouraging teacher competence. Costs are usually reasonable and many are free.

The ISKCON board of education is also beginning to organise 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*. Śrila 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 subsidised 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.

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 realise 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

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 realisation. (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-śāstrair*. 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 sevāṁ dvāraṇ āhur vimuktes tamo-dvāram yośitām sagi-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 *yośik* 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 Prahlāda Mahārāja. The whole world will be benefitted. *Ekaś candraś 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 behaviour, by Kṛṣṇa consciousness. Not by studying grammar. There are many grammarians. Let them study our books nicely, 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 Realisation*, Chapter Five)

In Vedic civilisation, 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 Realisation*, 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 realisation. 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 *Īśopaniṣad* 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-realisation; 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 realisation 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 recognise who is entitled to participate in this goal-setting process. Basically, there are two kinds of schools:

- A truly private institution which has been conceptualised, 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 realise 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 Vaiṣnava 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 primarily responsibility should now write down the general elements required to fulfill those purposes. Again, we must stress that each situation is different. Although we can state that particular goals are best on an absolute platform, each situation has its best solution. Therefore please understand that the following examples are provided simply to clarify the process, not to suggest what is better or worse.

Example 1

School goals: Strict practice of brāhmaṇical 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 *sāṅkirtana* programs, etc.
- An academic system which is efficient, but easy to administer and supervise.

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 *Vaiṣnava* 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 summarise 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.

Steps to Start or Reorganise a School

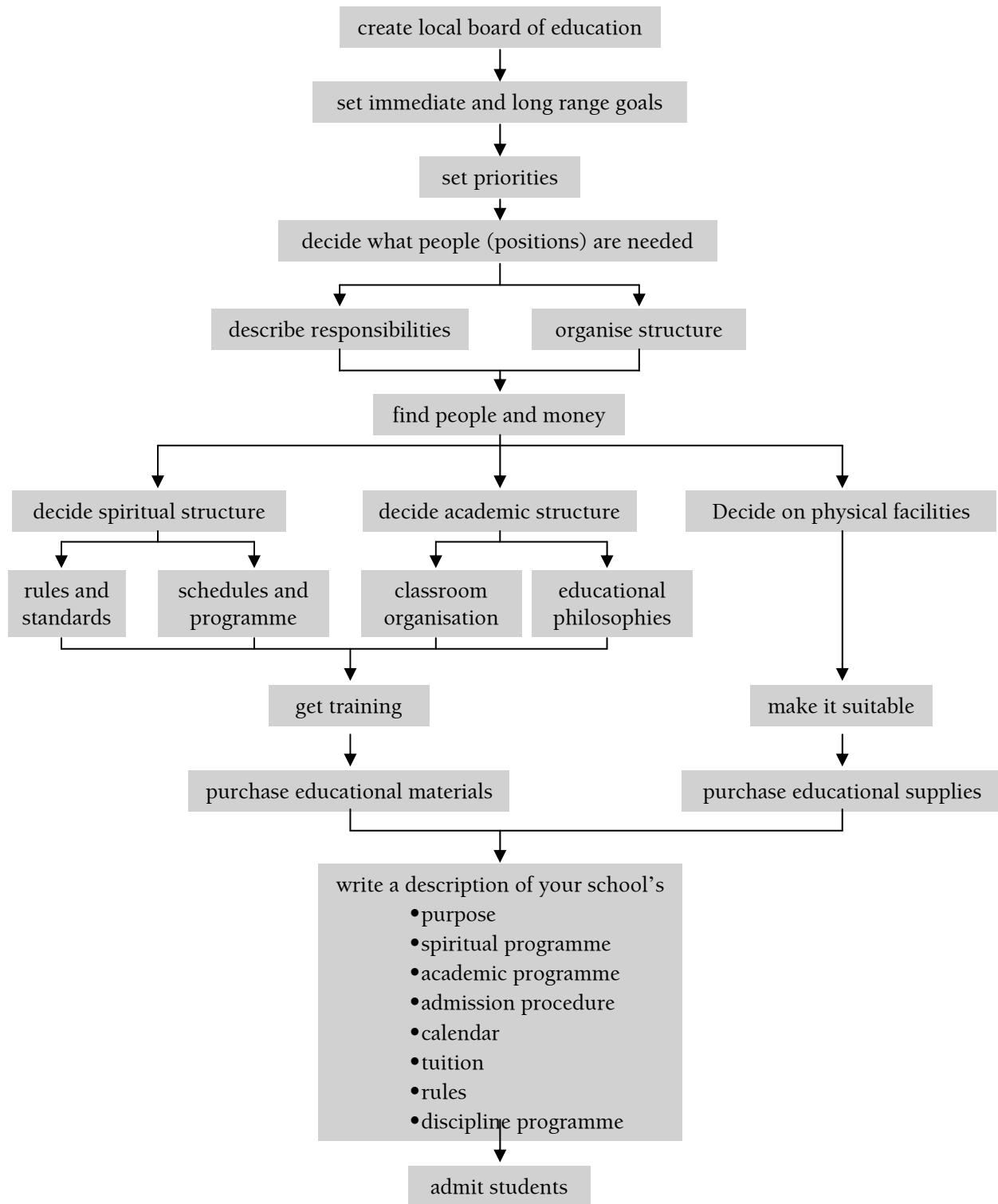
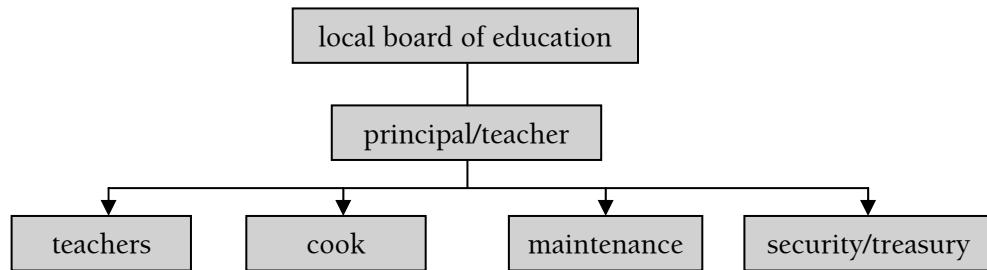


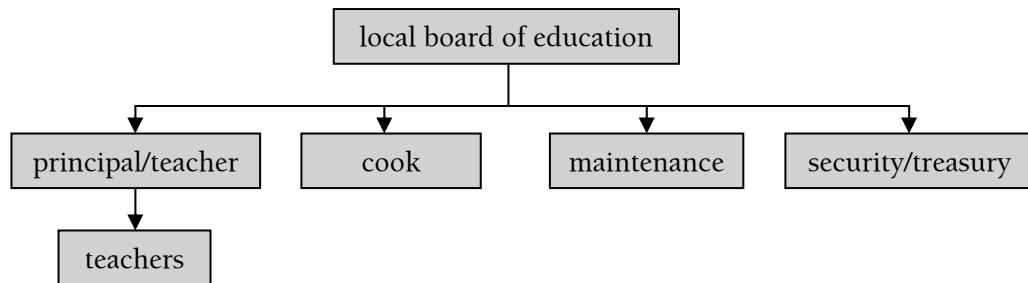
Figure 2.1

Organisation within School

Small School 1



Small School 2



Large School

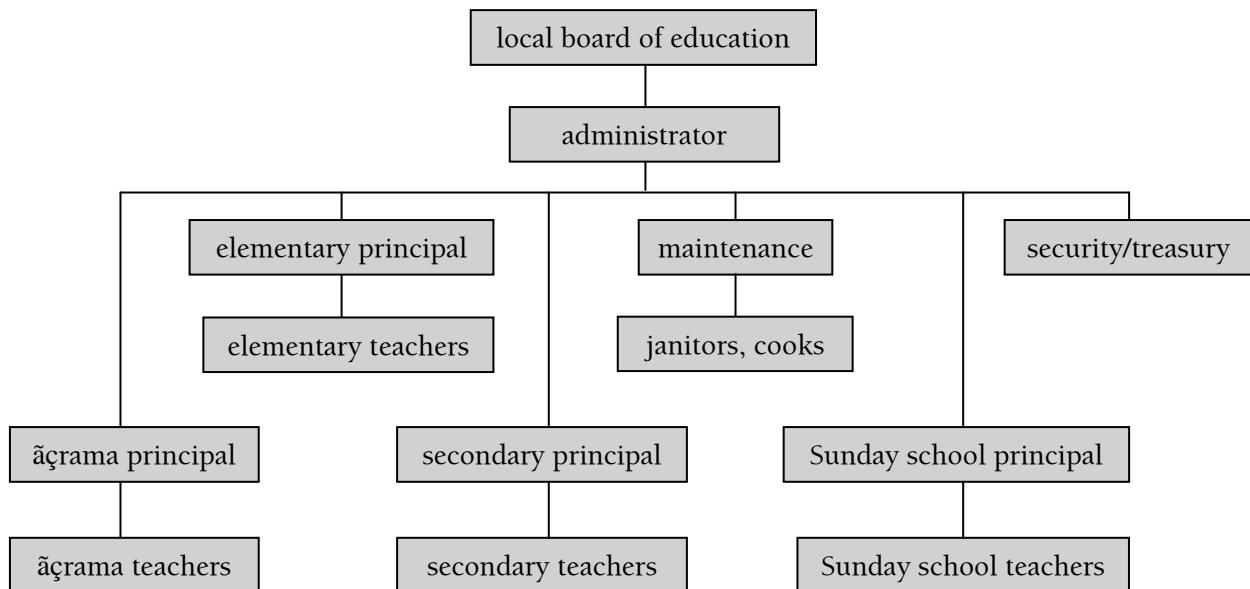


Figure 2.2

Organising 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 overemphasised. 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 organisational chart shows the various positions that are needed to run the school, and their relationships.

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

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

Administrator:

- General oversight of the school.
- Liaison between school and community.
- Choose staff (with approval of board of education).
- Inspire and evaluate staff.
- Plan school calendar.
- Admit new students.
- Assign staff responsibilities.
- Supervise administration of diagnostic and achievement tests.
- Evaluate instructional program.
- Be available for counseling with students, staff and parents.

Academic teacher:

- Assist with testing and orientation.
- Plan daily schedule within classroom.

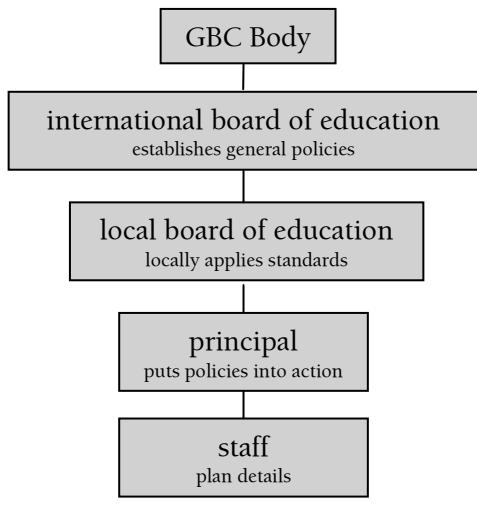
- Inspire the students.
- Plan extracurricular activities.
- Maintain discipline.
- Follow the academic guidelines set by the school.
- Conduct parent-teacher conferences.
- Maintain accurate student records.

Cook:

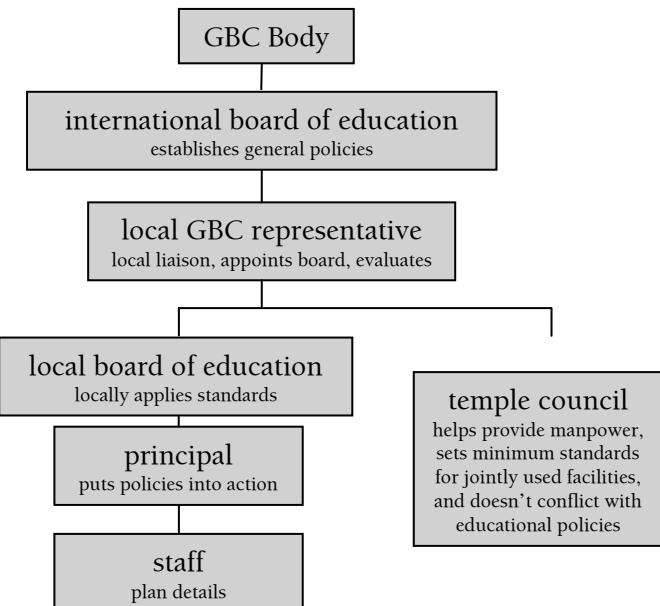
- Do the shopping.
- Tend the garden in season.
- Keep purchases within budget.
- Maintain strict cleanliness of kitchen.
- Submit menus that conform to the school's standards.
- Follow school guidelines for cooking (no hot spices, all tomatoes peeled).
- Have *prasādam* hot, on time, and in adequate amounts.

