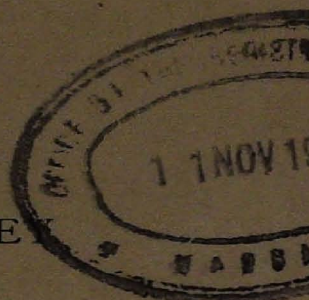


Child Training through Kindergarten Methods

BY

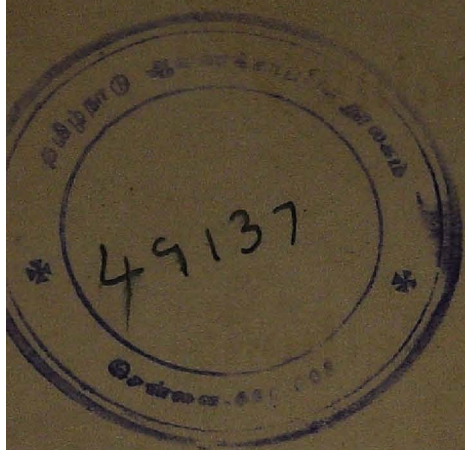
MRS. W. J. LONGLEY



THE CHRISTIAN LITERATURE SOCIETY
FOR INDIA

MADRAS ALLAHABAD CALCUTTA RANGOON COLOMBO

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PREFACE

This little book has been born of a great need, and it is intended only to meet that need, namely, the need of a simple setting forth of some of the principles of child psychology, for those who are to become teachers of our village children. Therefore I have made it as simple as possible in word and expression choosing only those subjects which seem to me to be of paramount importance to the teacher. The book is intended to be used as a help to those who would understand little children and in no way claims for itself more than a supplementary usefulness.

It has been inspired by and is dedicated to, the forty little kindergarteners with whom I have been working and from whom I have learned much.

THE AUTHOR.



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Home Teaching as related to Kindergarten.

Chapter II

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2. Teaches good habits.
3. Is an aid to health.

Chapter III

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3. Must be truthful.
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5. Must be firm in discipline.

Chapter IV

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Chapter VII

THE USE OF STORIES AND SONGS

1. The Story—told, illustrated, played.
2. The Song.
3. The Game.

Chapter VIII

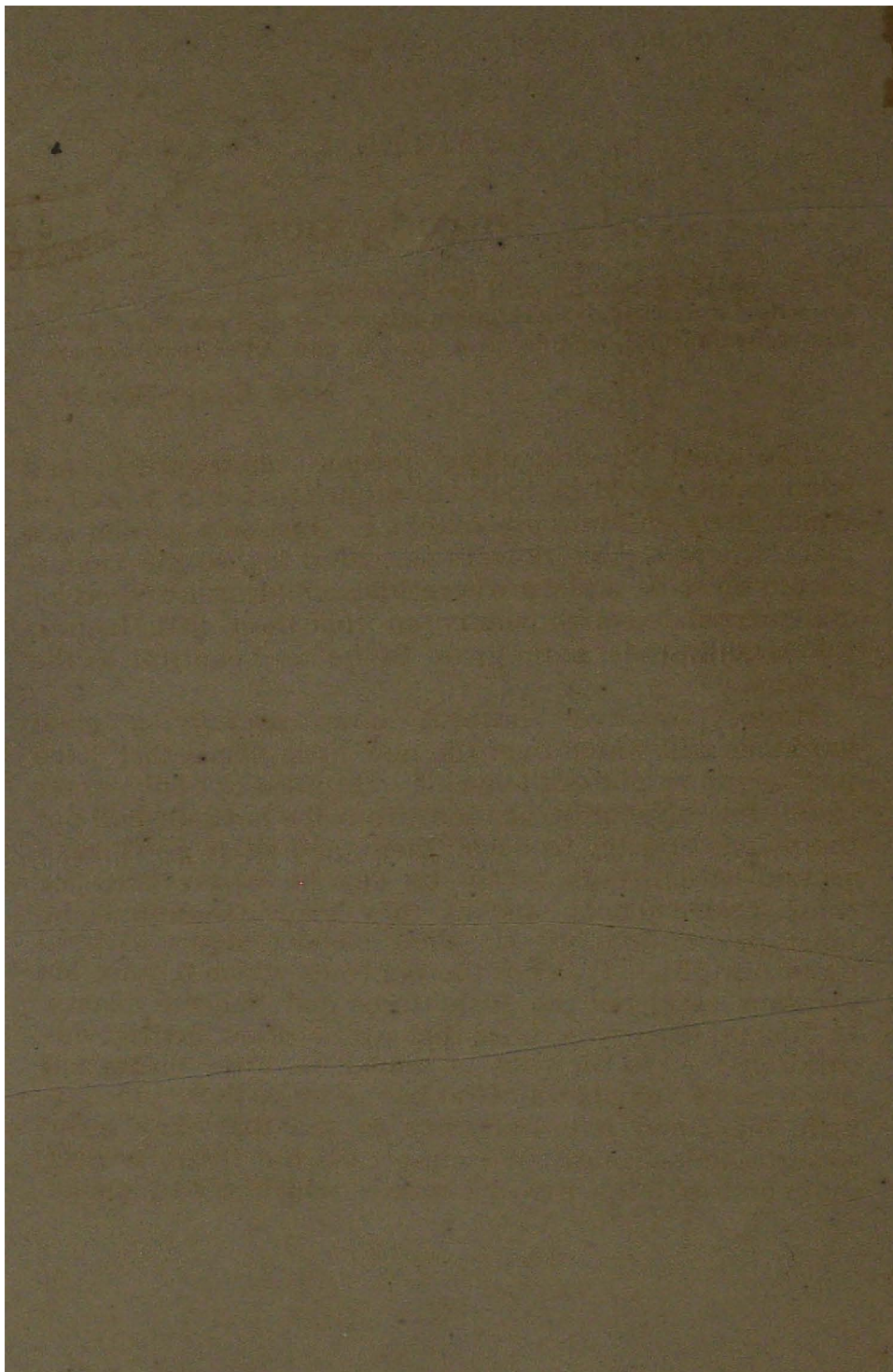
WHAT SHOULD BE TAUGHT AND THE IMPLEMENTS

1. Observation &c.

- | | |
|---------------------------|-----------------------------------|
| (a) Power of observation. | } Refer to Chart
Chapter VIII. |
| (b) Power of attention. | |
| (c) Accuracy. | |
| (d) Memory. | |

2. Colour and Form.
3. Letters or Reading.
 - Seeds.
 - Sand.
 - Sticks.
 - Black-Board.
 - Pencil and paper.
 - Picture with name.
4. Counting or Arithmetic.
 - Beads.
 - Seeds.
 - Sticks.
 - Marbles.
 - Black-Board and Pencil.
 - Games and Songs.
5. Nature Study.
 - Trees, leaves, flowers, birds, insects, animals, visits to observe.
6. Simple Geography.
 - Sand or Plasticine.
7. Religion.
 - Devotional songs, verses, stories, conversation.

NOTE. This outline includes Primary work as used in the kindergarten-primary. For practical work refer to methods given in chart, Chapter VIII.



CHAPTER I

1. Introduction

The child must and will use his heart, hand, and head. The longing for activity exists in his nature, and, if not developed in the right channel, will be developed in the opposite direction.

MME. KRAUS BOELTE.

The word 'kindergarten' means 'child-garden,' and what name could be more appropriate for a school in which little children are taught? Just as a garden is a place where tender flowers are cared for, so the kindergarten must be a place where little children are cared for and surrounded with beauty, so that their little bodies, minds and souls may grow to be as beautiful as the flowers.

Have you ever noticed how carefully a good gardener will watch over the new little plants that have just begun to put out leaves? He must not only water them, but must protect them from the hot sun, pull out the weeds that try to harm them, and keep good earth around their roots. Day by day he works hard for these tender plants, and as they grow, sometimes he must prune them, or tie their slender stems to keep them upright. It is not the big trees which require his constant care, but the little trees and delicate plants. If this is true, why is it that we so often neglect our children? Are they not as tender as little plants and much more valuable? God has given us these precious little ones, and it is our duty to see that they grow straight and strong. We must care for them, protect them and pull up the evil weeds which try to choke

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them. Thus the training of little children under common school age, becomes not only an important part of our educational system, but the solemn duty of every parent and guardian.

Little children cannot be trained by the same methods which we use for older children, therefore we have made a separate institution called by the beautiful name of Kindergarten.

WHAT IS A KINDERGARTEN ?

A Kindergarten is not necessarily a school held in a school building ; it may be a group of children in the home, learning around the mother's knee. The father and mother are the gardeners to whom the tender plants have been entrusted, and theirs is therefore the first responsibility. Every home should be a kindergarten, for in the home the child receives first impressions and the training for life begins.

Pestolozzi and Froebel founded the kindergarten. Pestolozzi emphasized the family aspect of the kindergarten, gathering the little ones about him and loving them as a true father. Froebel also founded his kindergarten on the ideal of the family, but always with the mother as the group centre and dominant figure. Froebel was a scholarly man and gave the world a new conception of child training which has inspired lovers of children more and more as the years have passed by. To-day he is probably the greatest authority on infant pedagogy that the world has known.

The originators of the kindergarten meant that the kindergarten should be as far as possible an ideal family; and with this ideal in mind let us see what are the usual features of child training in the home. Then taking these characteristics as a basis for our conduct of the kindergarten, we are prepared to begin our study of 'Theory of Child-training in the Kindergarten.'

HOME TEACHING OF CHILDREN

When a baby comes into the home, within a few weeks we notice that it is affected by sounds, and later as it begins to observe it will stretch out its tiny hands for bright objects. After some time it begins to imitate, and the little mind rapidly makes channels for itself. Now is an important time for wise guidance. A child of two will imitate whatever he sees and is learning rapidly. A child of three will speak two languages intelligently, and with no difficulty and yet parents often excuse their negligence by saying that a child of three is too young to learn. How does he learn a language at three years of age? He learns it through play, for his whole world should be one of play. If his play is not directed his mind will go from one thing to another, developing according to his environment and will result in either good or evil. As an example take two children. One child is left to play all the day as he pleases, running in the bazaar, hearing evil gossip and imitating his elders in words and actions. The other child is taken in with a group of children who have a teacher to direct their play. She plays with them, talks with them about nature, tells them stories and sings to them. Which child will develop the more rapidly, and which do you think will show the happier result? The first child will be what his environment, which is not ideal, has made him. The second child will also be what his environment has made him, but the environment has been changed, the evil as far as possible eliminated and the good emphasized.