School Organisation

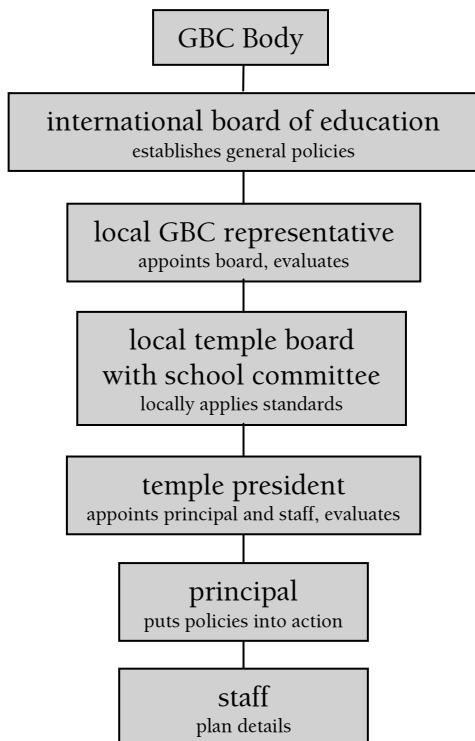
Example 1 Independent School



Example 2 Temple Related School



Example 3a Temple Controlled School



Example 3a Temple Controlled School

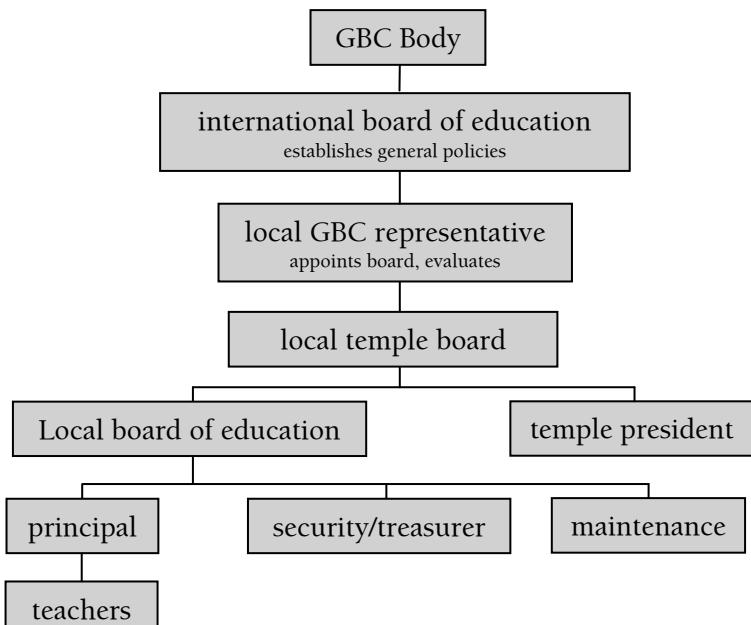


Figure 2.3

It is very important, when writing an organisational 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:

Everything in the household affairs of mother Yaśodā was meant for Sometimes 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 reorganising 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 organising 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 organisation 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 organisation. These often produce free legal newsletters dealing with home and private schools. In America, most of the organisations 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 organisations 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 organisations which in turn may be recognised 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 jeopardising 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://theclccenter.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>

Drops of Nectar

Cré Caitanya Mahäprabhu has said that in order to preach, one must live a practical life and show people how to do things. *Äpani äcari' bhakti sikhämu sabäre*. One cannot teach others unless he behaves the same way himself. (*Crémad-Bhägavatam*, 5.4.8, Purport)

I am especially stressing the importance of our Dallas *gurukula* for training up the next generation of Kåñëa 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 Rädhä-Kåñëa 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 *Vaiñnava*; 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 Kåñëa consciousness school at Dallas to be the model for education in all the world, and let anyone see our Kåñëa 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 Kåñëa 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 Satsvarüpa, 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 Satsvarüpa, 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 Chäyä Däsi, February 16, 1972)

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

In teaching the children, you should refer very carefully to my books. The qualities of a *brähmaëa* as mentioned in *Gétä* chapter 18, text 42: *çamo damas tapau ñocaà*. 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 Mahäprabhu (*äpani äcari' bhakti pracäram*). 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 *Vaiñëavas*. (Letter to Hiraëyagarbha Däsa, August 19, 1974)

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

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

Teachers - The Main Resource

Definition of Teaching

As Kåñëa 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 Çréla Prabhupäda will probably state their goal like this:

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

1. One very important aspect of the total teaching performance is associated with informing and explaining.
2. The tasks of a teacher involve showing how. New skills and techniques are often taught in this manner.
3. The existing curriculum and supplies are never completely adequate for every child. Teaching involves supplementing the existing curriculum.
4. In our society another requirement of teaching is to provide opportunities for children to think and share their thinking with each other.
5. The teacher is expected to guide the development of values.
6. The teacher is expected to relate the life of the community to the work of the school, and that of the school to the community, with the direct object of enriching both.
7. It is expected that every teacher will do those things which contribute to a classroom climate in which every student may earn status and respect from his peers.
8. Teachers are expected to create a relatively secure emotional climate to facilitate learning. This involves attention to the emotional needs of the individuals who make up the group.

9. Teachers are expected to have the skill to diagnose behaviour 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 Teacher – Adapted from Jyotirmäyé Devé Däsé

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 *varëas*, 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, equipoised, determined, with willpower and experience. One cannot become a good teacher without experience.

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

Teaching is very mentally exhausting work. The teacher must always be a good example and self-controlled at least as long as he is seen or heard by the children. As far as possible he must always remind the children of Kåñëa 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-gétä*'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 Kåñëa conscious topics, reminding us of *Bhagavad-gétä* 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 criticise and imitate. When they are young, they just accept the teacher's behavior as being standard Kåñëa 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 Kåñëa conscious and materialistic words and actions, judge the whole movement from the teachers and devotees around them. Even before endeavouring 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 Kāñëa 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*. Kāñëa 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 Kāñëa 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 *cästra*? 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 programmes 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 Kāñëa consciousness at home. It is an actual fact that, if you sincerely desire to teach in order to please Kāñëa, He will carry what you lack. That doesn't necessarily mean that you will be enlightened from within like Lord Brahmä, but that Kāñëa will give you opportunities to gain teaching experience.

Most teachers outside of ISKCON receive their training through university courses and certification. Çréla Prabhupäda 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.

Prabhupäda'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 *çūḍra* 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 Kāñëa 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 brähminical. 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 labourers. 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 Kåñëa consciousness. When in doubt, we do well to humbly consult other *Vaiñëavas*. When we decide that we must take help from outside ISKCON, look for teachers and organisations 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 Kåñëa 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 programme 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 Våndävana 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 Kåñëa 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 individualised programme. 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 organisations, 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 Çré 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 Raths, Merrill Publishing Company.
This is a general overview of what makes a good teacher and school.

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

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

Recommended with reservations:

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/individualised 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 organisations hold regional and/or national conferences. Most English speaking countries have such organisations. 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 organisations worldwide. Contact your local organisation 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 Calvanistic 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, Kåñëa 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 *āçrama gurukulas* or day schools that begin at *maigala- āraté* 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-gétä*, 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 Çré Rāma Däsa

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 behaviour 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 Våndävana *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 *Vaiñnava* association. The Våndävana *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 Däsa, the former president of the Gétä-nägari 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 *mäyä* 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 programme 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”

The Perfect Teacher



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 organising 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 Jyotirmāyi 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 hābuḍubu bhāi liv kṛṣṇa-dās e bīswās 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-grha means teacher's house. Formerly, for being trained, there was no such big scale school and colleges. Every village... Still, fifty years before in India, in every village there was a small school conducted by the *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. *Samāskāra*. Now he's trained up. The teacher sees the psychology of the boy, in which way he should be trained. Either he should be trained as a *vaisya* or he should be trained as a *kṣatriya*. (Prabhupada's Lectures, General - 1969)

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

You have suggested that some men are best engaged in doing business. I agree. All *grhaṭhas* who are interested in doing business should do so in full swing. *Vat karoshi yad aśnāsi yaj juhoṣi dadāsi yat/ yat tapasyasi kaunteya tat kuruṣva mad-arpanam*. Let this be the guiding principle. So let all the *grhaṭhas* who wish to, execute business full-fledgedly in the USA and in this way support *gurukula*. Business must be done by the *grhaṭhas*, 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. *Grhaṭhas* can do business. It is best if the temple presidents are either *sannyāsīs* or *brahmacārīs*. If the *grhaṭhas* 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.

Gopala 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. *Brahmacārī guru-kule vasan dāntah*. 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, Vrndāvana, 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 unfavourable qualities, they are only young children, how do you expect them to behave in the best way? You have to make them very nice behaviour 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 centres. (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 Jagadiśa 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 behaviour. 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, behaviour, 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 organisation, 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-gitā* 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 recognise 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 recognisable 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.

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 authorisation 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 counselling so that the serious ill-effects of the abuse can be minimised.

7. All ISKCON educational projects must have preventative programmes 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

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 *brāhmaṇical* 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.

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 no favours 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 behaviour 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 organisational 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 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 honoured, 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.

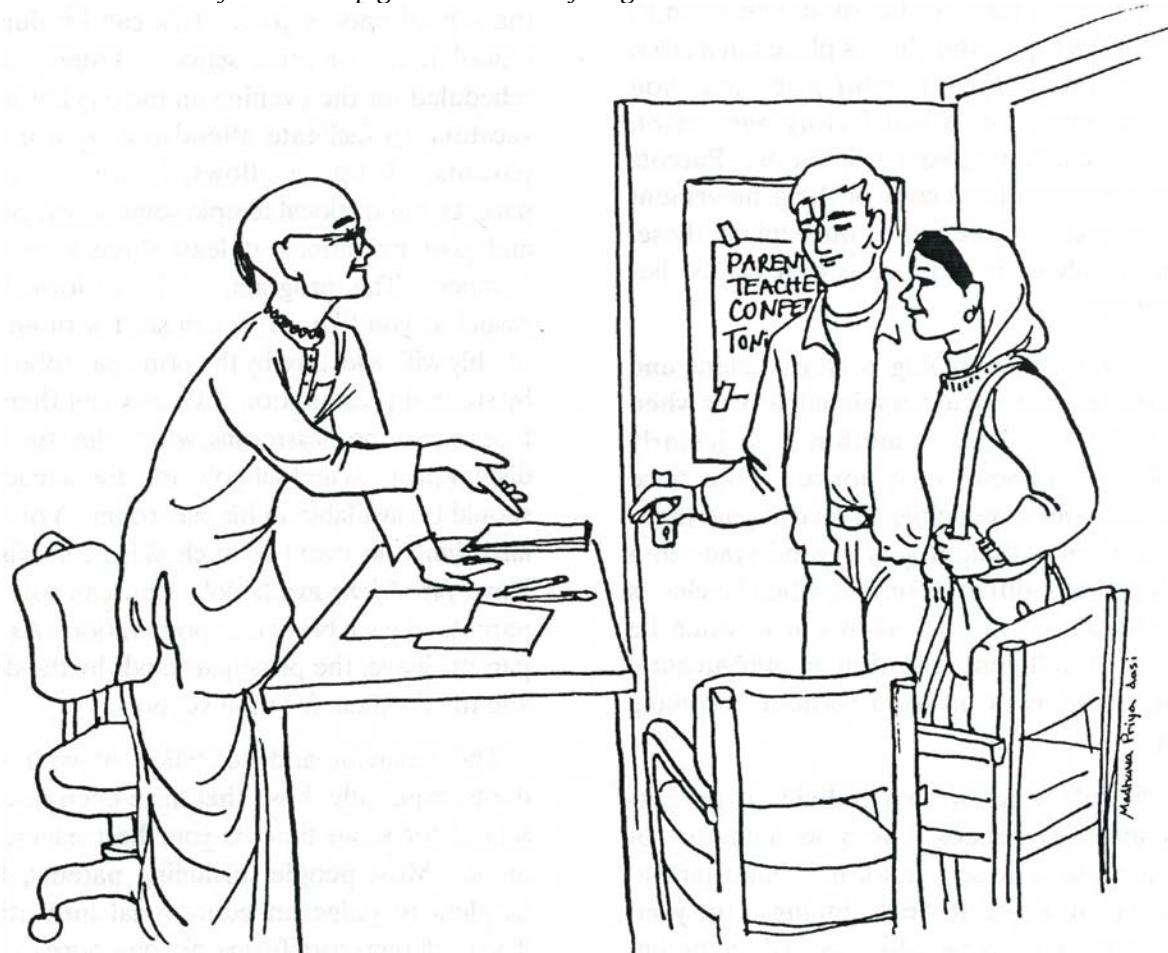
When a school respects and honours the parents' needs and concerns, the parents will respond with faith and devotion to the school. The children, seeing unity between home and school, will be more obedient and eager to learn. It is true that some parents will try to manipulate school staff. Some can 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 fulfil our responsibilities to parents with genuine support and concern?

All parents should get frequent evaluations of their child's academic and spiritual progress. Once a month is not unreasonable. Some schools send a brief report once a week. When you issue formal report cards will depend on your academic calendar. These should contain evaluations in each academic subject area. Most schools use "grades" for simple evaluation, while some prefer to write out, "Jiva is doing excellent work in English." There really isn't any difference between the two, but since grades are more easily compared, some parents feel they are "too competitive". Śrila 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.

Parent-teacher conferences help give children unified guidance.



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

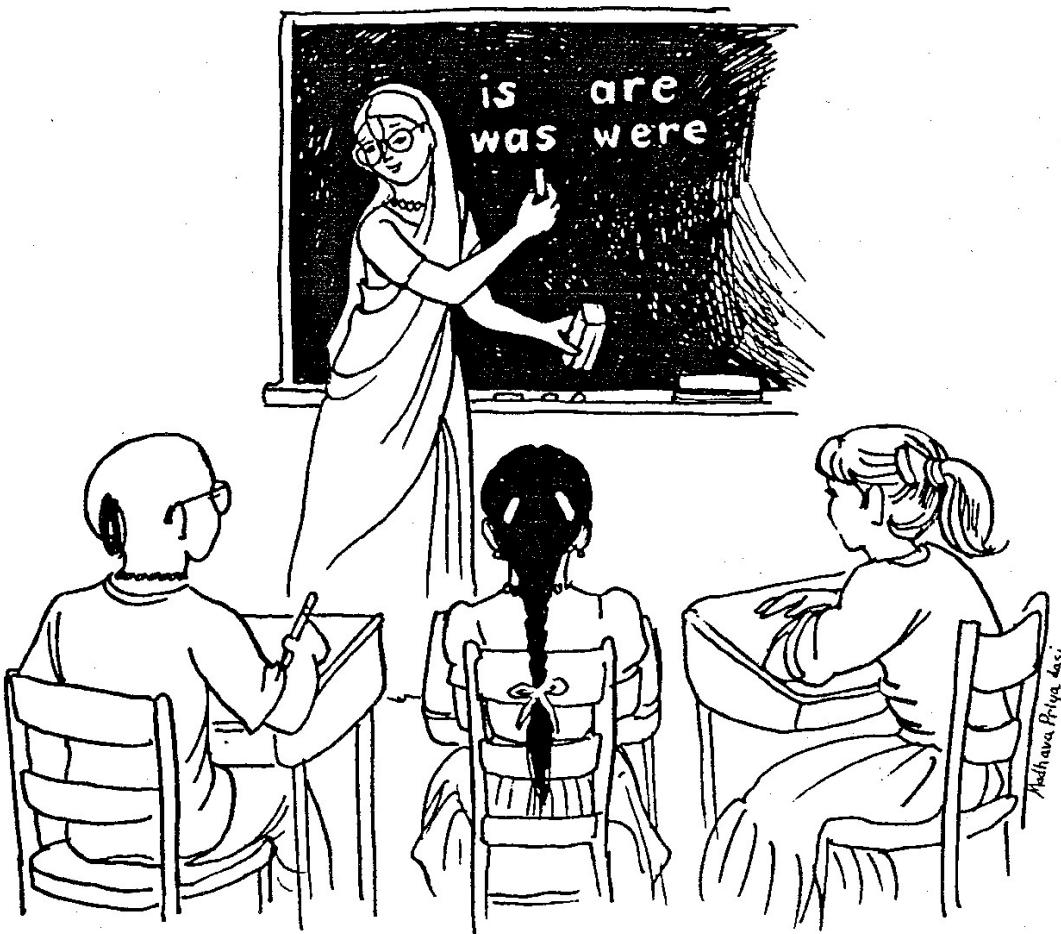
The Stanford Achievement Test, Metropolitan Achievement Test, Metropolitan Readiness Test, and the Basis Diagnostic and Placement Test are available from the Psychological Corporation of Harcourt, Brace, Jovanowich.