What a child sees and hears is easily learned; later he will learn with increasing effort. Why then should these first precious years in a child's life be wasted, when they might so easily be used in laying a foundation for the future? In the home the child learns by seeing, by hearing, by imitating or doing.

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mostly through play. Later 'doing' becomes *creating* which is the basis of all true development.

Thus we have seen the methods by which children in the home learn, and using these as a natural basis for child development, we must transfer them to the kindergarten.



CHAPTER II

Benefits of Kindergarten

There are many reasons why kindergarten work is important for children but we will take three only as fundamental.

1. KINDERGARTEN KEEPS THE CHILD FROM MISCHIEF

Every Indian village is full of children, who come swarming around the infrequent visitor, eager to see and hear something new. What do these children do from morning until night? Their parents are out in the fields or working at their trades all day, so the children run wild. They play, quarrel and fight, learning habits which are not good for them. They hear all the village gossip and see sights which are not for childish eyes. They form habits by lack of restraint and evil environment which in later life are hard to break and diminish their powers of achievement. Continually seeing animals cruelly treated makes a cruel child, and a cruel child grows into a cruel man. Likewise hearing evil stories soon gives an evil mind, and the man very likely becomes what the child has been. Shall we leave these tender little souls to be sullied by the evil around them, or shall we gather them into the kindergarten where they will see and hear only good?

2. THE KINDERGARTEN TEACHES GOOD HABITS

When children enter the kindergarten they are under the care and influence of the teacher. The good habits which she must teach will gradually replace those bad habits which have been acquired from unrestraint. There are many good habits which must be definitely taught and emphasized in the kindergarten, and many

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more which a child will learn by an unconscious sensitiveness to the good which should surround him. There are ten good habits which we will mention here, but which will be taken up in detail later.

Promptness.
Orderliness.
Quietness.
Cleanliness.
Truthfulness.
Unselfishness.
Kindness.
Bravery.
Obedience.
Courtesy.

3. KINDERGARTEN AIDS THE HEALTH OF CHILDREN

The kindergarten should aid in giving health to each of the children attending. In order to see just how this may be accomplished, we must first of all understand what a child needs to make him healthy. There are five necessary adjuncts to the child's health which the kindergarten can aid. These are :

- (a) Good food.
- (b) Sleep and rest.
- (c) Play and exercise.
- (d) Cleanliness.
- (e) Good air.

(a) Good food. All kindergartens cannot give noon lunch to the children. In fact, very few of the village schools can do this. If it can be given, it is a splendid help, even once a week will improve an undernourished child, at the same time being an incentive to attendance. However, there are many ways to teach the children what good food means. Uncooked grain, unripe fruit, hard berries etc., are not good food and cause an alarming amount of sickness among village

children. The teacher can use illustrations and stories to make the children understand what good food is. Why has a baby no teeth? Because God does not want the baby to eat grain or any solid food until its little stomach is ready to digest it. He has provided the mother with the perfect food—milk. Every child should have milk, either cow's milk, goat's milk or buffalo's milk even after the first set of teeth has come. Food should be clean, and all such habits as picking up food from the ground or eating plantain skins should be corrected by the teacher. Conversation on these subjects is always interesting and helpful to children.

(b) Sleep and Rest. The second health requisite is sleep. No child can thrive who does not get sufficient sleep. Some children who are weak require more sleep than others. In the kindergarten the teacher will often see that a child is tired or sleepy. Such a child should be allowed to lie down for half an hour, or longer if necessary. A child who is allowed to sit up late in the home may come to school tired and sleepy every day. The teacher should inquire from the parents the reason why a child is tired, and if the late hours are persisted in at home, the teacher must decide what is best to be done. The sleepy child is incapable of much in the kindergarten, and after appealing to the parents it may be necessary to send the child home for his sleep, rather than cause irregularities among the other children. In many kindergartens there are periods for rest when every child is required to lie down and rest.

(c) Play. Play is necessary for every normal child. No child will develop properly without it, and it is through play that the child learns. This principle is the one upon which the kindergarten is based and which Froebel emphasized when he advocated 'education before the child is seven years old.' Play is necessarily of two kinds—indoor and out-door. Indoor play is quiet

and usually more individualistic, while out-door play is active, noisy and carried on more often in groups. Both kinds are necessary for the child's development. We shall not go into this subject in detail now, but will point out the advantages of play for the child's health. Out door play *should* be active and *may be* noisy. Running and jumping are splendid exercise for the growing child and as this very often is accompanied with shouting, and deep breathing, the child's lungs are strengthened. However, even play can be overdone and the teacher must see that the weaker ones do not overdo themselves in their efforts to keep pace with the stronger. Play in the kindergarten room should be quiet but may be active. Weaker children often prefer building with blocks or playing with dolls, to the rougher group games. If we would help the child to acquire good health, his play must be supervised and fitted as much as possible to his needs. A weak child should be encouraged to play out of doors and then watched to see that he does not go beyond his strength. A healthy active child should be encouraged to enjoy the quiet games which stimulate the mind.

(d) Cleanliness. The health of the child depends a great deal upon the cleanliness of the parents and it is a sad fact that the death rate of infants in India is very high. Ignorance and dirt go hand in hand, and as most of our little ones in the kindergarten come from the ignorant homes, the teacher must take the responsibility of instilling into their minds the principles of cleanliness. No child should be admitted into the kindergarten who has dirty hands or face. There should be provision for washing with soap, so that every child may be clean. Hair should be combed, and the teacher should carefully notice and *praise* those who come with clean hands and face, and hair neatly combed.

The problem of clothes is a more difficult one, for of course this depends upon the ability and desire of the

parents. In big kindergartens sometimes 'overfrocks' or one piece frocks are given to be worn in school hours, but this would be impossible in village schools. However, much can be done to give the children pride in a clean cloth. Privileges may be given to the cleanest child, and conversation for a few minutes every day helps to make 'public feeling.' Why a child should be clean must be carefully taught, and washing of both clothes and bodies ought to be given a large place in the school curriculum. A trip to the nearest tank to wash their clothes, with the teacher to supervise, would be most healthful and profitable.

The most apparent result of dirt is *itch* and what a curse this is to the children of India! When we can get rid of dirt, there will be less itch and stronger children. Thorough washing several times a day, and clean clothes when necessary, will keep away the itch, but the difficulty is to convince the parents of this fact. Poverty does not necessarily bring dirt. The poorest may be clean and the richest may be filthy—cleanliness is not beyond the reach of anyone. No child should be allowed into the kindergarten with itch unless the hands are bandaged, and the teacher must see to this. The kindergarten will aid but it cannot cure.

(e) Good air. Those who have studied physiology understand the necessity for good air if a child would be healthy. The children of India are out of doors nearly the whole day through and this is their salvation, for at night they are closed in with no door or window open and breathe poisoned air for hours. The kindergarten room should be well ventilated and the desirability of fresh air should be impressed upon the children daily.

CHAPTER III

The Teacher

As the success of any school depends largely upon the teacher, it is fitting that we find out, if possible, what kind of a person we must have at the head of a school devoted entirely to the training of little children. In the home it is the mother and father, and so we must look for the same mother-and-father-love and methods in one who teaches the kindergarten.

1. A TEACHER MUST BE ONE WHO LOVES AND UNDERSTANDS LITTLE CHILDREN

Love means not only a liking for certain good or bright children, but a *true love* will mean an attitude of sympathy toward the unattractive or backward child and a keen desire to help every little helpless one who comes under her care. Love must be patient toward the child who is slow, or the one who is troublesome. Love must be impartial, never showing favours, except where they are earned. Love must be strong. There are times when it takes a deeper love to punish a child than simply to forgive. A teacher who does not punish when it is necessary because she too must suffer, or because she does not like to see the child suffer, is one whose love is weak. A teacher also must *understand* children, that is, she must be able to put herself in the child's place, see with the child's eyes, hear with his ears, and so she will know how her own words and actions will affect the child. The teacher who has this ability is able to accomplish wonders with the child.

2. A KINDERGARTEN TEACHER MUST HAVE A HAPPY DISPOSITION

Children are not only quick to imitate but quick to feel. A teacher who enters the room with a happy face and greets the children with a smile will find a roomful of smiling children. They respond to her mood. Also the teacher who is cross or indifferent will find her own mood reflected in the children. She must always be ready to *laugh with* the children, but never *laugh at* them. A happy child is usually an obedient one. Laughter is the sweet heritage of childhood, and frowns or loud angry words are as much out of place in a kindergarten as weeds would be in a rose garden. If a child is naughty and must be punished, the teacher may show grief, but never anger. Children will grow where there are smiles, even as flowers grow in the sunshine.

3. A TEACHER MUST BE TRUTHFUL

We have said in the foregoing paragraph that children are quick to feel. A teacher who is not strictly truthful is soon found out by her little pupils, and they too will begin to deceive her. She must have high ideals and hold to them firmly. Truth is truth, and any deviation from truth is a lie. She may not speak a lie, but to act a lie is just as reprehensible, and children are quick to judge. It is easy to gain a child's confidence, but when it is once lost through a broken promise how hard it is to gain it back! Children are naturally trustful, and deceit is usually learned from older ones. Threats and promises should never be made hastily, for once made they must be carried out, otherwise the teacher will lose the confidence of her little pupil. It is a sad fact that many parents and teachers not only make

promises which they never intend to carry out, but they often tell actual lies to the children in order to accomplish their end. 'The inspector is coming and I will report you,' says a teacher to a little boy. The inspector may come, but the teacher had no real intention of reporting the boy, and the boy soon learns that he cannot believe his teacher's word. He is absolutely *harmed* by the teacher's lie, and is losing the pure faith that is the right of every child.