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.

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, *sankirtana*, etc. Alongside the regular classes in reading and writing, the other routine programs they should also participate in, like *āratī*, *kirtana*, preaching, *sankirtana*, 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 centred 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 worshiping the deity, then more playing Kṛṣṇa games, some *kirtana*, a little more ABC, like that. In this way, always keep their minds and bodies engaged in different activities because children are restless by nature so they will want to change often. (Letter to Stoka Kṛṣṇa, June 13, 1972)

Elderly student... That is the way of Indian teaching, that there is one teacher, and how he's managing hundreds? That means there are groups. One who is elderly student, he's taking some beginners: "Write a or A like this." That he can teach. What he has learned, he can teach. Similarly, next group, next group. So in this way, one teacher can manage hundreds of students of different categories. This is organisation. 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 Kāśmīri, 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 organising 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 memorisation 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 realise 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 behaviour 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 enrichment materials. However, all teachers should be familiar with various ways to teach to allow for flexibility.

Any of these would be acceptable for teaching academics to devotee children, and all can be academically effective if used wholeheartedly. However, generally we want to emphasise 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 programme 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 analysed approaches to education differently. The editors of *The Teaching Home*, divide education into classical, traditional, early academics, principle, worktexts/mastery, delayed academic, unit, delight directed, Charlotte Mason's, and John Holt's. In her *Big Book of Home Learning*, volume 1, Mary Pride divides the academic orientation of home school suppliers into back to basics, classic/traditional, computer-assisted, free or invited, principle, public school, textbook/workbook, unit, video, and Waldorf. Eric Johnson, in *Teaching School*, discusses a textbook-based approach, unit study (with 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 memorisation and organisation 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 realisations in an elegant and persuasive manner. It should be clear that the higher stages of this system are meant for *brāhmaṇas* and maybe *kṣatriyas*. This system was used in ancient Greece when higher learning was generally for intellectually inclined students.

1. *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 under-

standing 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 "overlearned", so that "automaticity" can be achieved. At this stage the mechanics become automatic, letting the student concentrate on higher levels of thinking. For

example, we want a student's ability to decode reading, or to understand the relationship between symbol and sound, to become automatic. Then he can progress to comprehension and analysis.

4a. Programmed

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

4b. Incremental

Incremental learning also teaches a subject in very small portions. However, unlike programmed learning, which may work within the framework of a "spiral", incremental learning never drops one topic to go on to a new one. Everything learned is practiced and used constantly. Suppose we aim to teach ten different grammatical conceptions within one year. First we teach part of concept one, then we practice concept one for a week while each day introducing the first parts of concepts two, three and four. We continue practicing all concepts introduced and then teach the second part of concept one. This method is extremely effective because it makes learning natural and easy. Skills and materials are rarely forgotten, although learning appears, at first, to take longer than with standard textbooks. The 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 individualised 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 organised 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 favourable 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 civilisation 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 organisations that have information on "kinesthetic" learning without all the strange overtones of Steiner's views.

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 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 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. Maw Pride, in *Schoolproof*, lists methods of teaching as follows: read to students, lecture, demonstration, visuals (teacher-made, canned; unfolding), imaginative pictures, videos, experience, experiment, simulation; walk the student through it, have the student research, challenge the student, put on a play or puppet show, field trip, repetition, songs, chants and poems, games, and asking the student to learn on his own.

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.

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 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 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 learned 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 readymade 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 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 memorisation 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 slokas*. Although valuable as straight "say and repeat," the memorisation 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 metre. ("I" before "E" except after "C" or when sounding like "A" as in neighbour and weigh.) When rhyme, metre, 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 memorised.

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

There are other ways of assisting rote memorisation, 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 memorising 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 manipulatives 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 artefacts 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, criticised 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 humour 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 analyse them as follows:

- Auditory: reading, lecturing, discussion and question, memorisation.
- 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 memorisation 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 Bloom¹ into seven. Educators refer² to these as "Bloom's Taxonomy of Educational Objectives."

It is important for teachers to study these levels in depth, so as to recognise 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 summarises 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 generalisations and skills. Application is demonstrated 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 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, however, 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?

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 **summarising** 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 internalised 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!

Peer tutoring helps both students.

[picture missing]

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 involved. 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.

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."

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 multi-faceted. 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 each them, come back as adults and thank us.



Madhava
Priya
dasi

Chapter 6

Organising Instruction: General Principles

Drops of Nectar

The children should be trained in early rising, attending *māngala-ārati*, 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 *māngala-ārati*, getting 8 hours sleep. If they take 8 hours sleep, they will not fall asleep during *ārati*. 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 *māngala-ārati*, 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 dṛśtvā nivartate*. Just like Ekādaśi day. Ekādaśi 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 Pañdita. 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 ṣodāṣe varṣe putram 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 Organisation

Choices

1. Whole Classroom

When we organise 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 organisation is primarily found in large schools. The advantage of such organisation 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 organisation 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 organisation 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-śāstri, 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 individualise 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. *Individualised*

Individual organisation means that each student in all (or most) subjects is working at his own pace. A school can individualise 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 individualisation 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

Choosing the classroom structure is often a matter of practicality. A small building with few teachers may not be able to serve the educational needs of a separate class for each grade if the students range in age from five to thirteen years. But the same facility and staff will be able to teach those students if

they are in two or three multilevel classrooms. Additionally, schools with the capacity for a whole classroom structure for each grade may find a multilevel/individualised 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 individualised instructions can be organised 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 organisational plans depending on how it's taught.

We decide organisation 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 organisation, 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 encyclopaedias), 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 emphasise. 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 *brāhma* work, but develop *brāhma* 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 realise 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/individualised 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 individualised 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/individualised, 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/organisation 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-ised" 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.

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/individualised 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 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, morbidness, 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.

Resources

- Highly recommended for devotees in any part of the world:

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

Child Abuse in the Classroom, edited by Phyllis 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 behaviour, discouraging bad behaviour, 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 behaviour 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 misbehaviour 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 recognise 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 *Jyotirmāyahī 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 behaviour, no bad behaviour, and order, without the rewards and punishment that are generally associated with "discipline."

An organised 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 behaviour 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 Śrila 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 behaviour? 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 slokas* for the month memorised;
- 4) no more than seven points for bad behaviour.

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-gītā sloka(s)* memorized
- no more than five points for bad behaviour

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* memorised
- no more than three points for bad behaviour
- 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* memorised
- no points for bad behaviour
- 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, Honour Roll for the whole year, highest academic average, good penmanship, no more than five points for bad behaviour, memorisation 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 behaviour that will hinder its goals. Although teachers should be given some freedom to decide what is and is not acceptable behaviour 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 stern order, or a silent mark on a chart or board. It is useless to preach and moralise 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 behaviour. 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*

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.

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.

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 misbehaviour 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 disorganised 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-organised. 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 organised.
- 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, quite 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 behaviour.
- 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 your 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.

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, feelings/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 rubic 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.

Approach	Best suited for		Examples of educational materials			Can also be used for
	Organisation	Subjects	Publisher	Teacher preparation time	Bias	
Classical	Whole	Gita	Described in "Academic Overview"	Considerable		
	Whole/multi.	Mathematics	Miquon, Mortensen	Minimal	None	Individual
	All	Art	Drawing Textbook	Minimal	None	
		Logic	Midwest	Minimal	No problem	
Standard/spiral	Whole	History/geography	Modern Curriculum Press	Minimal	Teacher's edition favours scientific advancement	
	Whole/multi.	Science	Modern Curriculum Press	Minimal		Individual
Principal	Whole/indiv.	English				
	Whole/indiv.	History/geography				
	Whole/indiv.	Science	Some guidelines available	Considerable	All available materials are Bible-based	
	Whole/indiv.	Art/music				
Mastery/learning	Individual	English and Mathematics	Alpha-Omega	Minimal	Patriotic/Christian	
			Basic Education	Minimal	Extreme patriotic/Christian	Whole classroom/multilevel
			Christian Light	Minimal	Amish Christian	
programmed	Individual	English				
	Individual	Mathematics	(2200) HBJ; Isha (Daily Grams)	Minimal	No problem	Whole classroom/multilevel
	Individual	Science				

Figure 6-1

Approach	Best suited for			Examples of educational materials			Can also be used for
	Organisation	Subjects	Publisher	Teacher preparation time	Bias		
Incremental	All	English	Saxon, Math Their Way	Minimal	Slightly materialistic	Whole classroom/individual	
	All	Mathematics					
	All	Gītā		Minimal	Materialistic		
	Multilevel	Reading	Let's read A Beka	Moderate	Christian		
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

Subject	Organisation	Preferred approach	Other possibilities	Teacher preparation	Materials available	Importance of bias	
					No mod. *1	No mod. *2	
Gītā	Whole*	Classical*	Unit	Moderate-considerable Considerable	Yes No	?	Very important
	Multilevel	Classical	Unit	Considerable Considerable	?	?	
	Individualised	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 Minimal Minimal Minimal Considerable	No Yes Yes Yes No	Yes Yes Yes Yes Yes	Very important
				Moderate Moderate Minimal Minimal Considerable	No No Yes Yes No	Yes Yes Yes No Yes	
				Minimal Minimal Minimal Minimal Minimal	No Yes Yes Yes Yes	Yes Yes Yes Yes Yes	
				Minimal Moderate Considerable Minimal Considerable	Yes No No Yes No	Yes Yes Yes No Yes	
				Minimal Moderate Considerable Minimal Considerable	No Yes No Yes No	Yes Yes Yes Yes Yes	
	Multilevel	Concept	Standard Mastery Programmed* Unit Incremental	Minimal Moderate Minimal Minimal Minimal	Yes No Yes Yes Yes	Yes Yes Yes No Yes	
				Minimal Moderate Minimal Minimal Considerable	No Yes Yes Yes No	Yes Yes Yes Yes Yes	
				Minimal Moderate Considerable Minimal Considerable	Yes No No Yes No	Yes Yes Yes No Yes	
				Minimal Moderate Considerable Minimal Considerable	No Yes No Yes No	Yes Yes Yes Yes Yes	
				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 organisation

Figure 6-3

Subject	Organisation	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
	Multilevel/ individualised	Classical	Informal ed.	Moderate Moderate-considerable	Yes Yes	Yes yes
Maths (grades 3-12)	Whole classroom	Incremental*	Mastery	Minimal Minimal	Yes Yes	Yes Yes
	Multilevel	Incremental*	Mastery Programmed	Minimal Minimal Minimal	Yes Yes ?	Yes yes Yes
	Individualised	Incremental*	Mastery Programmed	Minimal Minimal Minimal	Yes Yes ?	Yes Yes Yes
Geography (grades 1-5)	Whole classroom	Standard*		Minimal	Yes	Yes
	Multilevel	Standard		Minimal	No	Yes
			Unit Concept	Moderate Moderate	No No	Yes Yes
History (grades 6-12)	Whole classroom/ multilevel	Principal	Classical	Considerable	No	Yes
			Unit	Moderate-considerable	No	Yes
	Individualised	Mastery	Standard* Informal ed.	Moderate Considerable	Yes ?	Yes 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 organisation

Figure 6-4

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

Figure 6-5

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.

Paramahamsa: 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 organise our, this *gurukula*, they should stress on this point as Prahālda Mahārāja says, *tan manye adhitam uttamam*: "He is first-class educated." Who? *Śravanāṁ kīrtana viṣṇoh 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, *Śrimad-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 programmes they should also participate in, like *āratī*, *kīrtana*, preaching, *sāṅkīrtana*, 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.

Jyotirmāyi: Painting?

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

Jyotirmāyi: 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.

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

Prabhupāda: The principle is same, that when they grow up they learn the sāstra. 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. *Śravanāṁ kīrtana viṣṇoḥ smaranāṁ 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 *brahmācarī*, 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 programme 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 programme may be quite different from the lower grades. In this section we suggest various academic programmes for these young adults.

Because we have relatively few, teenaged *gurukula* students, and our programmes 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 emphasise 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 programmes 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 realisation 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, behaviour, and values of others. This imitative method of self-concept is the procedure of children who simply accept the thought and behaviour 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 *śāstra*) 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 behaviour and appearance. Ironically, they can be very hurtful of other's feelings, forming exclusive cliques and gangs.

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

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

Misuse of the almost-adult body, is another danger of adolescence. In an attempt to define themselves as an adult, they may take to seemingly adult activities such as smoking, drinking, and sex. Sometimes these sinful actions are indulged in not to construe an identity, but out of the extreme stress that teenagers face in modern Western society when allowed to make moral choices for which they, are not ready.

We, as parents, teachers, and administrators have a responsibility to understand the needs of the adolescent and guide him to a solid spiritual identity as servant of 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 realise 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 *brahmācari 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 analysed 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 honourable 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 realise 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 realise 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 humour. Hopefully as our movement progresses and stabilises, we will find an increasing satisfaction in these valuable young devotees.

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

Resources

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

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

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

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

Ten Mistakes Parents Make With Teenagers and How to Avoid Them, Jay Kesler, Wolgemuth and Hyatt Publishers. Kesler's 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 behaviour. 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 programme 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 education, even if they prefer that he not attend college. They feel that he will be better prepared for varieties of service with this possibility. Most ISKCON students, leaders, and educators share this view. At the same time we really don't want any of our students living in a dormitory with sinful materialists: Nor do we want them to spend hours in classrooms with atheistic and degraded teachers. There are solutions.

First, we must make sure that qualified students have the academic background necessary. This varies from country to country. A sample of graduation requirements is given in our "formal classroom section". Students need to take the college entrance examinations required in their area. In America, the SAT is essential. Some colleges require the ACT as well. These tests can be taken at a local public school. Parents inform the school that they live in the district and want their children to take the test.

These tests are given when the students are seventeen or eighteen, beyond the compulsory attendance age. Students are therefore not required to attend the public school to qualify for test-taking. If a student graduates from an ISKCON high school programme before age sixteen, there may be a problem. Parents or teachers in such a situation can contact a local favourable 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 Programme) 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 programme. He may be able to get credit for his work in Kṛṣṇa consciousness in addition to his formal learning. In such an independent programme 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 programmes 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 programme. Such a student should have a firm, clear, goal for his programme 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 counselling 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 Programmes

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 programme is very useful when there is no organised educational programme 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 programmes. 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 programmes (such as Alpha Omega and Home Study International) will allow the parents to substitute their own religion course, rather than using their Bible programme. If devotee teachers or parents feel that a programme is basically sound, they can usually negotiate with the organisation to achieve the flexibility that will make the programme acceptable.

Some students who are otherwise enrolled in a local formal programme, or a programme 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 programmes 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 programme is extremely formal and regimented.

Starting in seventh grade, in addition to the "full programme" 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 programme 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 enrol 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 programme.

- Basic Education, P.O. Box 610589, D/FW Airport, TX, 75261-0589, 800-275-2289; grades 1-12, some college

This programme 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 enrol 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 it is mostly memorisation. 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 co-ordinated with their texts. The programme 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 coloured 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 programmes. 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 programme. 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 programme 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 programme 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, emphasising 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 enrolment, from just buying whatever books you want to counselling 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 programme 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 enrol 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 enrol 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 programme 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 programme, 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 enrol 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 programme is expensive: There is a small enrolment 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 programme 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 enrol in the full programme. No substitutions are allowed. The programme 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 programme 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 programme 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 programme 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 Programme, 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 programme 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 favour 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 programmes. (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 programme for unmotivated or disorganised 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 programme that has special courses for academically gifted students, learning disabled children, and even handicapped children. Children are also evaluated as to their individual learning styles. The course designed by Hewett Research is therefore "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 favour materials that help the child to think and understand, rather than rote memorise. Most of their texts can be purchased separately whether or not you enrol.

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 programmes. 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 programme 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 individualised 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 individualised programme 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 programme.

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 programme. This time should be set aside for "unstructured activities".

For example, a fourteen-year-old boy attends the full morning programme 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 programmes 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 programme for his "spare time".

The main point of the above programmes 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 programme 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 programme. The parents and student must genuinely feel that a completely informal programme 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 programme to succeed. An apathetic student will probably be better off in a programme 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 programme 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 industrialised 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 programme contact their local home schooling organisation, 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 programmes 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 camp-grounds 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 gain 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* programme.

Just to give a little idea of what our July trip is like, here is a copy of the schedule for 1985;

July 2: Departed Lake Huntington; performed at the Washington D.C. *Festival of India* and the Atlantic City Rathayatra. Home engagement in Dover, Delaware

July 7: ISKCON North Carolina

July 9: Camped out in northern Georgia

July 10: Arrived at Gainseville farm; performed at University of Miami and at several darsanas held by Hṛdayananda Goswāmī.

July 14: Performed Rāmāyaṇa for the Indian community in Tallahassee, Florida

July 16: Street theatre in downtown New Orleans with harināma; also performed for the devotees at the Mississippi farm.

July 18: Performed Rāmāyaṇa for the Indian Community at the Houston temple.

July 20-22: Performed for the Sunday feast in Kalacandji's Palace and spent two days getting the association of Tamala Kṛṣṇa Gosvāmī.

July 23-26: Travel and camp; visited an Indian reservation; took the girls to see "The Trail of Tears", a drama depicting the walk of the Cherokee Indians from North Carolina to Oklahoma. Saṅkīrtan in the St. Louis area.

July 27: Performed Rāmāyaṇa at the Chicago temple's Sunday feast.

July 29: Went to Detroit ISKCON to see the FATE exhibit and tour the Fisher Mansion. Had a wonderful drama class with Bhumadeva Prabhu.

August 3: Attended Gītānagarī's open house.

August 4: Returned to Lake Huntington *gurukula*.

Murlivadaka Prabhu from Lake Huntington also regularly takes a group of boys on a similar trip each summer. The results have been equally gratifying.

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 involve 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.

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 *brahmacāris*. 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 *brahmacāris* 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 Sarasvati. 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 Sarasvati. 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 vāyasaṁ 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, *Śrimad-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, *Śrimad-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, *Śrimad-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 *kirtana* 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 *brahmācārīs* used to go to *guru-grha*. In those days the *guru-grha* was not palatial building. Now if you haven't got palatial building nobody will come. The different stage. But actually *brahmācārī*, the guru also, they were living in the forest, and *brahmācārī* used to go that *guru-grha*. So the deerskin in the forest is very essential. Just like we take some blankets. We can spread anywhere and sit down. Deerskin, it is said that if you have got deerskin, you can sleep in the jungle; the snake will not touch you. That is the *dravya-guna*, the special effect of deerskin. Either tigerskin or deerskin, if you sit down, if you sleep, the snakes will not come....

Jatā. *Jatā* means the bunch of hair. Means you should not take care of the hair. Then automatically it will become *jatā*. If you apply very nice coconut oil and with comb you dress very nicely, then there will be no *jatā*. The *jatā* 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 *brahmācārī*, either he is clean-shaved or he keeps his hair without any taking care. That is two processes. *Jatā kamanḍulūn*. 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 *jatā* is not possible. If you keep *jatā*, 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, *brahmacāris* and *grhaстhas*, 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 Brahmananda, October 6, 1968)

By dress, one will understand. That vermillion 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 civilisation. (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*, *capāti*, 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 organise the health, education and care of the children and continue the deity worship as it is going nicely now. (Letter to Jagadiśa, 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 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*, *capāti*, 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 Śāndīpani 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 *kirtana*, 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 *Nimai* 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 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.

Title	Title of the work.
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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	According to the Vedic conception of drama writing, a work should have a happy ending, where good is rewarded and evil punished. This leaves the reader with a sense of satisfaction and a feeling of faith in the purpose of life. Books which lack this treatment of good and evil, tend to leave one feeling purposeless and wondering if there is any order and justice in life. Ultimately, this means the denial of God or of God's influence in the material world. Many modern books suffer from this defect. However, sometimes they may still have value if they demonstrate the hopelessness of trying to conquer and enjoy the material energy. On the other hand, there are many pieces of classic literature which suffer from the defect of glorifying the material enjoyment one can have if he just lives a good life. Ideally, good and evil should be shown in a balanced way which reflects the influence of the laws of <i>karma</i> .
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 <i>karma</i> . However, in many books, although the author doesn't understand <i>karma</i> , he writes in such a way as to make its existence plausible. The reader who understands <i>karma</i> is often at an advantage in

	being able to understand events that the author himself cannot logically account for.
Wisdom/Self-realise	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>Varnāśrama</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 organised 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 emphasises 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 & Marriage	<p>This is perhaps the most difficult aspect, as many otherwise innocuous books are tainted by improper dealings between men and women. Even in books where love affairs are not at all essential to the plot or theme, authors have included them to meet the demands of the reading public.</p> <p>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</p>

	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 Misérables</i>
Author	Hugo, Victor
Edition Reviewed	Washington Square Press, Abridged Edition
Type of Material	Novel
Reviewer	Śrī Rāma Dāsa
Summary of Plot	<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>

Reading Level	High-school/Adult
Interest Level	The story is engaging and there should be no problem keeping the attention of most readers. There is, however, a lot of philosophy and some apparent digressions that all readers might not want to go through. Therefore, an abridged edition might be desirable.
Writing Quality	Much of the writing is brilliant, with observations and details which the reader identifies with and which inspire a sense of 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. Perhaps the translation could be better. As far as the editing done to make an abridged edition, I think this could have been done better. The editor has not only cut out whatever is not relevant to the story, but he has cut out whatever is not absolutely essential, including many parts of the plot which might have added to the reader's enjoyment.
Vocab Quality	The vocabulary is not easy.
Theme	There are two main themes: 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. Society's struggle of progressive advancement. Society must and will be changed for the better through social action.
Hero's Qualities	The qualities of the hero are admirable, at least from the view of a Christian, who only understands a portion of how to live life properly. He struggles to overcome evil in his own character and strives, almost selflessly, to do as much for his fellow man as is humanly possible.
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-realise	High respect is shown for spiritual self-improvement. However, the author's idea of spirituality is seriously deficient.
Varnāśrama	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	Organised 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	Śri 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-realise	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	Marriage is presented as a means to a holy life.
Other Problems	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 guru</i>.) 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)

	<p>21. Not everyone goes through the same experiences on the path back to Godhead, because different people have different varieties of material contamination.</p> <p>22. Spiritualists do not blend in well in the material world. (Vanity Fair)</p> <p>23. Devotees (pilgrims) are often taken for lunatics or criminals. (Vanity Fair)</p> <p>24. Persecution; like that experienced by our devotees in communist countries, is not unique.</p> <p>25. Sometimes, one must be ready to die for God. (Faithful)</p> <p>26. Some are ready to be religious as long as it is easy and profitable. (City of Fair Speech)</p> <p>27. By setting a good example, devotees can inspire others. (Hopeful)</p> <p>28. One may become despondent and forget God's promise to help one get back to Godhead. (Doubting Castle)</p> <p>29. Many people think that one way is just as good as another. (Ignorance)</p> <p>30. Beware of false teachers who lead one with sweet words down the wrong path for their own self-aggrandizement. (flatterer)</p> <p>31. If one doesn't follow the right process, he can't see God and may therefore deny His existence. (Atheist)</p> <p>32. Sleep and ignorance are detrimental to spiritual progress. (Enchanted Ground)</p> <p>33. Everyone must pass through death before going back to Godhead. The more faith one has, the easier it will be. (Dark River)</p> <p>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)</p> <p>35. Study of the scriptures gives faith, hope and knowledge.</p> <p>36. Great preachers (fighters) can make the spiritual path easier for others (Mr. GreatHeart)</p> <p>37. For a devotee (pilgrim) death does not have to be a sad, frightening experience. (Christiana crosses the Dark River)</p>
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-realise	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	<p>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.</p> <p>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.</p> <p>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.</p>
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	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-realise	There is no source of knowledge, except for Sara's own instinctive realisations.
<i>Varṇāśrama</i>	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-realise	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.
Varnāśrama	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	Karma is not dealt with specifically, though its action could certainly be implied.
Wisdom/Self-realise	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 brāhmaṇical 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	Not mentioned
Illicit Sex	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	Úrmilā 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 many supernatural powers. It is not clear whether or not she is mortal. She is austere, concerned primarily with others, gentle, and wise. She appears to represent God or a demigod. She is certainly not believable as a human being.
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-realise	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, which 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-realise	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 gazing at the Flower of Light. There is definite confusion between mundane and pure goodness, and the ultimate view is impersonal. After achieving goodness, the prince becomes captivated by the mode of passion in his desire for the girl.
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 lead 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 and 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, worshiping 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 realisations 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 <i>The Resistance</i>): 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 emphasised.
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-realise	There is definite respect for gaining genuine knowledge through following a process, working in a spiritual association, following a guru, and gaining realisation.
Varnāśrama	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 realises 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 mires 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	Ürmilä 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-realise	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.
Varnāśrama	Classes are portrayed as inevitable yet exploitative. 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 realise 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-realise	The Masters of Wisdom, the gurus, are esteemed as a source of wisdom.
Varnāśrama	Definite class system by birth, with all classes happy and satisfied. Demoniac and pious entities also determined by birth. There is clear indication, however, that rare individuals can change their position.
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 to follow the laws of the Great One. This is considered essential. No other mention of organised religion.
Secular Humanism	Generally characters make progress through their own efforts to improve, good association, and some divine guidance.
Meat Eating	Fish eating mentioned once as normal.
Intoxication	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 own 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	Fantasy/science fiction/moral and religious story
Reviewer	Ūrmilā devī dāsi
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-realise	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.
<i>Varnāśrama</i>	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 dāsi

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-realise	All wisdom is greatly esteemed. Wisdom is defined as good character and judgment, and knowledge of subtle material laws.
<i>Varnāśrama</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 organised 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	Not mentioned
Other Problems	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	Ürmilā devī dāsi
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-realise	Wise, gentle people who are in harmony with the subtle laws of nature are greatly esteemed.
Varnāśrama	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 Śrimad-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 they actually were at this time and place in history. While many good people suffered, and often because of their goodness, real suffering was shown to be controlled by the individual from within. The apparent injustices, therefore, are accepted by the characters as God's mercy.
Logic of Karma	No explanation is given except that everything is inconceivably the will and plan of God.
Wisdom/Self-realise	People of wisdom and religious learning are highly esteemed.
<i>Varṇāśrama</i>	There is an accurate portrayal of Europe during WWII.
View of God	Christian
View of Religion	The family does not practice some very organised, 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 humour. The author and her sister are celibate.
Romance & Marriage	Very nice portrayal
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.

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 "Krṣṇa -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.

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 *grhaṭha* 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 *grhaṣṭha āśrama* instead of the *brahmācārī 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.

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* programme.

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 organisation. 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.

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.

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 *kirtana* 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 *māngala-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 programme 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 *brahmacāris* 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 programme and associating with Kṛṣṇa devotees, teaching them in spiritual realisation 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 *māngala-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 *māngala-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 *māngala-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 *āratīs* and dance before the deities, just like the children are doing in Los Angeles, and there should not be separate special *āratīs* for the children, although they may also learn how to do *āratī*. In the class before one

picture. They must all go to bed by nine p.m. and arise at four a.m. for *mangala-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 *sāṅkīrtana*, 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 programme of routine rising early, cleansing, chanting, eating Kṛṣṇa *prasāda*, looking at books, street *sāṅkīrtana*, like that, and let them associate nicely with other devotees in such programme 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 *mangala-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 Tirthāṅga 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 programme 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* programme. 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.