There are many forms of deceit which a teacher of untruthful mind may practice, such as falsifying the register, or holding school only at her own convenience; but with this kind of teacher we will have nothing to do, for such a person is unworthy to touch the lives of little children. The thing which must be emphasized, for those who would become teachers of children, is the living and acting before the little ones so that there will never be any doubt as to the reliability of the teacher's word. The child must not only be shielded from untruth but must learn his ideals of truth from the teacher. 'To the teacher is entrusted the most beautiful and exalted of God's creations, the white soul of a little child.' The responsibility is great and when we remember Jesus' stern words—'Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea'—we who are parents or teachers should earnestly pray that we might never 'offend,' that is, injure the soul of one of those little ones by deceit or careless words.

4. A TEACHER MUST BE CLEAN AND TIDY

The personal appearance of the teacher will be reflected in her scholars. If she is clean in her dress, hands and face, she can easily teach the children to love clean things. Have you ever seen a teacher too lazy to comb

her hair before coming to school? Out in a small village where there is no missionary, where tidiness is exceptional, there is a great temptation to neglect one's appearance but it is in just such a village that a teacher who is clean and tidy can make the greatest impression. She must not only be clean herself, but she must *love* cleanliness and hate dirt and disorder. Thus the little ones will see and imitate her example and will learn this most valuable lesson.

5. A TEACHER MUST BE FIRM IN DISCIPLINE

Obedience is the first lesson which a child must learn if he is to grow into a happy and useful man. Every child will seek to have his own way, and the teacher who is too weak or lazy to enforce the simple rules of conduct, will soon be found out by the children. A teacher ought never to indulge in many threats or promises, but if she does, she *must* fulfil her word, or having lost confidence in her, the children will soon become disobedient. A disobedience must never be allowed to pass if it is a wilful one. One child must not be punished and another, who has committed the same fault, be allowed to go free. Partiality is ruinous to discipline. Favours may be showed to a child who has been particularly deserving, or may be withheld from a naughty child, but distinctions because of class, position, ability or wealth should never be made in the kindergarten. If a teacher is absolutely fair and just in discipline she will have little trouble with disobedience.

CHAPTER IV

Methods in Teaching

The best way to diminish the strain of school, is to increase interest, attractiveness, and the sense of achievement and growth.

ELIOT.

Methods for teaching little children must necessarily differ from those employed in teaching older students. The child learns through the senses of sight and sound, while the older child has learned to concentrate and can depend more upon memory.

1. PLAY

Play is the great medium through which a child learns. Utilizing this fact, play should be directed in order to teach certain habits and facts. Building houses with blocks is play, but it teaches the child accuracy and develops his originality as well. Games all teach fairness, pluck, bravery. Play in all its forms may be made of educational value to the child if rightly directed.

In every kindergarten and primary school there should be a period for free play, that is, every child should play as he wishes and with whatsoever plaything he chooses. Often the teacher will have to curb the selfish and stronger ones, when the same playthings are desired by several. A teacher can learn many things about her little pupils during this hour if she is observant. For instance, Vigayah plays with a ball trying to make it roll along a certain path, but after several attempts he gives up and plays something else. He is lacking in persistence. Little Ruth tries to make her rag doll sit up, but it falls back every time. Finally she tries putting a block behind it, but this is not big enough, then she spies a little seed basket, but this

proves too light and is easily pushed over, finally after several attempts she takes two dolls and sits them up back to back and is satisfied. She has shown perseverance in her play and will probably show the same characteristic in her lessons. During the regular school periods work should, as much as possible, be put into the guise of play. A little boy does not want to learn to write, it seems too hard, so the teacher gives him a crow to cut out. Then he pastes it on to a card, and the teacher says, 'Would'nt you like to put your bird's name underneath, so if mother sees it she can read it?' After he has written 'crow' let him write for the next lesson, 'See my crow'. Other animals may be substituted and then all put together like a little book which he can take home to show his parents. By this time the teacher will have awakened a desire for reading and writing, and willingness usually follows interest.

One of the finest results of group playing is the teaching of fairness and team work. The boy or girl who will not play fair is soon recognized and often the other children refuse to let such a child enter the game. Here the teacher must be watchful and try to develop a sense of fair play in every child. Team work is also a fine thing as it counteracts the selfish impulse and puts before the child a higher ideal. He learns to subjugate personal desires to the desires of the 'side' on which he plays. This is one of the foundation stones of true democracy, which every loyal citizen must learn. Play then is the basis for child development not only in the three 'R's but in the moral and spiritual realm as well.

2. HAND WORK

A child loves to do things. Give him seeds and show him how to lay a straight line, then another parallel to it, then join these by several straight lines, and he will be delighted to find that he has made a ladder. Give him scissors and teach him to cut out

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animals or a needle and thread for outlining, and in all of these occupations he will be developing accuracy and attention which will benefit him all his life.

3. REPETITION

A little child will not retain long in its memory a bare fact. Have you ever noticed that a child of four or five will forget the name of another child, until it has been repeated many times? If a story is told but once, few children will be able to tell it after a week or two has elapsed. Hand work too must be done over and over to be of benefit. No teacher will succeed with little children who has not the patience for continual repetition.

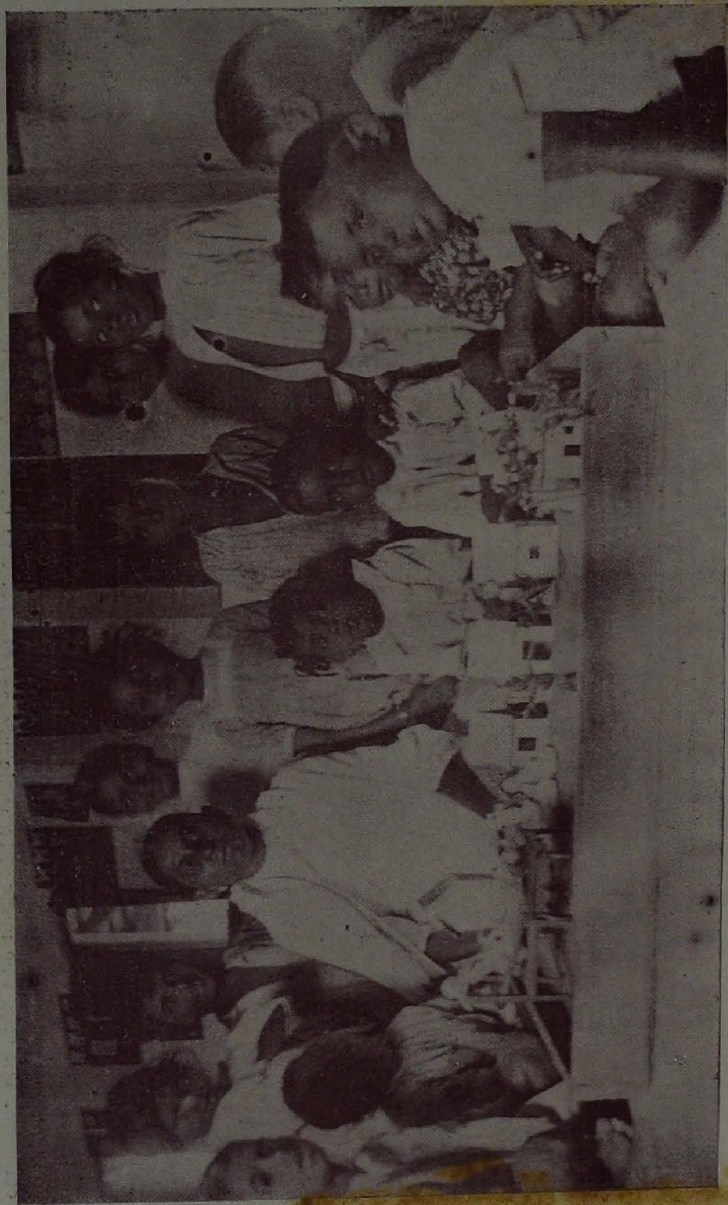
4. SHORT PERIODS

Children have little power of concentration, but can give attention for short periods. If a lesson, whatever it may be, is prolonged until the children become tired, most of the value of the lesson will be lost. A clever teacher will be able to tell as soon as the children lose interest in a subject, and immediately the lesson or occupation should be changed. Marching, singing or a game should be introduced whenever the children seem to be restless, for if bodies or minds are tired, lessons do more harm than good. As a rule, periods should not be more than twenty minutes long.

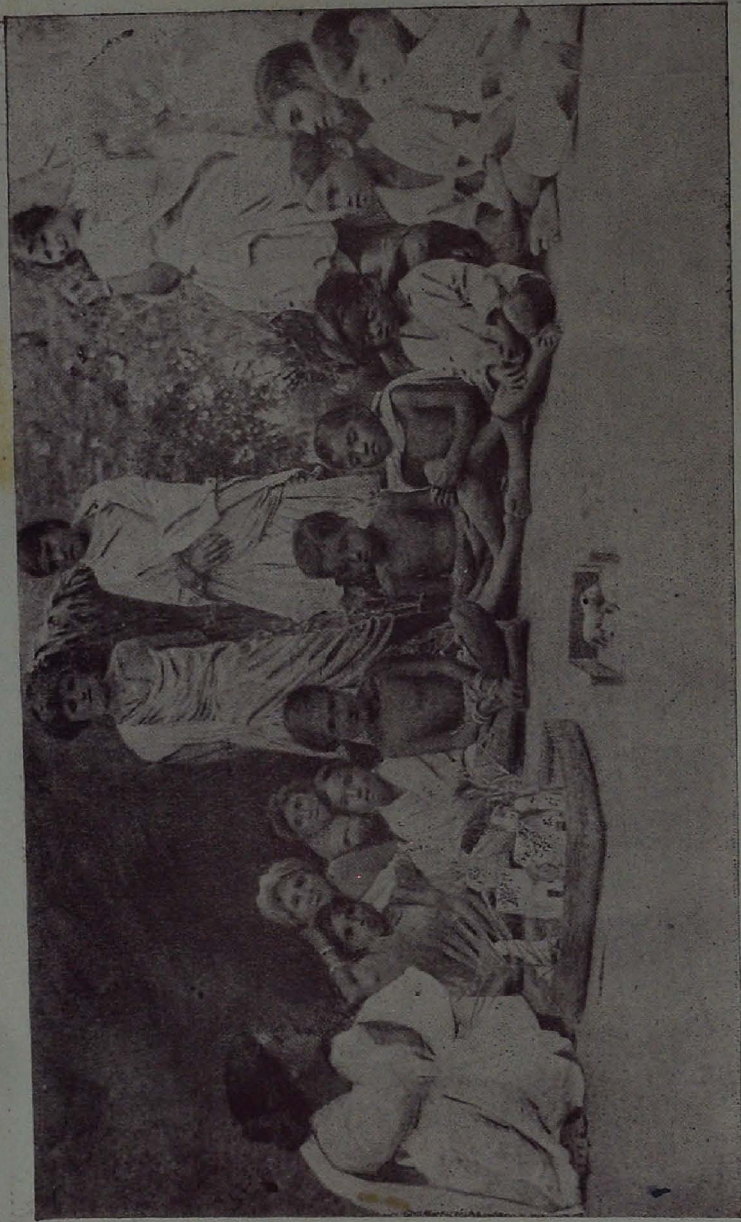
5. SHORT PERIODS

Short periods of rest are always beneficial and when given regularly the teacher saves herself much annoyance. Five minutes of deep breathing and rest will help to restore the nervous energy which has been expended in twenty minutes of work. The teacher too will benefit by this few moments of relaxation, for unless she takes it with the children they will not think it of any value.