Māngala-āratī Kīrtana

The *māngala-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 programme 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 *māngala-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 behaviour 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 behaviour 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 *kirtana* or any age student who had some previous negative experience with it.

If you find your student(s) having a persistent lack of enthusiasm for chanting after giving them much personal attention in the *kirtana*, over several weeks, it is wise to also work with them at another time. Have a *kirtana* with just them and you. They chant, and you respond. You chant and they respond. You can try this once a week or so, for ten or fifteen minutes, until the students carry over their chanting to the regular *kirtana*.

When you do see your student happily chanting, please continue with guidance and praise. Your students will always be grateful for your gift of love for 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 *kirtana*. The son did so for the sake of the prize, but then realised that he actually did like to chant and dance! He has retained his enthusiasm for many years, without any need of further incentives. We may not endorse such devices as a regular policy, but rather parents and teachers have some freedom to “judge by the result,” for their particular case.

In summary, the adult who supervises students during *kirtana* has the duty of training them both in proper respectful behaviour 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 Nāmāmrta. 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 programme 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 emphasise 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 “*Kirtana*.” Students who are violating rules of behaviour 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 behaviour 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 realise 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 Thākura’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 *Vaiṣṇava* festivals, a special reading may be added to or substituted for the daily verse. A nice booklet, “Daily Devotions and Meditations”, available from Keśīlalitā 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, colouring 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 *kirtana* and *japa*, such behaviour 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-ārati*, 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 behaviour. 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 behaviour an integral part of a person's behaviour 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 behaviour).
- 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 behaviour! 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 behaviour. 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. Behaviour 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 organised 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 behaviour 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*.



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 behaviour 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 endeavour to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculations should be utilised 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 utilisation 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-kirtana*, 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 behaviour and character must also be most upstanding. (Letter to Jagadīśa, April 6, 1977)

Indian Man: Is this a government-recognised 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. Cambridge: Yes. But did you yourself study Sanskrit at Vṛndāvana or...?

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. Cambridge: 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 organised 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.

Kṛṣṇa Consciousness - Jñāna

Approaches

We can categorise 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 *śāstra* 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 programme, 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 programme, its elements should be included in your curriculum.

Besides the morning *sādhana* of *ārati*, *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.)

Textbooks

The major *jñāna* studied in *gurukula* is *Bhagavad-gītā*. We suggest that the study of *Gitā* follow the classical approach. It is presented that way in detail in the scope and sequence. First, the student focuses on memorising

verses. Meaning is discussed in the most simple terms. At the end of elementary school, "junior high," students continue memorising 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 Īśopaniṣad*. They follow the same programme of memorisation 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 programme, 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 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 programme that would thoroughly study *śāstra* and cover all academic areas in proper sequence. Although such a programmes 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 programme 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 capitalisation. 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 programme 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, unschooling, and mastery learning. Most educational approaches, if the teacher understands their strong and weak areas, can do an excellent job of teaching English.

Therefore, we feel confident that several equally good options are available. We should choose our major philosophical basis, and our materials, according to classroom structure, school schedules, and teacher preferences. In the scope and sequence section, we suggest materials that are relatively free from bias, easily used by devotees, and adaptable to several educational approaches.

Textbooks

The ISKCON *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 organisational 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 individualised 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 "Kṛṣṇized" 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 individualised 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 organisational structure.

Some Basic Education books have been suggested to supplement the programme in the area of research. They are meant for individualised/mastery learning, but can be used in a whole or multilevel classroom. These particular booklets are not overly Christian and can be easily "Kr̄snized." The booklets suggested for seventh and eighth grade are particularly useful when first introducing research papers, although a very experienced teacher would not need a text.

Harcourt, Brace, and Jovanowich's *English 2200*, *2600*, and *3200* are the classic programmed learning texts. The teacher's guide explains in detail how to use them in a whole, multi, or individualised setting. These books are highly recommended. They can be used to supplement *Basic Verbal Skills*, *Writing Strands*, or some other text. They can also be used as the basal grammar textbook. These books can be used anytime in grades 6-12.

They should not be used with students under twelve years of age.

Many high school students, if they've had a sound elementary education, will need very little grammar and spelling instruction. Spelling can usually be replaced with vocabulary work. *Vocabulary for College* is designed for individualised study, and can be used in any setting. It is programmed learning.

For high school grammar and composition, there are several options. You may continue the *2200* series, or start them at this time. These are ideal for a large multi-level or individualised class. *Warriners* is a complete programme with texts through high school. It is used by many "religious" and academically demanding schools and is geared for a whole classroom. The Christian Light English programmes mastery learning, meant for individualised study. It is a complete English programme and easy for an inexperienced teacher. Christian Light is the Mennonite version of Alpha Omega, with its particular Christian bias. They also favour simple living and modest dress, and have eliminated Alpha Omega's patriotism.

Scholastic's composition series needs to be used with a grammar text. It is designed for whole classroom or multilevel, being quite difficult to adapt to individualised work. They are easy to use for an inexperienced teacher, are reasonably academically challenging, and contain only a few very objectionable sections.

We've suggested alternatives to grammar and composition for the last three years of school. These programs are for students who have mastered the basics of English, and wish to specialise. You can use these books for a whole classroom, as they were designed, or for individualised study with a small group. If you have a large multilevel or individualised class, they will not be practical.

Charts

See Charts 10-2 and 10-3 on Pages [] and [].

Alternatives

An alternative textbook for seventh or eighth grade grammar and composition is *Basic Verbal Skills for Middle School*, published by Independent School Press/Longman. We recommended it because of its high academic standards and acceptable bias. There are no offensive pictures, and few references to sinful activity. (Most standard textbooks, however, have "watered-down" their academics, choosing instead to teach their social philosophy.) *Basic Verbal Skills* is designed for a whole classroom. It can be used in an individualised programme 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 programme 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 programme 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 programme.

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 individualised structure. (It is also possible to describe the reading programmes 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 out loud until fourth grade. This includes the best readers! Silent reading for classroom assignments can be started in fourth grade, unless a student still struggles with reading out loud.

Classroom reading isn't restricted to "reading class." Students can read out loud in *Bhagavad-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.

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 Programme* 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 programme.
3. *Ball, Stick, Bird* is a very unusual modified linguistic programme. It is comprehension-based, rather than decoding based. Consequently; it is the only beginning reading programme 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 programme that is extremely easy to teach. Practically all children learn to read with it. However, being practically "pure linguistics" the content is boring for a very long time. Also, there is an excessive amount of meat-eating and hunting in the "stories." There are no pictures, adding to the total effect of boring, boring, boring. Some children who learn to read easily and quickly with this programme 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 programme with both instruction and material combined.

Phonics

1. A *Delta's* phonics programme 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 programme.

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 programme - 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 programme 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 programme 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 programme. This is probably the best phonics programme for a home school, and one of the best for a school.

Charts

See Charts 10-4, 10-5 and 10-6 on 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 programme 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 programme is inexpensive and comes with a guarantee.

Resources

Chinaberry is an excellent source for supplementary reading books. Each book is explained in depth in their 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 programme 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 colouring 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, coloured stones) for the manipulatives.

Textbooks

Saxon textbooks are ideal for all levels. Their programme for grades K-3 can only be used in a whole classroom structure. Their 4-12 programme (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 coloured 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 on Page []

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 programme, 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 individualised classrooms, through 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 programme for all levels. Mortensen training is helpful to anyone who wants to teach with manipulatives, no matter what programme 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 Pañdita, 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, Drṣṭa Dāsa and Ūrmilā Devī Dāsi's manuscript with student text, questions and answers, and teaching suggestions. This must be supplemented with books containing pictures, and/or films. For those outside of America, or for those who prefer to use a more polished teaching tool, much individual thought and research is required of the teacher.

The American history manuscript is designed for a whole classroom structure with discussion. It is not easily adaptable to a multilevel or individual setting.

Social Studies

Charts

See Chart 10-8 on 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 individualised 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 individualised 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 individualised classroom with a unit approach. This is possible with the Konos curriculum. This is Christian but can be adapted because there are no student texts. This would require much work.

History can be taught through an informal education or real books/Charlotte Mason approach. Let the students read books written during that period. Visit historical sites, do library research, visit museums, and watch films. Although this will certainly expose students to a broader perspective than any text, it will be difficult for the teacher to counteract the bias from so many different sources. This is a challenging approach, best suited for home schoolers and small classes with students of similar ages.

We don't suggest using any Christian mastery learning materials for the study of 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 programme.

Recently we've seen some samples of a well organised multilevel secular science programme (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 programme, 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 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 programme 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 courses 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 recognise 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 *Gitā* philosophy class. Any subjects not covered by either your science programme 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 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 programme that is mostly seatwork, supplement your programme with as much demonstration as possible. Will this take too much time? If you've already covered a concept with observation, experiment, or simulation, you can skip the textbook section. Or many levels of students can cooperate in the same activity but then do different work in their texts. There are many excellent supplementary books of experiments, including ones from *Spice*, *Backyard Scientist*, and *Bet You Can and Bet You Can't*.

You can adapt standard textbooks to a multilevel organisation 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 favour 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 programme 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.

Charts

See Chart 10-10 on 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, gemmology, landscaping, and electronics.



Students should appreciate reading Śrīla Prabhupāda's books



Science is best learned by practical observation and experience.

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 organisation 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 organisational 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 organised.

Multilevel

The multilevel/individualised 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 comes 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 *Gétä çloka* classes. We have divided the programmes 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 individualised 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 Nandarani Däsé 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 Kåñëa was playing with his cowherd boyfriends, then little ABC, then see the deity and have *āraté* then take little *prasädam*; 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 Kåñëa. 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 *prasädam* 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 *prasädam* 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)

Prabhupäda: Different plants?

Jyotirmäyé: Plants, yes, here we have so many different plants growing, some medical plants, some that can be eaten. Is there any use?

Prabhupäda: No. Different plants, that is botanical study, that has also no utilisation. 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 recognise 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.

Bhägavan: So at that young age they can very easily develop faith in Kåñëa and guru.

Prabhupäda: Yes. *Ahaà béja-pradaù pitä*. (Room Conversation, Paris, July 31, 1976)

Prabhupäda: ...form a committee from education in your...

Hayagriva: They have to be taught reading, and for this they have primers.

Prabhupäda: Primary readings.

Hayagriva: And this is all right to use?

Prabhupäda: 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?

Prabhupäda: Yes.

(Discussion, Boston, December 24, 1969)

Kåñëa Consciousness

Multilevel Organisation

Teaching aims:

Students memorise all "key" *Bhagavad-gétä* verses, Sanskrit and English. They chant *Çré Éciopaniñad*, *Upadeçämåta*, and *Brahma Saàitä* regularly. Some *Gétä* purports are read and discussed as a group.

On major and minor *Vaiñëava* holidays students study the appropriate story. They have projects and activities related to the festival.

Students should learn the stories from the *Bhägavatam*, sit quietly and attentively during class (at the morning programme) 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 *Gétä çlokas* is to teach the entire class the same *çloka* together. One method is to teach one *çloka* per week. The students are given a sheet with the *çloka*. 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 *çloka* 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 *Gétä* 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 *Gétä çlokas*. Each student, working at his own pace, will be memorising different verses. Students who can't read can still memorise 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 memorise at least one verse a week. Many students will be able to learn one verse each class.

There are many memorising 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 memorise 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 memorising, 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, "*cäturn*" several times. He then covers "*cäturn*". and says "*cäturn-varëyaà*" He can then cover "*cäturn-varëyaà*" and repeat "*cäturn-varëyaà mayä*" or just cover "*varëyaà*" and say "*cäturn-varëyaà mayä*". 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 memorisation. 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.

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 *bhärata-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 *çlokas* 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 *Gétä* can be chanted about two and a half times a year.

On the same day the *Gétä* chapter is chanted, you may have a philosophy class with all the students about this chapter. Study the Bhakti-çästré 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 Kåñëa 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 *Gétä* chapter on one day, during the assembly classes on the other days children can chant *Çré Éciopaniñad*, *Upadeçämåta*, and *Brahma Saàitä*. You need about fifteen or twenty minutes (*Gétä* chapters often take thirty minutes). When you just start this programme, 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 *Gétä*, 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 *Çré Éciopaniñad* one day, *Upadeçämåta* two days and *Brahma Saàitä* one day. Students should chant the Sanskrit and English for *Çré Éciopaniñad* and *Upadeçämåta*, but at this level should only chant Sanskrit for *Brahma Saàitä*. If you have a favourite group of *çlokas* from the scriptures, they could be substituted for one day of *Upadeçämåta*.

An alternate programme is that, instead of a different chapter each week on the day the students chant *Bhagavad-gétä çlokas*, the students can recite a list of no more than fifty most-quoted verses. These verses would also constitute the course of study for memorisation of the *Gétä*. 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 *Vaiñëava* festivals. A monthly booklet, *Daily Devotions and Meditations*, (available from Kelälalitá Devé Däsé 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 *iraté* and *kértana*, 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 break fast 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 is a nice craft activity. Students may make their own Rathayäträ 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 oaktag), 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 colour a picture; they can cut out appropriate pictures from magazines and catalogues, maybe adding their own drawings; they can paste on coloured paper or other objects (leaves, dried plants) in addition to the pictures and colouring. 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, coloured paper, pictures from magazines, 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 Caritāmāṭa*). Teachers can read a little every day from Kāñēa 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 dramatisations 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 colour, 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 Kāñēa 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 programmes. 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 capitalised on for instruction in other subjects. The method of instruction in *Bhagavad-gétä* 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 Organisation

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 Kāñëa 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 programme 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 emphasise 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-gétä çlokas* 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 *Vaiñëava* 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 programme) they can begin this programme. The main goal of this text is to understand "what is a sentence". Insist that students use beginning capitalisation 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 *Gētā* 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 programme 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 recognise 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 programme. 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 categorise 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 memorisation. 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 memorising 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 straight-forward, 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 programme 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 Kāñëa I* 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 programme is sold as a complete set and is more than twice as expensive as other programmes. It is the programme 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 programme, 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 programmes. 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 programme 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 programme 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 or 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 Chandrikä Devé Däsé

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 programme was designed. As new books become available, the teaching programme 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 Kāñëa conscious books that could be substituted with a reasonable guarantee that the goals of the reading programmes could still be met effectively. Some teachers and parents will justifiably wonder whether there aren't any reading methods which can utilise existing Kāñëa conscious children's books (and Çréla Prabhupäda's books as soon as possible).

However, the issue of using Kāñëa 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 programmes we describe here utilise practically all the Kāñëa conscious reading matter that is currently available in the second and third grade programmes and the reading of Çréla Prabhupäda's books begins in fourth grade. So the real question for researchers of Kāñëa conscious reading programmes is how to get Kāñëa 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 realise 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 realised 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 Çréla Prabhupäda'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 programme and give some mark of displeasure when a student fails to carry out an instruction after being told three times.

During the morning *Bhägavatam* class, make sure that students aren't distracted by playing, talking, colouring 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-gétä* 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 Kāñëa 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.

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 programme.

Teaching Method: Linguistic

Students should continue the *Let's Read* or SRA programme 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" programme. After completing either of these programmes, 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 programme 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 programme 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 programme for exact instruction on which books are correlated with which phonics lessons.

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 programme. 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.

Modem 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 *Gétā* class, and remember some points afterwards.

Teaching Method:

Use the same programme 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 Kāñëa 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 Čréla 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 Janmastaml?", "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 capitalisation 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 programmes, 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 programme that emphasises creative writing.

Grade 2

Subject: Reading

Teaching Aims:

Since most students will have completed the basic reading programme*, 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 programme.

*Most students who begin school in first grade will probably still need basic reading instruction, therefore following the first grade programme.

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 *Vaiñēava* 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 capitalisation 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 Kāñëa conscious texts, he can "refresh" his knowledge of English by taking Harcourt, Brace, and Jovanowich'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 Organisation

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 memorisation. 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 programmes 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 programmes that give specific instructions to the teacher and student. There are also workshops and videos available to train teachers how to use manipulative-based programmes. 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* programme.

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 programme 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 programme 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 programme. 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 programme. 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 programme, but are extremely helpful, especially if the teacher has no experience with a manipulative-based programme.

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 programme 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 1/2 and 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 programmes 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 programmes 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 programme 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 programmes 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 programmes and series are intended for individualised 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 "centre" 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 "centre" 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 individualised or multilevel classroom, but can work in any setting.

Materials Used:

Miquon workbooks, from Key Curriculum Press, is the classic activity based programme. 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 programme. 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 programme, 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 programme should only be attempted with steady teachers who are interested and willing to expend the effort.

This type of mathematics programme 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 programme. This programme 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 programmes 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 programmes. 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 programme. 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 programme.

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 810, 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 programme, 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 Organisation

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: Jiäna-vijäana (Non-reader Topics)

Teaching Method:

Jiäna-vijäana 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 Çréla Prabhupäda and other great *Vaiñëava äcäryas*, the meaning of the *Vaiñëava* holidays, etiquettes for dealing with others, how people maintain themselves (occupations and *varëäçrama*), 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 behaviour, 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 neighbourhood 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 programme, making maps of the classroom, school, and neighbourhood, 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 Organisation

Teaching Aims:

Health study includes nutrition, dental health, personal cleanliness, neighbourhood 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 programme. 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 Kāñēa, 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 programmes 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 colouring 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 Kāñëa'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 *maigala-äratii*, 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 I

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 programme 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 programme, 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 emphasises 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 *Jiäna-viijäna* programme.

Subject: Health & Safety

Teaching Aims:

Students should learn about food groups, dental hygiene, personal cleanliness, safety in the neighbourhood, 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 verses 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 *Surya-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, Organisation

Teaching Aims:

Students learn to draw simple three dimensional figures. Alternatively, students may concentrate on colour 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 *Vaiñēava* 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 colouring 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 Rathayäträ 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 programme. 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 *karatälas* and singing. As the teacher practices familiar songs with the students, students can take turn leading the *kértana* and playing the *karatälas*.
The teacher will demonstrate how to keep in time and on the melody.

Materials Used:

Karatälas, *mådaiga* and possibly harmonium.

Grade 1

Subject: Practical Service

Teaching Aims:

To keep alive a spirit of voluntary service to Kåñëa 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 Kåñëa 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 colour instruction.

Teaching Method:

Use the same programme 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 programme 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 *kértanas*. 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 *mådaìga* drum. It's nice if small *mådaìga* are available for the children to try. Students that show promise at the *mådaiga* or keyboard should be given personal instruction after school hours.

Materials Used:

Karatälas, *mådaìga*, harmonium, keyboard.

Second Language

Multilevel Organisation

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 Çréla Prabhupäda 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 Çréla Prabhupäda'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 programme, 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 recognise 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 Agrähya Däsa'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 programme, preferably one with audio tapes or songs.

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 multi-faceted. 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.

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*... *Pāñdvāḥ* and *ca* become *pāñdvāś 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 Organisation

Teaching Aims:

Students memorise all the *Bhagavad-gītā* verses, Sanskrit and English or continue reinforcing "key" verses. They continue chanting the *Śrī Īśiopaniṣad*, *Upadeśāmṛta*, and *Brahma Saṁitā*.

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 programme 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 memorising techniques taught in level one. New students who have no background in memorizing Sanskrit verses may study only the "key" *ślokas* at this level. Many students have developed their own style for memorising 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 programme of chanting one key verse a week as a group. These students can continue chanting *Śrī Īśiopaniṣad*, *Upadeśāmṛta*, and *Brahma Saṁitā* 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 programme before starting academic classes. At this level, the students are simply memorising 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 memorisation lessons to illustrate a point, whether during a lesson, or in a casual discussion with an individual student.

There can be some programme of studying *Gītā* purports at this level, if possible, especially if. the school does not require attendance at the morning *Bhāgavatam* class. The minimum programme 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 Kelilatītā 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 programme (if all the students attend) or after mantra recital as part of the assembly. The teacher can incorporate the festival into the academic programme 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 programme 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 *sankirtana*, 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 sankirtana* 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 Nimāi. The background can be made of construction paper, cotton for clouds, etc. Such a project can be worked on when other lessons are done, during play time, or as it can be worked into the schedule. If you like such long-term projects, plan on doing 1-4 during the school year.

Sanskrit is described at the end of this chapter under "Second Language".

Materials Used:

Kṛṣṇa 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 (Mrgākṣī, Bhāvatarinī, 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 Kelilatitā Devī Dāsī of the Berkeley, CA temple. It lists all festivals with related readings from Prabhupāda's books.

English

Multilevel Organisation

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 emphasise proof-reading and revision. Spelling is studied with a phonetic programme.

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 individualised classroom. All students can have spelling class simultaneously. It is wise to have a multilevel classroom for spelling, rather than a totally individualised one, if there are more than six students in this level. (Please refer to Chapter 6, "Classroom Organisation" 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 programme 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 individualised 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 programme 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 programme, 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 individualised.

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 programme, *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 individualised work. This particular programme 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, memorising *Gītā* verses, etc. Please see the sample schedules in Appendix E for suggestions. Multilevel rather than individualised 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 programme as level one, except expecting the students to have a more mature and organised flow of ideas. Teachers who have some speaking experience, or who wish to have a more challenging program, can use the level three programme here. (See the "Whole Classroom" programme, Grade 6, for specific guidelines.) Students can have a week to prepare a speech, generally on a topic of their choice. They should not read their speech, but may refer to notes.

Considerations for Each Grade, 3-5/Whole Classroom

Grade 3

Subject: Reading

Teaching Aims:

Further improvement in fluency, speed, vocabulary and comprehension. By the end of this year, the students will be ready to read Prabhupāda's books.

Teaching Method:

Students need at least one class a week where they read aloud with their teacher's supervision. They can alternate reading from the standard McGuffey's second reader and children's Kṛṣṇa conscious books. In each class, spend at least one third of your reading class in discussion new vocabulary before the story, and the plot, style, theme and characters. If the students are competent readers they may read A Beka's *Crossroads* and then *Paths to Follow* (or other appropriate basic readers) on their own, writing the answers to the questions at the end of each story. If the students are not fluent at reading aloud, then there can be a second reading class with the teacher every week.

Materials Used:

McGuffey's Second Reader, A Beka's *Crossroads* and *Paths to Follow*, the children's books from Bala Books, and the *Children's Kṛṣṇa Books* which were adapted by Parvatī Devī Dāsī. Try to have extra reading material available.

Subject: Handwriting

Teaching Aims:

Excellent handwriting

Teaching Method:

All final drafts of written work can be done in cursive with students can be held responsible for the quality of their handwritten work. Because good handwriting is a difficult art to perfect, some time can be taken occasionally for all students to practice specific elements of cursive writing in order to be conscious of the ways in which they can improve. Of course, extra time can be allotted for students who have specific problems.

Materials Used:

A good handwriting textbook may be helpful to focus the students' attention and give a proper example.

Publishers: D'Nealian style is from Scott Foresman, Palmer style is available from many sources, and Italic style is from Christian Teaching Materials or from Hewitt Research

Subject: Listening

Teaching Aims:

Students can consistently follow instructions upon hearing them once. In *Bhāgavatam* class, they can take notes, be able to ask intelligent questions, make thoughtful comments, and remember substantial portions of what they've heard.

Teaching Method:

Continue the second-grade program, gradually expecting more of the students as they mature.

Encourage them to ask the speaker questions about things they don't understand. The teacher can ask the students to explain philosophical points that were discussed in the class. If they have

difficulty with specific topics, the teacher can point out that they could have asked for clarification from the speaker.

Subject: Grammar

Teaching Aims:

Students learn use of the period, comma, question mark, apostrophe and quotation marks; common contractions, such as can't, aren't, and doesn't; dictionary and index skills; 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 programme. 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*; encyclopedia; thesaurus, and dictionaries. Possibly Christian Light's *English Lightunits* 300-310 or CSI's *Writing Rainbow*.

Daily Grams for Fourth and Fifth Grade, Isha publishing of HBJ's *Basic Drills in English Skills*, I if you use another programme 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 programme, 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, realisation, 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 programme 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 programme 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 programme at this point, it would be wise to continue the "oral reading only" programme 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 programme. 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 no 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 programmes started in kindergarten for encouraging immediate following of instructions. Students also continue taking notes in *Bhāgavatam* class and answering questions afterward. Encourage students to ask questions and comment in class when appropriate. Students continue to be expected to remember something after discussing *Bhagavad-gītā* and are now being asked more questions that stimulate higher levels of thinking. For example, "What is the same and what is different about the instruction here to perform *aṣṭāṅga-yoga* and the instruction to perform one's duties while thinking of Kṛṣṇa?

Teachers must learn about different types of questions, what kind of thinking they inspire, and when to use them. Discussions or question and answer periods based on this knowledge are an essential part of all reading, *Gītā*, social studies and (to a lesser extent at this level) science classes. If the teacher's editions in these areas have questions, use them but don't be limited by them.

Materials Used:

We can recommend two books which- will help teachers understand the formulation of questions that help students think. *Classroom Questions: What Kinds?* thoroughly explains different kinds of questions, their uses and how to formulate them. A somewhat easier to use book in a workbook format, *Super Think* stresses how to convert simple recall questions into formats which encourage thinking and analysis. It also includes instructions for students on how to answer thinking questions:

Subject: Speaking

Teaching Aims:

Students should be able to speak on a topic that interests them for five minutes without fidgeting, repetition, "ands" or "umms". Students should stick to the topic, have some eye contact, and project their voice.

Teaching Method:

Same as first grade for teachers who aren't confident about their own speaking expertise; for teachers with public speaking experience, follow the Sixth Grade model.

Subject: Grammar

Teaching Aims:

Students should be able to spell most words they wish to use; write letters and informal notes; develop dictionary and encyclopedia skills; be able to locate information; know the meaning and use of nouns, verbs, subjects and predicates, adjectives, and adverbs. They should know how to make the subject and verb agree in tense and number, how to be consistent in that regard within a paragraph or story, the principal parts of verbs and when to use them, the use of a period, comma, question and exclamation point, and a beginning understanding of quotation marks.

Teaching Method:

Follow the same programme 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 programme, 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 programme.

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 recognise 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 Programme, *Elements of Style* by Stunk and White, and *The Writer's Art* by Kilpatrick. 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 programme 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 programme 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 programme 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 Organisation

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 programme. 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 programme (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 individualised 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 programme 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 programmes 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 programme. 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, individualise 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

programmes (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 programme 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 12×12 once a week. Other students can recite them at least once a month. (Very important!) As far as possible, individualise your programme. 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 Cuisinaire rods to show a new concept or explain a difficult problem. You may enrich mathematics (or help a slow learner) by using computer programs and mathematics games.

Special note: Most mathematics publishers "waste" one year in the fourth through sixth grade range by teaching almost nothing new. They only slightly expand the previous knowledge by increasing by one the number of numerals one adds or multiplies. In the Macmillan series, for example, by looking in the front of a newer edition of the teacher's manual, one discovers that the only new material covered in fifth grade involves about a month's work in fractions and decimals. You may, therefore, spend a month covering this new material and then directly start in the sixth grade book. Saxon publishes a book for this level which solves the problem and is highly recommended.

Continue drilling the multiplication tables at least once a month.

Materials Used:

A fifth grade textbook with teacher's edition and related supplementary materials, manipulatives like Cuisinaire rods and instructions for their use (or natural manipulates - see Kindergarten and First Grade), computer programs to teach mathematics, and the *Math Mouse* game. For average and above average students, Saxon's *Math 65* is recommended. For below average students, use his *Math 54*.

Social Studies

Multilevel Organisation

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/individualised 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 individualised 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 programme. 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 programme 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 programme. Go on field trips to museums and historical locations when appropriate.

Science/Health

Multilevel Organisation

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 as 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 programme 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 programme 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), Modern Curriculum Press or *Aims*, *Probe* for a below-average class, and *Inquire* for average and above-average students, from Spice are good for supplementary activities.

Supplies for experiments/demonstrations.

Grade 5

Subject: Health & Safety

Teaching Aims:

Students learn elementary first aid, Community health resources, about water supply and

Second Language

Multilevel Organisation

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 recognise 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 memorisation 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 Organisation

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 programmes 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 programme. 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 programme 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.