24 A



Story hour around the sand table at Ramapatnam. The children were told story of Jonah preaching in Ninevah, and then were asked to illustrate it. The homes and dolls were made by the women in the practice class, but the children have used their own ideas arranging them, using their doll chair and table as a suitable throne for the king.



A branch Kindergarten-Bible-School, on the Ramapatnam field. A group of untrained village children can be won completely by kindergarten methods. The story of Daniel's fidelity and heroism, always attractive if well told and illustrated will hold an audience in breathless attention. The lion used here is celluloid, but might be made of two thicknesses of paper, which would make it stand. The figures used are made of old cloth, and the houses of paper.

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CHAPTER V

Use of Stories, Songs and Games N

1. SUGGESTION

The power of suggestion is one of the potent factors in the training of children. Impress upon a child's mind that a certain fact is true, he will come to believe it and then to act upon it. Perhaps a teacher will say to a restless child, 'What a naughty child you are.' The child had no idea that he was naughty but as soon as the teacher puts the idea into his head he *feels* naughty, and he may act upon the suggestion and really become naughty. A mother who continually harps upon the naughtiness of her children will have naughty children. The wise mother will use the power of suggestion for good. 'John is a good boy, but he is sometimes restless. He will soon be a *big* boy and then he will be able to sit quietly.' Immediately John feels that he is *almost* a big boy, and he will soon be less restless. Take a child who has robbed a bird's nest. 'Why Johnny dear, you didn't leave those eggs long enough for the little birds to come out. Just think how badly the mother bird will feel when she comes back and finds that she will have no babies! Oh let us take them back to the poor little mother.' Almost any child will quickly change to the sympathetic feeling for the mother bird and gladly take back the eggs. How much better than to say, 'Why John, what a bad boy you are to steal bird's eggs, take them back at once.' A teacher should constantly appeal to the *good* in a child,

constantly talk of the good and beautiful, and soon the child will be *thinking* and *feeling* good. Eventually the child will actually develop into a good child.

2. THREE GOOD PRINCIPLES

There are three principles of teaching which Mrs. Alice E. Stephens gives us in her *Education of Young Children in the East*, which would be well for every teacher to know. They are:

- (a) Never tell what the child can find out for itself.
- (b) Lead from the known to the unknown.
- (c) The language must always be what the child can easily grasp.

(1) Under the first principle there is much to be said. Children are eager to find out things for themselves, unless they have become lazy by being continually helped and told things. A child is trying to lay blocks in a certain pattern. He makes a mistake and the teacher says, 'Come and see mine Johnny.' So Johnny goes over and looks at the teacher's, goes back and changes the wrong block. Again the teacher calls him, and he studies the problem, then partly corrects his. The third time he studies it he is able to make his perfect. He is pleased that he did it all himself, and he has gained in actual attention and observation. If the teacher had showed him his mistake, he would have gained nothing and probably would have lost interest. Poor work done by the children is better than good work done mostly by the teacher. *Never* ask a question and then answer it. Ask questions which will lead the child's mind toward the answer but let him discover the answer for himself.

(2) Lead from the known to the unknown. You can always find something that the children know, about every subject. If you are teaching a geography lesson you would not begin by saying 'a valley is the low land

between two mountains,' but 'How many of you have seen a mountain?' If no one has, change it to *hill*. You will find that nearly all have seen a hill. Get them to tell in their own words what a hill is, then get one child to draw a picture of a hill, or better still make a hill in the sand. Then get them to make two hills near together. Now lead to the unknown by showing them that there is a low place between the two hills which is called a valley. Use the word valley many times. Show how the sheep run down into the valley and how the rain falling on the top of a hill runs down into the valley. First find out what the children already know then from that lead to the fact which you wish to teach.

(3) The teacher should always use the language which the children can grasp. It is most important when teaching children to use simple language. A big word which the child does not understand will sometimes destroy the meaning of a whole sentence and the child will lose his interest in the story. A class of children will soon become restless when they do not understand what the teacher is talking about. Every word in a song or verse should be explained and the children should understand the meaning thoroughly before they are required to commit it to memory. A child can learn words, as a parrot learns them, but unless he understands the meaning there is little gain, and he is apt to forget them quickly. The teacher's task is to interpret the great unknown to the child, but unless she is able to use good but simple language her interpretation will sound like a foreign tongue to childish ears, and be worse than useless. A wise teacher can tell very quickly when her children lose interest and will change her subject or simplify her language. There are times when children may be required to memorize verses which they do not fully understand but such work should be given only occasionally and with a

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definite purpose of creating in the child's mind a taste for good literature.

3. REWARDS AND PUNISHMENTS

Rewards must be defined in a limited way, when used for little children, and for our purpose we will define reward as 'something given in recognition of good behaviour.' Prizes or rewards for ability should never be given in kindergarten. Very young children are incapable of concentration, and the child who leads in his lessons is usually a child of greater natural ability. If rewards are given for brightness, then the child of lesser ability is disappointed and apt to be jealous, especially if he has tried hard to do well. Therefore the willingness of the child and effort to do well must be reckoned as actual achievement. Rewards such as kindergarten privileges may be given. If a child is particularly orderly he should be allowed to pass and collect scissors, paper etc. Other rewards are, leading in the march, ringing the bell for recess, helping the teacher in different ways, choosing what game to play etc. A wise teacher can lead the children to look upon these privileges, as real rewards and so develop a spirit of helpfulness which will be valuable to the child all its life.

Punishments. This is a subject which needs careful study. Real naughtiness and simple child energy should not be confused. A child's actions are seldom actuated by evil motives and would not, strictly speaking, require punishment; but if an act is harmful to another child, whether it is only thoughtlessness or real naughtiness, the child must be restrained and made to see that in hurting another he has done wrong. The primary function of punishment is correction, not retaliation. If punishment fails to correct the fault, it must be abandoned and some other method tried. Severe

punishments with little children are very seldom necessary and are often harmful, engendering fear where there should be confidence. There are two elements in all successful discipline, i.e. calmness and firmness. If punishment is given in anger it becomes to the child's mind retaliation and loses its value as an agent of correction. Also, if there is not firmness and the child learns that by loud crying he can avoid the promised punishment, there is not only an actual loss in discipline but the child is harmed. The child mind is quick to see discrepancies and will soon build up a bulwark of deceit around his own little actions, unless he is taught to walk in the straight and narrow path of truth and obedience by firmness.

What are the punishable offences in the kindergarten, that is, what are the ones which we must deal with? I would name *persistent* untruth, persistent selfishness, the use of bad language, temper, striking, bullying and wilful disobedience. I have used the qualifying adjective *persistent*, for the simple reason that the first offence of telling an untruth should as a rule be dealt with gently and the child shown wherein he has done wrong. It should not be passed over lightly and excused, but punishment should be withheld until the mind of the child can be discerned. Selfishness, which is inherent in all children, may be treated in much the same way. The child who will give up to another only when punishment is threatened is not learning to be unselfish. In as many cases as possible punishment should be retributive, that is, the offence should be given a punishment which is a real result of the nature of the fault. Suffering the consequences of one's own sin is nature's method of punishment and is always retributive. If a child is told not to touch a hot iron and he disobeys, he is burned; a child eats forbidden food such as green fruit and he becomes sick. He throws his play things on the floor, *he* must pick them up. Thus the

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punishment becomes retributive and will be far more likely to correct a fault than an arbitrary punishment would. A wise and loving teacher will always lead her children into good paths of desire, rather than coerce them. Her discipline will always be *constructive*. By this we mean that she will be constantly looking toward the future and will try to build up character by discipline.

CHAPTER VI

How to Teach Good Habits

In chapter II we learned that the kindergarten benefits the child, in that it teaches good habits. The ten good habits mentioned are :

1. PROMPTNESS

This is a habit which must be acquired in youth for when a person becomes older a habit of tardiness is very hard to break. Children must learn that favours will be shown only to those who are on time in the morning. Promptness in doing what one is told is always praiseworthy, and the teacher must insist upon prompt obedience in everything. When playthings are to be put away, many children will continue to play until spoken to several times, or when the bell rings after recess is over many will come in late. The teacher must correct these habits keeping in mind that it is training for the future.

2. ORDERLINESS

Disorder and confusion cause much trouble in the school-room and in the home. The child who is taught to have a place for things and to put them in that place will always be able to find his things. The children must be taught to put away their playthings, make the room tidy, and pick up stray pieces of paper or leaves which may have blown in. Never allow a child to throw his clothes on the floor or litter up the room. Every mat must be put in place, towels must be hung up and all made right before the children leave.

3. QUIETNESS

Children are naturally noisy, and in out-of-door play it is right that they should be. In the school room, even in play they must be taught to moderate their voices. Many a tired nervous mother would be less tired if her children were taught not to shout and bang the doors. A teacher should speak softly in the school room and insist that the children do so. Once a day a five minute silence is beneficial when every child sits quietly, without talking and in a restful posture.

4. CLEANLINESS

The first requisite is that the teacher should be an example—clean clothes, neatly brushed hair and clean habits. The children must be examined and, if dirty, washed well before being allowed to come into the circle. Cleanliness means health, and frequent talks on cleanliness, together with stories and songs, should be continually used to impress this subject. Dirty hands or face or uncombed hair should be commented upon and privileges denied those who are not clean. All the children should be taught to wash before eating.

Clean habits must also be taught. The children should never be allowed to throw refuse around the building, spit on the floor of the school room or verandah, make marks upon the walls; or do anything which would tend to dirt or disorder. Village children are seldom taught these habits at home, so it will rest with the teacher to emphasize these things.

5. TRUTHFULNESS

The habit of being truthful is one which every child can learn if the teacher is herself truthful and tactful with her children. She must first establish

her own reputation for truthfulness before she can have any influence over her little pupils. If she breaks her word to them, or does not keep her promises, they know that she is not truthful and will not respond to her teaching. If she is one who never breaks her word, they will respect her and *truth* for which she stands. She must praise truth, reward truth when possible to do so wisely, and show sorrow at deceit or untruth. Stories are abundant which teach truth, as well as illustrations from the life about us.

6. UNSELFISHNESS

Children are naturally selfish, unless taught very early to give up to others. When once a child has tasted the joy of *giving* to another, he is easily taught true unselfishness. A wise teacher will never force a child to give a plaything to another but lead him to think of how he would wish to be treated. Call for volunteers, when there is not enough material to go around, and you will soon find that several will gladly give up. Praise the spirit of unselfishness and reward it by privilege when possible. A child who persists in being selfish, will sometimes be taught by being deprived of *all* playthings for a few mornings.

7. KINDNESS

Little acts of kindness done by a child to those about him, thoughtfulness toward his elders, will immediately win him a place in the affection of all. Boy Scouts and Girl Guides are taught to do at least one act of kindness a day. What a splendid habit to acquire! There is another meaning to kindness which must not be forgotten, as it is extremely important for little folks, and that is, kindness toward animals. Children are naturally cruel, because they do

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not realize that they are giving pain. I have seen a child pull off the legs and wings of a grasshopper just to see how they are fastened on never thinking that he was causing pain. Handling kittens and puppies roughly ought never to be allowed. It is surprisingly easy to arouse the sympathies of a child by showing sorrow over a hurt animal. Scolding and punishing do little good, and oft-times harm by making the child angry; but by gentleness toward every animal, stories to show that God has made the animals and that they suffer as we do, will arouse the child's sympathy, and a feeling of protection toward the weaker thing.

8. BRAVERY

This is a characteristic which all children admire, and they will listen attentively to stories of bravery. There are many little ways in which children can be taught to be brave—saying a verse loud and clear, taking medicine without crying, bearing hurts and bruises without crying. If there happens to be a 'bully' in the school he must be taught that it is cowardice to hurt those younger or weaker than himself. Moral bravery is a greater thing—to confess a fault, to tell the truth, to obey when others are disobeying. A wise teacher can help the children by conversation and stories to understand what true bravery is.

9. OBEDIENCE

No school is worthy of the name if it does not teach obedience. I once had a teacher say to me, 'The children will not obey me, what can I do?' I soon saw that she did not have the respect of the children and that her authority came only from the switch she carried. Further she herself had never learned to

obey. Almost every direction which had been given her she had disregarded, and yet she complained that the children would not obey ! It is hardly necessary to say more than this—require obedience of *every* child. Never break your word, and never show partiality.

10. COURTESY

Parents and teachers do not realize how easily children are taught the forms of courtesy. 'Thank you' and 'If you please' are only play to a child, but soon grow into a habit if not allowed to be forgotten. When a child comes newly to kindergarten he will refuse to say 'thank you' and 'please,' perhaps, because he has never been taught, perhaps through shyness. He must be gently dealt with ; but if he continues to refuse, the thing he wants must be withheld *until* he says it. Children should not be allowed to stand and hear conversation between a teacher and a visitor ; they should be taught to say, 'Excuse me,' when compelled to walk in front, should be taught not to walk between two people who are talking and to bring a chair or a mat for an older person. It is always delightful to meet a child who is courteous, and as these little forms become habits, character is developed. True courtesy lies not in forms but in the heart, but the forms are the outlets of thought for others. The kindergarten should not only teach the forms of courtesy but should instil a real love of service and the consideration for others which is the foundation of courtesy.

CHAPTER VII

Use of Stories, Songs and Games

1. THE STORY

Story-telling is one of the surest means for imparting knowledge. Interest in the narrative will hold a child's attention until the desired object is reached. Very few people have a natural ability for story-telling, but it can be developed to an extent of usefulness beyond most methods of teaching. The value of story-telling is inestimable and the story should be used in every Kindergarten and Primary as a means of attraction as well as of instruction. The greatest Teacher who ever lived used the story or the parable continually in His teaching, not merely for children but for grown-ups as well. Stories may be a channel for instruction, or they may appeal to the spiritual nature of the child, arousing the will, stimulating the mind conveying a sense of beauty, implanting ideas of right and wrong and helping to develop the child's whole ethical nature. There are many kinds of stories: those which deal with objects in nature, those which deal merely with play, those which are imaginative as fairy stories and myths, those which are true as historical or biographical. We may divide stories into three groups, as follows:

(a) Stories purely for enjoyment. (b) Stories which teach a lesson. (c) Stories of true events. These three classifications overlap each other somewhat but will answer our purpose in helping to choose the suitable story.

(a) Stories for pure enjoyment may be used for tiny tots but older children also enjoy them. Between the ages of three and six stories of animals, nature stories about flowers or leaves, and simple fun or play stories are best appreciated. Finger plays may be used with the smallest children. The historical story is usually too long for little children.

(b) Stories which teach a lesson. This is such a broad class that it will take in children of every age, but such stories must be told with the thought of the child's age in mind. For a tiny child the moral would have to be presented plainly in the telling, but with older children, who are able to make their own deductions, the moral should not be emphasized, and the teacher should never follow the story with preaching.

(c) Stories of true events are usually historical and are appropriate for children from seven years up to seventeen, in fact, this kind of story has no age limit. It is particularly valuable for children from seven to ten as a means of imparting instruction, and if made simple and brief can be used with even younger children.

After the story has been selected to suit the audience, the way the story is told becomes most important.

A FEW HINTS ON STORY TELLING

(1) Read the story over several times until you are familiar with it.

(2) Adapt it to your hearers, that is, make the words simple enough to be easily understood.

(3) Practice telling it aloud.

(a) Use impersonation in voice.

(b) Use motions freely.

(4) Decide upon a climax and do not give it until the proper place. Work up to it.

(5) Make the ending clear and important.

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(6) Be careful not to change expressions which are repeated. Say them exactly the same every time.

(7) Make the story brief for tiny children.

In telling a story to children it must be remembered that *facts as such* have no value. For instance you are telling a story and you say, 'Then the little boy went on a long journey.' If left there, the child is uninterested, but if given a real description which will picture for him the journey taken, he will be keenly interested. The pictures which you put into a child's mind must be such as he can plainly see, or he will not be able to understand.

Another important lesson for the Indian teacher to learn is the fact that preaching is not suitable for children, and the good of the story is often lost because the children become weary with the inevitable moralizing which follows. With tiny children questions may be asked *concerning the story* which will draw out the moral, but the story is the important thing to the child. Often a teacher can impress the moral of a story on the children by speaking of the characters in the story some other day. Perhaps she has told them the story of 'Pig Brother,' and the next day one of the children comes to school with dirty hands and face. 'Why, I believe that pig brother has come to school this morning,' says the teacher looking at the dirty child. The children will at once take it up, and it will be only a very short time before the dirty child will run away to wash, and come back to be inspected, when the teacher may say, 'Pig brother has gone now—none of us would play with him, so I guess he ran away.'

Bible stories are valuable for children in many ways. They are vivid, dramatic and teach a lesson. For cultural purposes, aside from their spiritual value, they are unexcelled and no stories can take their place. The teacher who is familiar with Bible stories, and can tell them well, will never lack an interested audience and

will have a power and influence which will reach beyond the commonplace.

Illustration of stories. After the children have learned a story, the teacher should if possible impress it by illustration. This may be done in the simplest manner, by sticks set up in the sand to represent people, or by figures cut from paper, houses built of sticks or paper etc. It will develop originality if the children are asked to illustrate the story, the teacher giving help or suggestion only as it is needed. The story of the baby Moses is always listened to eagerly. To illustrate make a basket out of a leaf; the baby Moses can be made in a few moments with a piece of cloth; the river should be made in sand with small branches stuck in the sand for trees under which the basket containing the baby may be hid. The Princess and her maids, and the big sister Miriam may be made from old pieces of cloth, with a small stick inside, which will enable them to stand in the sand. If the children do this work themselves, they may want to use a paper boat which they have learned to fold, and which will be quite as good as the leaf boat basket. Other stories may be illustrated in much the same way, and the teacher must use whatever materials she has at hand.

Dramatization or playing the story. Nothing is dearer to the child's heart or more natural than to act the stories which he hears. The first telling of the story appeals to the child's interest and imagination through the ear, the illustrating appeals to his imagination through the sense of sight, and the playing appeals to his imagination through experience arousing his creative instinct. He not only has the story in his mind and makes the characters do what he wants them to, but he is the character himself and he is a real part of the story. The story has left its passive setting and has become active.