Computer Pros and Cons by Śrī Rāma Dāsa

Evidence that computer aided learning has a valuable place in the classroom is writing 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 fails into three areas:

- 1) Interactive Teaching – using the computer to present information, elicit a response from the student, evaluate the response, give feedback, select new material to present, etc. however when computers are used only for drill and practice, it is often called “electronic page turning” – the value of which is questioned by many educators.
- 2) Useful Skills such as using a word processor for writing assignments
- 3) Computer Literacy - having a basic idea what makes computers run, what they can do and how to use them.

Good interactive teaching programmes work by providing a high degree of response to the actions of the student. They increase the sense of accomplishment by quickly reinforcing successful learning. In an ironic sort of way, this can increase the amount of “personal” attention each student gets.

Concern that computers will foster a generation of children that are “computer dependent” does not have much to do with the actual issue of learning. When calculators first became widely available there was fear that they would create lazy maths students. Indeed, if they were used as a replacement for learning arithmetic there would be serious problems. But when the basic computational and problem solving skills are learned, calculators are great tools for increasing output in computation intensive work. Beyond calculators, personal computers have created a revolution in the fields of finance and engineering, etc.

Likewise, word processors have provided fantastic facility for writers. Personally, I rather doubt I would have been able to expend the time necessary to write articles or edit publications five years ago, at least without the aid of a decent secretary. Most writers proof-read 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 main stream 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 organises itself around the new technology. Even knowing this, we need not become a religious aberration, blindly shunning the modern world. But we must be careful to teach utility, not dependency.

Computers gain their unique utility in the classroom because of two phenomena: the computer's ability to be programmed to give the student the immediate fruits of his actions, and the user's sense of power and control over the machine. These two processes are considered desirable by modern educators, but they (especially the latter) may be incompatible with the mindset of the aspiring transcendentalist.

Highly interactive computer programs that are heavy on fruitive rewards for successful work visual displays, messages, etc are extremely effective motivators. There need be little doubt that these features work well in achieving their intended purposes and are not unlike some of the motivations we use in our writing programme (such as instilling a sense of transcendental accomplishment by publishing the 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 utilise it without fostering over-dependence and fruitive mentality . Utility is the principle but we also go by "simple living and high thinking". Kṛṣṇa conscious common sense is required here.



The students feel enthused by discussing the philosophy of Kṛṣṇa consciousness

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, recognised.

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 worshiping.

Kīrtanānanda: He means in the temple they can officiate, do ārati 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)

Students should expect approximately 45 minutes to an hour and an half of independent or home work each day.

Forms of Essay, Report, and Narrative

for:

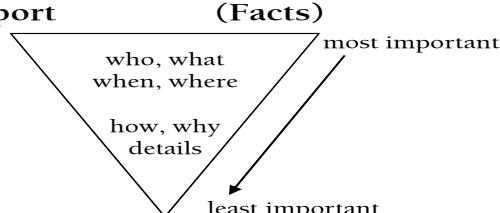
1. planning a speech
2. composition
3. analysis of reading material

(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



(3) Narrative (Story)

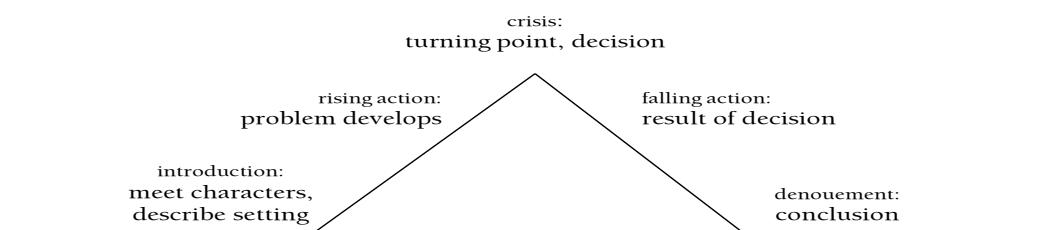


Figure 13.1

Kṛṣṇa consciousness

Multilevel Organisation

Teaching Aims:

Above average students can go through the entire *Bhagavad-gītā*, memorising all verses, Sanskrit and English or average students can continue with just key verses.

Recitation of *Śrī Īśiopaniṣad*, *Upadeśāmṛta*, and *Brahma Saṁitā* 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* memorisation, *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 enrol 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 realisations, 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 Organisation

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 Organisation 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 individualised spelling programme 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 individualised.

Two multilevel/individualised 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 individualised mastery learning (programmed) texts. *OI Easy Grammar* and *Daily Grams* could be used individually or as a group. Individualised 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 organisation 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 programme occurs at this level for all but very poor readers who are on a remedial programme. 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 words, the motives of individual characters and how the various characters interact, as well as interesting literary devices such as alliteration, personification, or metaphor. The teacher should ask questions that encourage the students to think and 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 *sāstra* comes alive when the reader tries to understand its application to his own happiness. Unless one reads for this kind of realisation, 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 an attitude of wanting to improve himself and solve life's problems. If students can learn that the answers to all their personal difficulties can be found in *sādhu*, *sāstra* and guru, then their education is a success.

Students are then assigned a composition, to be completed by the next oral reading class, that 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 organised 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, 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, Organisation, 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 scrutinised 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 organising 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 individualised organisation. Teachers who want a combined program for an individualised 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 organisations, 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 organisation. The specific books we suggest here (2200 and *Writing Strands*) are particularly excellent for an individualised classroom. 2200 is completely self-instructional and *Writing Strands* is designed for home schooling.

Materials Used:

English 2200, (2600, or 3200), HBJ, and *Writing Strands*, National Writing Institute, or *Writing Rainbow*, CSI or Christian Light English 601-610 or *Easy Grammar*, Isha.

Supplementary books: MCP's *Facts and Details F* and *Getting the Main Idea F* as well as research work (see Fifth Grade).

Subject: Composition

Teaching Aims:

The student should write with clarity, unity, purpose (theme), sentence and word variety, good grammar, spelling, punctuation, and handwriting. Students should feel comfortable with a variety of genre such as plays, essays, and reports.

Teaching Method:

Composition is taught within reading, grammar, and social studies. Additional written assignments can be given in these and other subjects if particular circumstances warrant it.

Materials Used:

Writing Strands, if the grammar and composition work is separate, or for additional ideas.

Subject: Spelling

Teaching Aims:

Students should be able to spell the words they desire to use in their compositions as well as a list of words considered standard for their grade level.

Teaching Method:

Follow the textbook, administering a test once a week. Check for spelling errors in all written work. Follow the same classroom format described from Third Grade.

Materials Used:

Any standard textbook with teacher's edition. Modern Curriculum Press and Rod and Staff are excellent. Advanced students may use *Spelling Demons* by Weston Walch and then progress to High School vocabulary.

Grade 7

Subject: Reading

Teaching Method:

When the student completes the story selections from the *Śrīmad-Bhāgavatam*, he should follow the same format for *Śrīla Prabhupāda Līlāmṛta*, except that a chapter a week is read in entirety. Some very long chapters can be broken up into two assignments. If not started in Sixth Grade, students study *McGuffey's Fifth Reader* by the method of oral reading, discussion, and a related composition assignment.

Materials Used:

Śrīmad-Bhāgavatam, *Śrīla Prabhupāda Līlāmṛta*, *McGuffey's Fifth Reader*.

Subject: Listening

Teaching Aims:

Students should be able to take useful, accurate notes and messages, and be able to think of appropriate, thoughtful responses to classroom questions.

Subject: Speaking

Teaching Aims:

Students should be able to speak for ten minutes on a given topic with clarity, organisation, 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, organised, 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 theft 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 "summarising" a long plot. Each paragraph should, generally, cover only five-fifteen minutes of time. Make the events and people come alive! If the student grasps the general form and makes a start toward this "immediacy", consider it a job well done. Students should have at least two weeks to complete their story, turning in a rough and finished draft.

Once the story is finished and the book read, set aside a class for teaching how to write a book report. This will be easy after writing the story! Students now have to explain, in summary, the plot of the book. They then briefly describe the characters and setting. They put the theme into their own words and decide what the author's overall tone was. (They just studied all that when they wrote their story.) Students then describe the author's style, tell about the author's qualifications when appropriate, and give their opinion as to whether the book was interesting and for what sort of people. Students should have a week to write a rough draft. Review it, and then give another week to turn in the finished copy. During the next two months, have the students write another book report on the same principle.

During all of this time, regular grammar classes are proceeding, one or two 45 minute classes a week. If your English text includes instructions on the special assignments mentioned above, there is no need to teach them separately. On the other hand, you may also need separate instruction for letter writing, invitations, and announcements if those are not part of the regular text.

The main grammar text can be part of a combined grammar/composition program or separate. For a combined program, *Writing Rainbow* is superior. This book is meant for a whole classroom. It can be adapted for multi-level, by using a concept approach, but would be difficult to teach in an individualised 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 organisation; it can easily be used in a multilevel or individualised 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 individualised work, although it can be used in any organisation. Students should complete a lightunit 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 organisation. 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 *Lilāmṛta*. Most average to above average students will complete *Lilāmṛta*. 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 *Lilāmṛta*, 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, organisation, 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 Organisation. 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 Diagramming*, 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 Organisation

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 individualised 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 colour 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 centre, 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 individualised 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 realise 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 emphasised. 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 organisation, 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 Organisation

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, centring 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 utilise 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 organisation, 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 coloured 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 memorised 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 Organisation

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 "centre" 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-sastri*.) Keep your science practical, emphasising 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 immunisation.

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 utilisation of food, functions of the body, community sanitation and health.

Teaching Method:

These areas are included in Science, Social Studies, and *Bhakti-sāstrī*.

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 Organisation

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 conjunctions, all noun bases and endings, plus pronouns, adjectives and adverbs. Study irregular nouns and verbs and the various types of compounds.

Teaching Method:

The students study more noun types, pronouns, adjectives and adverbs. In addition, students work on developing an increased vocabulary. Since the self instructional course for this level of study is at most a one year course, an experienced Sanskrit teacher (could be an older student who has already gone through the course) is practically required for students who wish to advance further.

Materials Used:

Sanskrit by Cassette, Part Two, from the American Sanskrit Institute covers about one year of instruction. For more advanced studies, use *A Sanskrit Manual*, Part I and II, by R. Antoine, available from the Vedanta Society of Southern California.

or

Subject: English as a Second Language

Teaching Aims:

Students should be able to speak, read and write at least as well as a native speaker who is one grade level below them.

Teaching Method:

Students who are studying English for the first time in level three will benefit from the same type of audio tape program that the English speaking students use to study French, Spanish, etc. Phonics is preferred over linguistics for reading, as the latter depends on knowledge of spoken English.

It is generally possible to use the same type of phonics program that is employed in the early grades, but to move through it faster. But, many books for beginning readers will not appeal to this age student. It is wise therefore to use books that are especially designed for the older learner.

For students in a non-English speaking country who are learning English, it is wise to have the whole class work on conversation and writing. Reading groups can be formed just as they are in the lower grades.

For a non-English speaking student who transfers to a school in an English speaking country, you may immerse him as much as possible in English. He can listen to audio cassette programs until he has some proficiency in speaking, and then have an individualised 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 Organisation

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, colour and its principle, figures, heads and cartoons, the flannel board, lettering, and bulletin board decoration.

Teaching Method:

When a student has finished McIntyre's course, becoming expert at portraying three dimensional shapes, he is ready for more advanced work. Follow the textbook.

Materials Used:

Basic Education's *Beginning Art*, 73-84 plus related supplies. Teachers should be able to do McIntyre's work, and do these more advanced lessons along with the student. An art background is certainly helpful but not necessary. A local artist should be available for consultation if the teacher has any doubts about his qualifications.

McIntyre has several short books beyond the "textbook" level that you may want to use first.

Subject: Computer Programming

Teaching Aims:

Students should learn how to program in BASIC-at least know the fundamentals. Students learn functions, subroutines, arrays, low and high resolution graphics, etc.

Teaching Method:

Do one lesson per week, 45 minutes per week. Follow the instructions in the book. Someone not familiar with programming could teach this course after completing the lessons themselves.
This is an optional course for interested students only.

Materials Used:

BASIC Programming, books 1,2, and 3 for the Apple computer.

Or get books for whatever computer system the school or community uses.

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 tridātu ke sva-dhīḥ kalatrādāśu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile na karhicij janeśv abhijñesu sa eva go-kharah*. *Go-kharah*. *Gokharah*. *Go* means cow, and *kharah* 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-kharah*. *Go*, *go* means cow, and... So we should not remain that. The human life is meant for above this. *Athāto brahma-jijñāsa*. 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 Pañḍita 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 Organisation

Teaching Aims:

Students continue to recite *Śrī Ḫīopaniṣad*, *Upadeśāmṛta*, and *Brahma-Saṁhitā*. They memorise selected *Bhāgavatam* and *Caitanya Caritāmṛta* verses as well.

Bhakti-śāstrī students who are finished with *Bhagavad-gītā* study *Nectar of Devotion*, *Śrī Ḫīopaniṣad*, *Upadeśāmṛta* and *Brahma-Saṁhitā*. 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 Ḫīopaniṣad*, *Upadeśāmṛta*, and *Brahma-Saṁhitā*, 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 individualised 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 *Līlāmṛta* 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 individualised, 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 memorisation 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 Isopanisad* and *Nectar of Instruction*.

Textbooks: *Bhagavad-gītā*, *As It Is*, *Nectar of Devotion*, *Śrī Ḫiopaniṣad*, *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 memorise 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 Organisation

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 analyse 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 encyclopaedia.

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 individualised 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 individualised. 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, individualised 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 organisation, 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
-

Textbooks: 3200, HBJ, (grammar); *A Rhetoric of Argument*, Farnsworth 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 *śātras*, 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 *gospāmīs* 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 Organisation

Teaching Method:

The textbook we recommend, Saxon, is perfectly suited to an individualised 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 individualised 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 equation in two unknowns are practiced for a long time before coin problems are introduced. Graphs and equations of linear functions are heavily emphasised. 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 unknowns 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 Organisation

Teaching Aims:

All students are required to study U.S Government/Cāṇakya Pañdita. 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 Cāṇakya Pañdita'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,, labour 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 memorise and study the political ethics of Cāṇakya Pañcita.

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 Organisation

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/individualised 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 individualised organisation 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 behaviour 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 organisation. 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, properties 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, 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 Organisation

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: *Basic 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 Organisation

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, woodworking, 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 individualised 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 *mrđanga*, 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 industries, 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

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 more clever, 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 organisation 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.