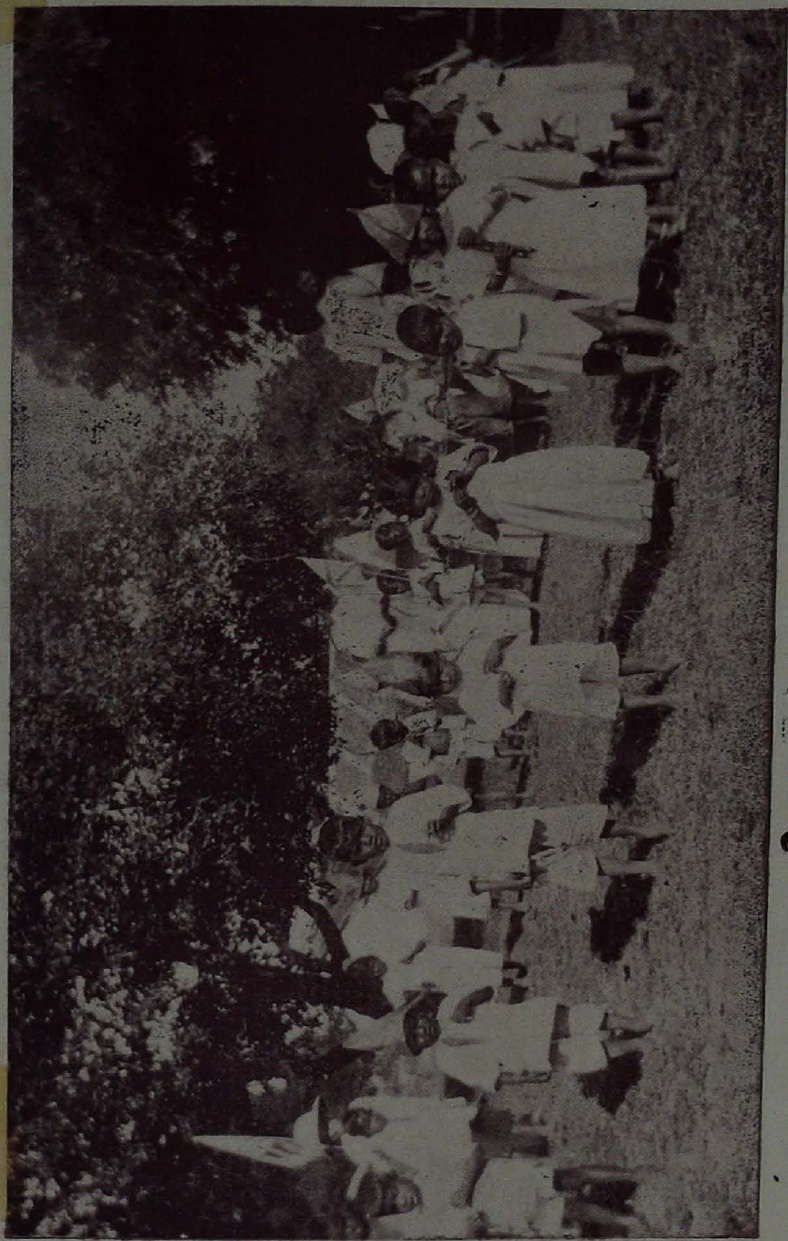
The teacher should let the children suggest the staging by asking questions such as—What can we use for

a bridge? How can we make a house? What shall we do for a tree? The children will soon become quite adept at thinking out ways of doing things if the teacher has not made them dependent by suggesting too much herself. One thing should generally be insisted upon, and that is, they must keep true to the story as they have learned it, repeating accurately the words of the big bear, little bear, or whatever it happens to be. If allowed to become careless the story will lose value and the children will lose interest in it.

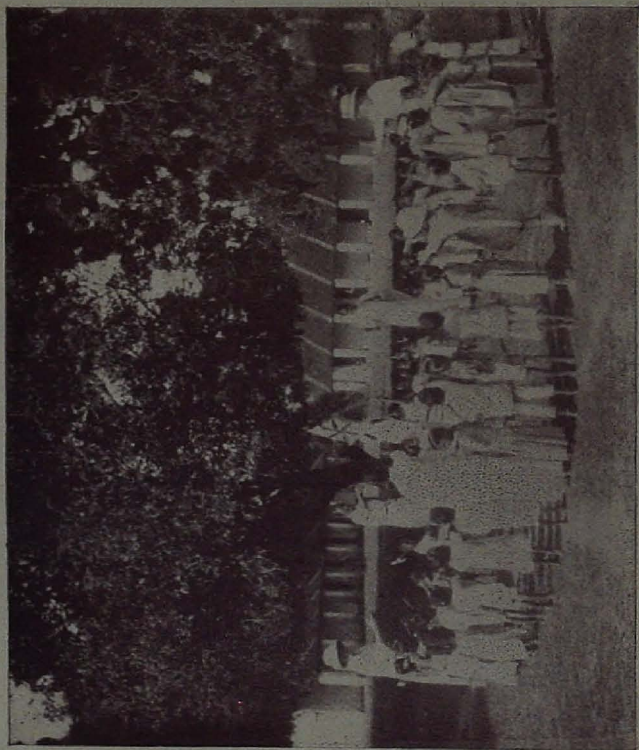
There is also the added value of conversation and memory work, when playing a story, for the characters are no longer puppets, but real people with real things to say. The story played, should be the climax of story-telling, and should be looked upon as most important educationally. The teacher must see that the story is acted accurately, for children are apt to slight one part, and hurry to the most interesting or appealing part, thus lessening for themselves the value of the play.

2. THE SONG

The song has all of the advantages of the short story, with the added value of rhythm and tune. To a child who loves music I know of no more enjoyable and attractive method of teaching than through the motion song. The child not only hears the story but reproduces it again, developing vocabulary and an ear for harmony. Through the motions the child enters into the spirit of the song and learns absolutely whatever the song contains. It may take a child weeks to learn to count up to five, but teach him a rhythmic counting song and in ten minutes he will have learned it without knowing that it is what he is expected to do. Song should be used without stint in every school. Children love music, and joyous song is the inherent right of childhood. Tired little bodies



Caps, flags, and collartum sticks are a part of the drill and marching in the Kindergarten at Ramapatnam.



Flag drill at Ramapatnam. The impulse of patriotism must begin in the early years and comes naturally to children.

are rested and crossness disappears after a jolly little motion song.

3. THE GAME

We have already spoken of the inalienable right of childhood to play. Play takes the form of games, especially when children are gathered into groups as in a school. A game in which all can take part is the best kind for a group, but needs more or less direction by an older person. A game of this kind will develop in the children a sense of fairness towards each other, obedience to the rules, self control, and giving up one's own desires to the desires of the majority. The teacher must interfere as little as possible, but must keep in mind the true value of such a game. If children are left to themselves, there will always be some little autocrat who will run things with a high hand, or there will be quarreling. A few words now and then from the teacher will prevent trouble and give the game its proper educational value.

Thus we see that the story, song and game are extremely necessary and valuable in the training of children. No teacher should be allowed to stand before children who does not know how to tell a story and who does not love songs and games. These are the foundation principles of education through play, and the door step to every child's mind.

CHART

Hints to the Teacher for Kindergarten Occupations¹

WHAT SHOULD BE
TAUGHT

BY WHAT MEANS

Power of Observation " " Attention " " Accuracy " " Memory	All may be taught by laying patterns, following the teacher with blocks, seeds or sticks. After following, lay pattern from memory. Clapping to music fast, soft, loud. Hand work as mat-weaving, card-sewing, cutting etc. Games train attention and memory. Drawing and crayon work are good.
Colour and Form.	Coloured beads, blocks, leaves, balls, flowers, and insects. Show balls and let children feel, then give cubes. Ask what difference. Pick out leaves of like form; color of flowers, leaves etc. must be matched. Dr. Montessori insets develop sense of form.
Reading (by words).	Seeds, Sand, Sticks, Pictures and Black Board. Children should write in sand or with seeds. Picture of object shown and name written underneath. Booklet of words, words on cards. Charts.

Counting, or Arithmetic	Beads, sticks, seeds, black-board marbles, sand.	First counting song should be learned. Then objects counted, children counted, numerals made in sand or with seeds. Groups of 2's 3's etc. Older children play shop.
Nature Study,	Trees, flowers, birds, animals, leaves, insects, sky etc.	By pictures or models teach to recognize animals. Tell stories about flowers and animals to show habits. Have children make bird book. Visits to see animals— questions about them. Kindness to animals.
Simple Geography.	Sand and clay Black-board.	Make hills valleys lakes, rivers, tanks. Map of India and of Ceylon.
Religion.	Devotional songs, Bible verses, stories, conversa- tion.	Teach God's love by familiar objects in Nature. Teach simple prayer of thanks. Ask questions about God. Always be re- verent.

¹ This is not an outline of work, but simply to be referred to for help when the different subjects are taught. The teacher must supplement what is necessary.

CHAPTER VIII

WHAT SHOULD BE TAUGHT AND THE IMPLEMENTS

The chart given on the two preceding pages is intended to be used as a guide by the teacher, but she must also supplement what is given by her own initiative and experience. It is impossible to go into any detail regarding kindergarten occupations, as there are many comprehensive treatises on this subject, and in a great many of our schools the occupations are necessarily limited to the ability of the teacher to procure materials. However, with the chart as a help, the teacher can find much in any village which can be used in her school.

1. OBSERVATION &c.

The first group of subjects to be taught is most important, as a child's future development depends largely upon how well he has learned to observe, to give attention, and of how accurately he does his work. Memory work is very valuable, for if a child has a deficient memory, no matter how quickly he may grasp a subject it will be like the froth on an ocean breaker, lasting but a short time. Lay a pattern with blocks, seeds or sticks and get the children to follow, each making the same pattern. First they must give attention to the block which the teacher picks up, then they must observe where she places it, and must do it accurately themselves. After it is done, get them to take away the pattern and make it again from memory. Thus you have begun the training in these four important

subjects. In every kind of hand work observation and accuracy will be developed, also a certain amount of attention. Power of attention is given an important place in drill—giving sudden commands to 'halt,' 'about face,' etc. are splendid exercises to keep the child's mind alert. Memory is trained in verses, games, plays and story-telling. A story is told by the teacher one day, and the next day by the children, who should be required to reproduce it as accurately as possible, and without help.

2. COLOUR AND FORM

Children love colour and the villages are full of it. Nature gives us colour in sky, trees, flowers, and birds. A bright bit of cloth or paper in the school room, a leaf or flower given to a child to match, usually brings a quick response. Form is taught by different shaped articles, and can be made most interesting by moulding balls, cubes, etc. out of clay. Seeds and sticks laid in patterns will also teach form.

3. * READING

Children will learn to write a word as quickly as a letter, and with more interest. Every word learned must be simple and it is best to teach a dozen nouns before the verbs are attempted. Short sentences can be made from the words, and immediately the child begins to grasp the idea of reading. The teacher can think of many ways of making these lessons interesting, such as using seeds or beads for writing, drawing pictures of objects and getting the children to cut them out or colour them, writing the name underneath, and letting them demonstrate a simple sentence as, 'See my little dog,' etc.

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4. ARITHMETIC

Arithmetic may be made interesting by counting all kinds of objects—up to five, then to ten, giving one stick apiece to five children two sticks apiece etc., and adding, subtracting and multiplying always with visible objects as examples. Older children derive much benefit by playing shop, or in India, 'hawker.' Prices and change are discussed naturally, and the children learn unconsciously what would otherwise be hard work.

5. NATURE STUDY

Nature study should begin with nature. Take the children for a walk and upon their return ask them to name what they have seen. Then pictures may be brought out and more details gone into. Collect pictures of birds and get the children to learn their names. Do the same with leaves and flowers.

6. GEOGRAPHY

Geography can be made simple and interesting by means of the sand table, as explained in the chart. A map on the wall means little to a child, but he understands one he has made for himself, with its mountains, rivers and cities.

7. RELIGION

A little child will readily understand the love of God in nature and in giving the daily blessings. Conversations about God, His goodness and love toward His creatures, His hatred of sin, will make a strong appeal to a child, and the teacher's attitude of reverence will make a quick impress upon the child's religious

consciousness. No teacher can afford to ignore the fact that the early years of a child's life are the impressionable ones, especially in the realm of religion, and so should give the utmost attention to the conception of God which her little pupils are absorbing from her and their surroundings. We have put Religion last not because it is of least importance, but rather because it is the culmination of all, without which no life is fully rounded or useful in the larger sense of service to one's fellowmen. Training a little child either at home or in the kindergarten is a task fraught with such tremendous possibilities that we need to bring every faculty which God has given us and every ounce of energy which we possess to the altar of consecration to be offered in humble, loving service.

A SAMPLE PROGRAMME

	Monday	Tuesday	Wednesday	Thursday	Friday
8 8-30	Free play in kindergarden.				
8-30 8-40	Put away toys and wash hands.				
8-40 9	Opening exercises, conversation, verses etc.				
9 9-20	Reading and writing	Reading and writing	Reading and writing	Reading and writing	Reading and writing
20 minutes	Recess				
9-40 10	Block laying	Seed laying	Paper folding	Block laying	Clay modelling
10 10-20	Games	Singing and exercises	Marching	Games	Singing and exercises
10-20 10-30	Story around the sand table	Story	Story	Story	Story
10-30 11	Wash hands and faces and eat lunch.				

NOON AND REST

2 2-20	Singing	Marching	Games	Singing	Games
2-20 2-40	Hand work cutting	H. W. card-sewing	H. W. mat-weaving	H. W. bead-stringing	H. W. Paper construction
2-40 3	Number work	Number work	Number work	Number work	Number work
3 3-20	Nature study	Nature study	Nature study	Nature study	Nature study
3-20 3-40	Story	Story	Story	Story	Story
3-40 4	Put the room in order—wash hands—dismissal.				

APPENDIX

The following stories and verses are not intended as a collection, but are given to illustrate some of the principles given in the text. They are to be used only as examples of certain kinds or types and the teacher should refer to them in explaining Chapter VII especially. The teacher should possess a book of stories for children from which she can obtain the needed material for her work.

For Bible stories the Bible must be used as a text book and as much as possible the beautiful language found in the narrative should be used. However, for little children it will have to be simplified and the Old Testament stories should be put in briefer form. Never use the Bible story carelessly, or add to what is given. Stories of Jesus must be told reverently and truthfully and should never be dramatized, that is, He should never be impersonated.

Nature Stories for Tiny Children

MOTHER HEN AND FIVE CHICKS

Once upon a time there was a pretty white hen, (make hen with right hand) and she laid five white eggs in a nice little nest. (Make nest with left hand, fingers up but doubled down and set the hen on

the nest). Every day she kept the eggs so warm and every day she turned them over carefully. Then one morning, just as it was getting light she heard a faint 'peep, peep', then another 'peep, peep' and another, and pretty soon there were five dear little fluffy chickens. Then the pretty white hen was very happy and ran out into the yard calling, 'Cluck, cluck, come my dears and we will find a big fat worm for our breakfast' (Appropriate motions). All the little chickens ran out and began to scratch in the soft earth, and there they found a big fat worm for their breakfast.

THREE LITTLE RABBITS

Once upon a time there were three little rabbits in a wee wee house (make house with right hand and put three fingers of left hand inside). The three little rabbits said, 'We don't want to stay in this house (shaking heads) we will go and find some nice green leaves to eat.' So they went out (fingers make motions)—jumping, jumping, jumping and ran to the garden. In the garden was a big fierce dog (make with two hands) and when he saw the three little rabbits he cried, 'Bow wow, you shall not spoil my master's garden.' Then the three little rabbits were so frightened that they ran back home (make rabbits run home) jumping, jumping, jumping, into the little house, and they did not run away any more.

Note—Children should make the motions with the teacher. These little stories may also be played by even the tiniest children, and teach the something about animals.

Other Stories for Old Children

THE LITTLE RED HEN

The little Red Hen was in the farmyard with her chickens, when she found a grain of wheat.

'Who will plant this wheat?' she said.

'Not I,' said the Duck.

'Not I,' said the Goose.

'Not I,' said the Crow.

'I will then,' said the little Red Hen, and she planted the grain of wheat.

When the wheat was ripe she said, 'Who will take this wheat to the mill?'

'Not I,' said the Duck.

'Not I,' said the Goose.

'Not I,' said the Crow.

'I will then,' said the little Red Hen, and she took the wheat to the mill.

When she brought the flour home she said, 'Who will make some bread with this flour?'

'Not I,' said the Duck.

'Not I,' said the Goose.

'Not I,' said the Crow.

'I will then,' said the little Red Hen, and she made the breas.

When the bread was baked, she said, 'Who will eat this bread?'

'I will,' said the Duck.

'I will,' said the Goose.

'I will,' said the Crow.

'No, you won't,' said the little Red Hen.

'I shall eat it myself. Cluck! cluck!' And she called her chickens to help her.

THE LITTLE TREE THAT WANTED ITS OWN WAY

Once upon a time there was a lovely garden, which was owned by a great king. In a corner of the garden, all by itself was another smaller garden where all the baby trees were kept and carefully tended by a king gardener. Every day he brought water to them, dug about their roots, and when the sun was very hot he covered them with leaves. All were very happy until one day the gardener brought with him some long pointed sticks which he stuck into the ground, one beside each tree. Then taking from his pocket some stout cord, he began to tie the little trees to the sticks. 'Oh we do not want to be tied,' they all cried. But the gardener answered, 'If you are not tied now, you will grow up with crooked backs, and then the king will not want you. Besides, it is the king's order. So the little trees sighed and allowed the gardener to tie them—all except one. The biggest of all the little trees said 'I am strong and do not need to be tied,' and in spite of all the gardener could say, he would not be tied. So the gardener went home sad.

That night a storm came up. The clouds were very black and the wind blew very hard. Then the rain beat down on the little trees like great hailstones. In the morning when the gardener came to see the little trees, all were standing except one—the little tree who would not be tied. It had fallen to the ground and could not get up. So the gardener lifted it tenderly and said 'Will you not let me tie you little tree?' But the little tree answered angrily, 'No, I will soon be strong again, I will not be tied.' So the gardener went home sad.

When the sun came out the little tree who was not tied, shook its leaves proudly and laughed saying, 'See how strong I am; How grand it is to be free, and you who are tied cannot play with the wind and rustle your

leaves as I can.' So, for several days while the sun shone the little tree was very happy and proud of its freedom. Then the clouds began to gather and again a terrible storm burst. In the morning the little tree was again on the ground, unable to rise. 'Little tree,' said the good gardener, 'let me tie you now, for you are badly bent,' but the little tree would not. So the gardener was very sad as he saw the little tree growing more and more crooked every day.

One year, two years went by, then one day there was great excitement, for the trees whispered to each other that the king was coming. They held their heads very high and straight and the gardener smiled to see how beautiful they were. But when he looked at the little tree who wouldn't be tied he was very sad for it had grown very crooked and was quite ugly. Then one day the king did come, and walked through the garden until he came to the line of beautiful young trees. 'These trees are wonderful,' he said to the gardener, 'I have never seen any so tall and graceful I must have them for my own garden.' Then he saw the little crooked tree, and in surprise he asked, 'How did this little tree become so ugly, when the rest are so beautiful?' And the gardener replied, 'Ah, Sire, that little tree would have its own way, and would not be tied.' Then the king said, 'Take this ugly tree away, but bring the straight ones into my garden.' So the straight little trees were planted in the king's own garden where the king's own little children played, but the little crooked tree was taken up and thrown away.

PIG BROTHER

Once upon a time there was a little boy, and he was always dirty! His face was dirty, his hands were dirty, his frock was dirty, and no matter what his mother said to him he never seemed to care a bit.

One day when he was very dirty his mother said, 'You cannot stay in the house any longer, you must go out of doors and play with your brother.' 'Why' said the little boy, 'I did not know that I had a brother,' but his mother said, 'Yes you have one, and he wants to play with you.' So the little boy ran out of doors. Soon he saw a fine big dog coming toward him, and he called out, 'Halloa, brother, did you come to play with me?' The dog replied, 'No, I did not come to play with you, and I am not your brother. See how clean my coat is, and how clean my paws are. I will not be brother to such a dirty boy,' and he ran away.

Then a pretty kitten came and the little boy called delightedly, 'Halloa, brother, did you come to play with me?' But the kitten would not come near him, 'for,' he said, 'I will not be brother to such a dirty little boy. I wash my face and hands many times a day, and just see how white my vest is.' Then he ran away.

Next a fine little pony came cantering down the road. 'Oh brother, come and play with me,' called the little boy as he ran out to meet him, but the pony gave one look at the dirty face and hands and frock of the little boy, and then cantered on, saying, 'Indeed, I am no brother of yours, I am clean and I will not play with such a dirty child.'