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, that 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 organisation 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 Giourard

Explains why life cannot originate by chance from matter. Deals with the Stanly 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. Organisation 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 Sunderland*

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.

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?

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. 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 pro pounds 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
 3. p.131—any changes in blood needed to go from one form to another are generally harmful
 4. 10 million years is needed for each change
 5. little discussion on no-life to life
 6. 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)

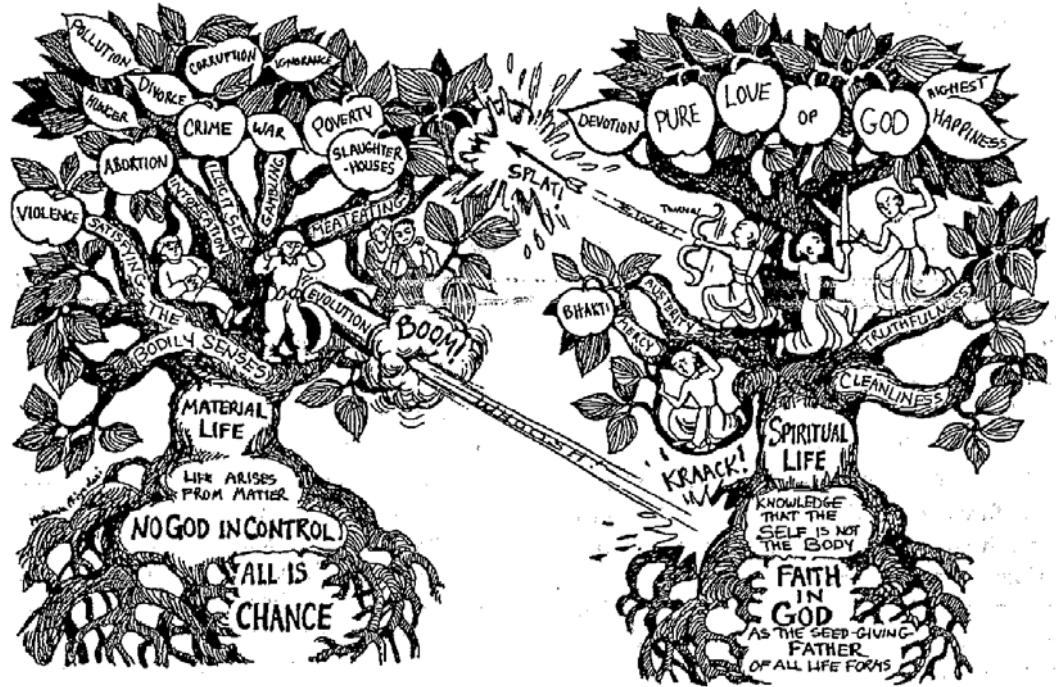
1. yes, there is change but not to new species
bell shaped curve for characteristics
2. no organism ever changed into another
3. everything to disorder unless
energy supplied
energy conservation
intelligence
4. fossil evidence lacks proof of common ancestry
5. origin of life from matter
6. fossils not 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.



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.

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 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

[1-5 and 9th Grade multilevel – image to follow]

[Grades 3, 4, 5 and 7 multilevel – image to follow]

[K-3 and 7 multilevel – image to follow]

[2-4 and 7-8 multilevel – image to follow]

[Level three – image to follow]

Tues	Wed	Thus	Fri	Sat		Tues	Wed	Thus	Fri	Sat
9:30- 10:15						9:30- 10:15				
10:30- 11:15						10:30- 11:15				
11:30- 12:15						11:30- 12:15				
12:30- 1:15						12:30- 1:15				
						9:30- 10:15				
						10:30- 11:15				
						11:30- 12:15				
						12:30- 1:15				

Blank Class Schedule

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____

Parent's signature

Counselor's signature

Senior *varṇāśrama* 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
His.of Mod R+Ph	His.of Mod R+Ph	His. of Mod.Roph	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 varṇāśrama 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 ____

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
Algebra I	Algebra I	Algebra I	1
Sanskrit I	Sanskrit I	Sanskrit I	1
PE/Health	PE/Health	PE/Health	.5

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 ____

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

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/brāhmaṇa

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 Bhagage/no specific
vocational direction DATE OF ENROLLMENT 1, 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-sashti	Bhakti-sashti	Bhakti-sashti	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/Edu/Health	P.E./Health	P.E./Health	.5

SCHOOL YEAR 19 - 19

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

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-vibhava	Bhakti-vibhava	Bhakti-vibhava	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
Veda & Mod. Science	Veda & Mod. Science	Veda & Mod. Science	1
Am. History	Am. History	Am. History	1
Bhakti-vibhava	Bhakti-vibhava	Bhakti-vibhava	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 varṇāśrama 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)
girls who want

STUDENT'S NAME average / to graduate 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 & Mod. Sc.	Ayur Veda or Veda & Mod. Sc.	Ayur Veda or Veda & 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
Corn. Lit II	Corn. Lit II	Corn. 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 Ind. 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. II or Drama	Eng. II or Drama	Eng. II 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 varnāśrama 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	Exam	Mark	1	2	3	Exam
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 Withdrawn—passing
WF Withdrawn—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			
Śrimad-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.

Śrimad-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	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation	Kirtana <input type="checkbox"/> respectful behavior <input type="checkbox"/> chanting <input type="checkbox"/> other participation	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	Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other	Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other	Japa <input type="checkbox"/> clear <input type="checkbox"/> steady <input type="checkbox"/> respectful behavior <input type="checkbox"/> other	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	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	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	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	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: <input type="checkbox"/> very pleased with student's enthusiasm and participation <input type="checkbox"/> Request conference with teacher <input type="checkbox"/> other: _____					
<input type="checkbox"/> student's participation was good <input type="checkbox"/> student needs to improve his/her spiritual practices					

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)

PERMANENT
RECORD

ISKCON School
192 Lenox Avenue
Detroit MI 48215

Transcript sent to

City _____ State _____ Zip _____

COLLEGE ENTRANCE EXAMINATION					
Date	A.C.T.	Eng.	Math.	Soc. Sci.	N.S.
Standard Scores					
Percentiles (National)					

ACHIEVEMENT TEST

Test	ACHIEVEMENT TEST					
	Total Score	Chron. Grade	Total Rank	Percentile Rank	C.S.I.	Test
APTITUDE TEST (T.C.S.)	Total Score	Date Grade	Age	Grade	C.S.I.	Test

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photo

ACHIEVEMENT SCORES

Permanent record (page 1 of 2)

ACADEMIC RECORD

Permanent record (page 2 of 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 _____

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 named 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

Enrolment form (page 6 of 6)

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 (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:

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 _____

Teacher questionnaire (page 3 of 3)

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. _____ d. _____
b. _____ e. _____
c. _____ 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.

Conference questionnaire (page 2 of 2)

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 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.

DETROIT ISKCON GURU-KULA

International Society for Krishna Consciousness

Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

192 Lapeer Ave., Detroit, MI 48215 (313)823-3606

NOTICE OF POSSIBLE EXPULSION

- 1 -

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.

ALL INFORMATION PROVIDED IS CONFIDENTIAL

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

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 namah
The belly - om nārāyaṇāya namah
The chest - om mādhavāya namah
The throat - om govindāya namah
The right side - om viṣṇave namah
The right arm - om madhusūdanāya namah
The right shoulder - om trivikramāya namah
The left side - om vāmanāya namah
The left arm - om śridharāya namah
The left shoulder - om hṛṣikesāya namah
The upper back - om padmanābhāya namah
The lower back - om dāmodarāya namah

om tad viṣṇoh paramam padam sadā
paśyanti sūrayo dīvīva caksur-ātatam
tad vīprāso vīpanyavo jāgrvāṁsaḥ
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 Visnupada, 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 Aphabet, 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 FeetAre 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, Randon House N.Y.:

1. *Great Day for Up*
2. *Maivin Mooney will You Please Go Home?*
3. *.Dr. Seuss'sABC*
4. *Hand, Hand, Fingers, Thumb*
5. *I Can Read with My Eyes Shut!*
6. *Are You My Mother?*
7. *Iam Not Goingto Get Up Today*
8. *Hop on Pop*
9. *The Berenstein 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. *DiscoverAlternate 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'bwg, 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 Buming 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 Knof, 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, Pengiuin, 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, NY1964

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 Victoiy Tour*

4. *Avalanche*

5. *The President's Stuck in the Mud*

6. *A Horse Named Funny Bits*

* *Aipha-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, Bhāvatārinī, 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 Rāmanujācārya, 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

The White Mountains, John Christopher, Macmillan, NY 1967

The Invisible Man, H. G. Wells, Airmont, NY 1964

* *The Trumpeter of Krakow*, Eric Kelly, Macmillan, NY 1928

Let the Circle Be Unbroken (his fic), Mildred Taylor, Bantam, Toronto 1981

At the Back of the North Wind, George Mac Donald Bridge, NY

* *Hobbit & Lord of the Rings*, 1-3, JRR Tolkein, Ballantine, NY 1954

Animal Farm, George Orwell, HBJ, N.Y. 1946

* *The High Kin*& Lloyd Alexander, Dell 1980

* *Out of the Silent Planet, That Hideous Strength*, C.S. Lewis, Macmillan, 1946

The Screwtape Letters, C.S. Lewis, Macmillan, 1961

Non-fiction

Meat on the Menu: Who Needs It?, Raymond Woolsey, Review & Herald, 1974 (available from the author)

The Price of Peace: Stories, Mary Zook, and Staff, Ken. 1975

The Hiding Place, Corrie ten Boom, Spire, N.J. 1971

Teaching the Harm of Meat-Eating, Intoxication, Illicit Sex, and Gambling

Food for the Spirit, Rosen, Bala Books

Diet for a New America, Jaha Robbins, Stillpoint, Walpole, N.H. 03608

Healthy, Wealthy, and Wise, Video, ITV

The Higher Taste, BBT

57 Reasons Not to Light Up, 57 Reasons Not to Do Drugs, M. M. Kirsch, Comp Care, Minneapolis, MN

Teens Talk About Alcohol and Alcoholism, Ed. Dolmetsch & Mauricitte, Dolphin, Doubleday 1987

Focus on Marijuana, Paula Kievan Zeller, 21st Century Books, USA 1990

The Four Principles of Freedom, Satyaraja (available from the author)

Making Smart Choices About Drugs, Educational Insights, Laurel Park Publishing, Dominquez Hills, CA 1987
(student and teacher books)

teacher books)

Vaikuntha Children

5-136

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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 Svāmī 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 ad Liking It, Student Writing and the Use of Reference Materials, Goals ad Methods in Elementary Language Art, Keys to Administrative Organisation, 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 organisation; teacher as professional; student's responsibility.

Learning in America: The Conspiracy of Good Intentions – A textbook Case.

Examines the problems ad highlights of America's textbook industry and it's 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 Organisation*

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?*

Jefferson, Joyce, *Basic Steps in Teaching a Child to Read*

Ittermann, Dr. Loreen, *Improving Thinking Skills Through Play*

Gangel, Dr. Kenneth, *Long Range Planning and Administration*

Norbeck, K, *A Thematic Approach to Classroom Decor and Discipline*

Preston, Robert, *Motivating Students to Excel*

Hopkins, Kathy, *Learning Disabilities – Problems and Solution*

Middel, Dennis, *Time: Use it or Lose it*

Wernberg, Donna, *Superstars on the Horizon (Gifted Children)*

Hobbie, Douglas, *Enriching Your History Classes – On a Budget*

Hopkins, Kathy, *The Overlooked Underachiever*

Books

Baker, Virginia Birt, *Teaching Your Children at Home*, 1981

Barin, Ken, *When Saying No Isn't Enough: How to Keep the Children You Love Off Drugs*, Penguin Books, Ontario, 1989

Bhūrijana Dāsa, *Language Arts in the Gurukula*, ISKCON Press, Dallas, 1984

Blumenfeld, Samuel, *How to Tutor*, Mott Media, LI, 1973

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Educational Research Analysts handbooks (from the Gablers): 19-B Textbook Comparison; 19-A Textbook Rating; 22 Background information on Textbook Problems; 22 recommended Reading/Literature; 7 Drug Education; 6 Acceptable Private School Textbooks.

Elkind, David, *All Grown Up and No Place to Go: Teenagers in Crisis*, Addison-Wesley, Mass, 1984

Faber, Adele and Mazlish, Elaine, *How to Talk so Kids Will Listen and How to Listen so Kids Will Talk*, Avon, Ny, 1982

Gabler, Mel and Norma, *What are They Teaching Our Children?*, Victor Books, IL, 1977

Geiwitz, James, *Looking at Ourselves: An Invitation to Psychology*, Little and Brown, Boston, 1976

Gelner, Judy, *College Admissions: A Guide for Home Schoolers*, Poppyseed Press, Colorado, 1988

Graves, Donald, *Writing: Teachers and Children at Work*, Heinemann Educational Books, University of New Hampshire, 1983

Griswold, David, *How to Study*, Longman, NY, 1983

Hefley, James, *Textbooks on Trial*, Victor Books, IL, 1977

Johnson, Eric W., *Teaching School*, National Assoc of Independent Schools, Boston, 1987

Kesler, Jay, *Ten Mistakes Parents Make with Teenagers and How to Avoid them*, Wolgemuth and Hyatt, Tenn, 1988

Lowrie, Roy Jr, editor, *Administration of the Christian School*, ACSI, 1984

Mitchell, Richard, *The Graves of Academe*, Little and Brown, Boston, 1981

Pecci, Mary, *A Reading Method for Every Child* (sight and phonetics), San Francisco, 1982

Pecci, Mary, *How to Discipline Your Class for Joyful Teaching*, San Francisco, 1982

Pride, Mary, *Schoolproof*, Crosswa, IL, 1988

Pride, Mary, *The Big Book of Home Learning* , Crossway

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Volume 2 Preschool and Elementary, 1991

Volume 3 Teen and Adult, 1991

Volume 4 Afterschooling and Exrras, 1990

Pride, Mary, *The Child Abuse Industry*, Crossway, IL, 1986

Raths, Louis, *Teaching for Learning*, Merrill, Ohio, 1969

Sanders, Norris, M., *Classroom Questios: What Kinds?*, Harper and Row, NY, 1966

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