The little boy started back to the house, and there right in the path came a little pig—and such a sight as he was! He had just come out of a mud hole by the fence. When he saw the little boy he gave a delighted little squeal and ran right up to him saying, 'Oh brother, I am so glad to see you! Come and play with me.' Then the little boy began to cry and said, 'No, no. I am not your brother and I won't play with you.' But the little pig ran after him calling, 'Yes, you are my brother, and I am coming to play with you.' Then the little boy ran into the house as fast as he could

go, and hid his face in his mother's apron, sobbing very hard. Then he ran quickly and washed his face and hands, combed his tousled hair and put on a clean frock. Then he came back and his mother kissed him-and-the little pig had run away.

THE THREE BILLY GOATS GRUFF

Once upon a time there were three goats.

The first was Little Billy Goat Gruff, the second was a Big Billy Goat Gruff, and the third was Great Big Billy Goat Gruff.

The three goats lived in a field, across which ran a little river. Over this river was a bridge. Now under this bridge there lived a wicked dwarf, who liked to eat goats better than anything else. So the three goats did not dare step upon the bridge.

On the other side of the river the grass was fresh and green, and there were ripe berries and good red apples, too. How the three goats did want to cross that bridge! But no, they were afraid of the wicked dwarf under the bridge.

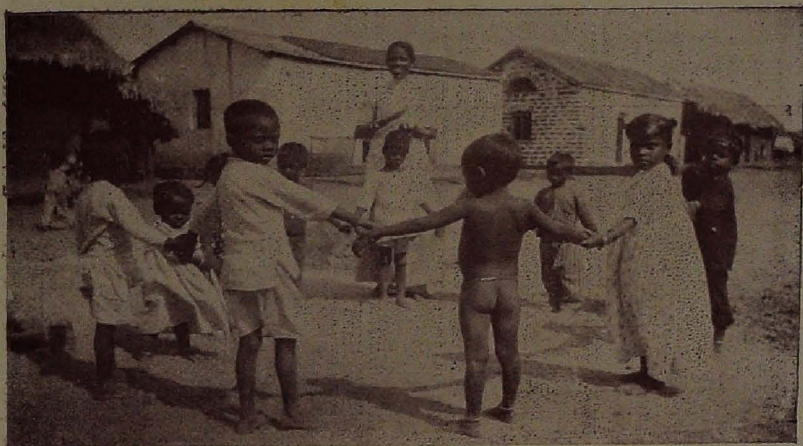
One day Little Billy Goat Gruff said, 'I will cross that bridge, and eat some of that rich green grass.'

'If you do so, the dwarf will catch you,' said the other goats. 'I am not afraid,' said Little Billy Goat Gruff, 'he will not eat me. I am too little.'

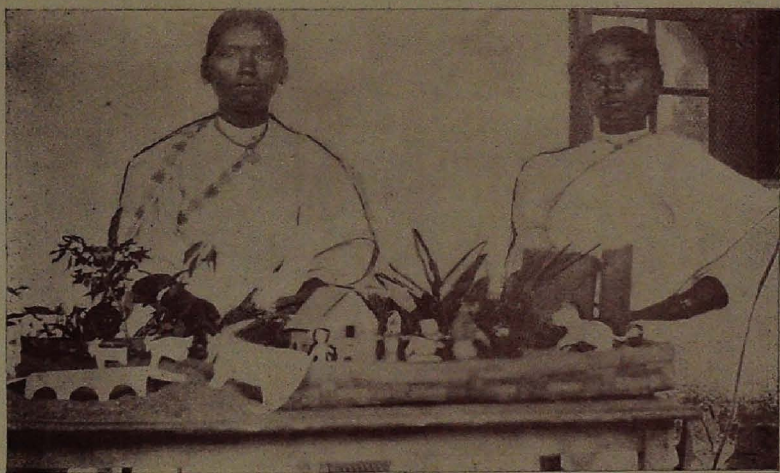
So off he trotted, trip-trap, trip-trap, over the bridge.

'Who runs trip-trap, trip-trap, over my bridge?' said the wicked dwarf. 'It is I, Little Billy Goat Gruff.' 'Then I will eat you,' said the dwarf. 'No do not eat me. I am too little. Eat Big Billy Goat Gruff when he comes over the bridge. He is much fatter than I.' 'Very well,' said the dwarf. 'You may run over my bridge.' So Little Billy Goat Gruff ran trip-trap, trip-trap, over the bridge.

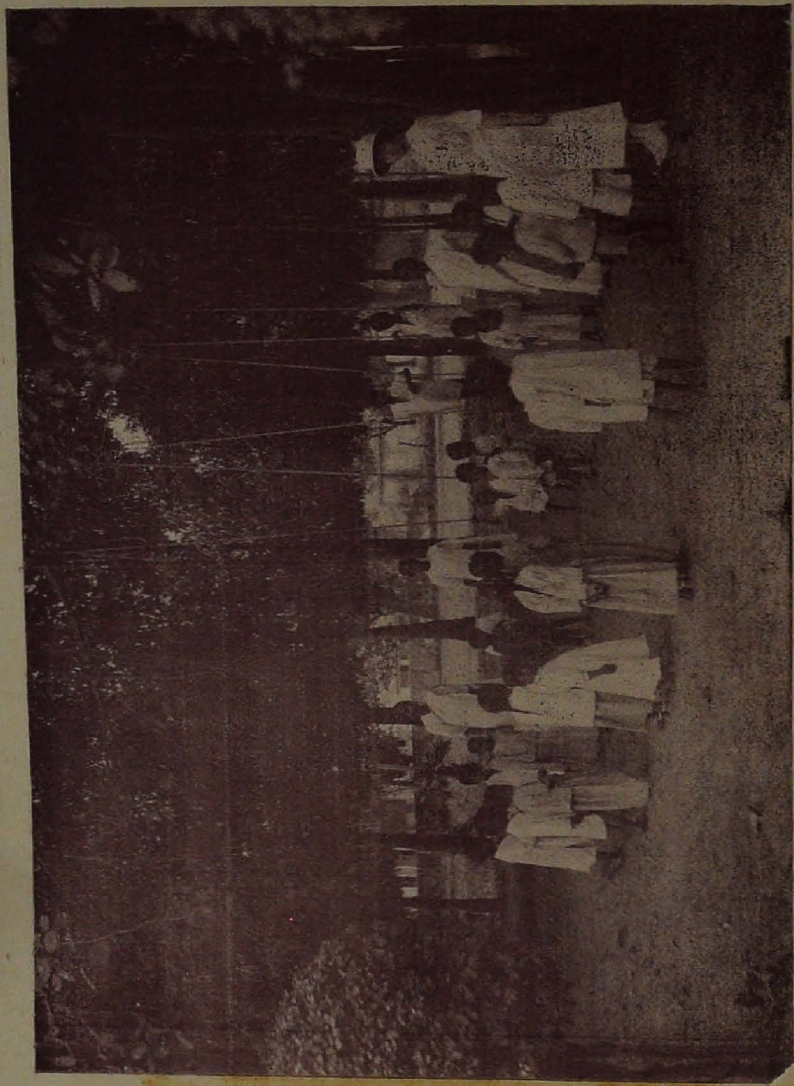
56 A



A village kindergarten at Karali. Whenever there are children there is opportunity. Nature lavishly provides materials for out door kindergartens.



Illustrating with paper and old cloth. The story of 'Three Billy Goats Gruff' and 'Daniel in the Lions' Den.' A woman who wishes to work among women and children will find story illustration a sure source of attraction.



Group games develop fairness, and self-control and are a part of the curriculum in the Kindergarten.

Big Billy Goat Gruff saw Little Billy Goat Gruff run over the bridge, and begin to eat the grass. Then Big Billy Goat Gruff said: 'I too will run over the bridge. The dwarf did not eat Little Billy Goat Gruff, he will not eat me.' So he trotted trip-trap, trip-trap, over the bridge.

'Who trots trip-trap, trip-trap over my bridge?' said the wicked dwarf. 'It is I, Big Billy Goat Gruff.' 'Then I will eat you,' said the dwarf. 'No, do not eat me,' said Big Billy Goat Gruff. 'Eat Great Big Billy Goat Gruff when he comes over the bridge. He is much fatter than I.' 'Very well,' said the dwarf. 'You may run over my bridge.'

Great Big Billy Goat Gruff saw Big Billy Goat Gruff and Little Billy Goat Gruff eating the green grass, and the ripe berries and the red apples. So great Big Billy Goat Gruff said: 'I too will run over the bridge. The dwarf did not eat Big Billy Goat Gruff, nor Little Billy Goat Gruff, so he will not eat me.' Then Great Big Billy Goat Gruff went over the bridge, trip-trap, trip-trap.

'Who goes trip-trap, trip-trap, over my bridge?' said he wicked dwarf. 'It is I, Great Big Billy Goat Gruff.' 'Ah then I will eat you up,' said the dwarf. 'Come up here and try it,' said Great Big Billy Goat Gruff. So the wicked dwarf gave a jump, and there he was on the bridge. Great Big Billy Goat Gruff was not afraid. He shook his horns and stamped his feet, and then the wicked dwarf began to be afraid? Then Great Big Billy Goat Gruff ran at the dwarf as hard as he could run. His sharp horns caught the wicked dwarf, and tossed him right off the bridge, and down, down, went the dwarf into the deep, deep water.

'Ho! ho! you would eat me, would you?' said Great Big Billy Goat Gruff. 'Now you can drink water instead.' So Great Big Billy Goat Gruff, Big Billy

58 CHILD TRAINING—KINDERGARTEN

Goat Gruff, and Little Billy Goat Gruff ate the green grass, the ripe berries, and the red apples.

They all three grew fat, on the other side of the river.

NOTE. This story is particularly good for dramatization and is essentially a play story.

THE DAFFODIL¹

Down in the ground is a tiny seed
Sleeping, sleeping, sleeping,
Little rain drops near her fall
Creeping creeping creeping.

Wake little seed the rain drops cry
Falling, falling, falling,
Up little seed you have slept too long
Sunbeams are calling, calling.

The little seed with a sleepy yawn
Shaking, shaking, shaking,
Turned her face to the sky above
Slowly waking, waking.

Then with a littly cry of joy
Her garments holding, holding —
The flowers turned and gazed upon
—A daffodil unfolding.

¹ The child's attention is held by the impersonation and action in this little poem, and it has the added value of teaching actual facts about nature.

It should be committed to memory by the class and appropriate motions taught.