

# CHAPTER : 4

PEDAGOGICAL CULTURE  
OF  
GIJUBHAI



In the first chapter, researcher presented with the problems and brought the need and significance of the problem. Second chapter dealt with the theoretical basis of the approach of GijuBhai to education and in the third chapter researcher looked into the life and work of GijuBhai. This overview of his life and works facilitated the researcher to understand the evolution of GijuBhai's pedagogical culture.

In this fourth chapter researcher delves into the innovative practices of GijuBhai in primary education. Infact this chapter is the backbone of this study. This chapter will enable us to realize the need of this study and also relevance of the study. The chapter is divided into four sections each dealing with one important aspect of GijuBhai's pedagogical culture. The following are the sections of the chapter :

- A. GijuBhai's Concept of Child.**
- B. GijuBhai Pedagogy.**
- C. Teacher's Role : GijuBhai**
- D. Parents Role : GijuBhai**

It is customary to lable, the ideas proposed by any educationist as educational theory or educational thought, or educational ideology. But researcher deliberately decided not to name or label GijuBhai's educational practices as educational thought, philosophy or ideology. For GijuBhai's practices based on and rooted into culture, researcher desired to name it as GijuBhai's pedagogical culture.

A true pedagogical culture always built on the notion of child and its development. Present study intends to look into pedagogical culture and practices of GijuBhai which centres around and built upon the notion of child. This is more true with the educational

practitioners who openly and consciously practice the philosophy of naturalism. GijuBhai being a naturalist educational practitioner built his educational ideas around his concept of child. Therefore before going to study the pedagogical culture of GijuBhai, the researcher, here under presents with GijuBhai's concept of the child.

#### **A. GIJUBHAI'S CONCEPT OF CHILD:-**

Gijubhai's concept of child includes, a critique of child rearing practices which always, considers child as a 'passive recipient' and his staunch belief in child's concept which fosters child as an active participants in ones own development.

#### **Critique of traditional concept of child:**

The child is a fragrance of the family. Child fulfils the life of his parents with lots of happiness, his parents life becomes meaningful and worthy because of their child. People celebrate the birth of their child, they prepare for their child. Child is a future of family, hence parents nurture their child with lots of affection, love, care and concern.

All the above description of child is true and we all believe in this. But if we observe keenly we would find that the child shoulders his duties to fulfil our lives with happiness, but we adults, the so called intelligent and mature people don't play our role to give him happiness. Instead of this we are used to have many mis-assumptions of the child. Researcher tried to look into misnomers regarding the child.

We believe that child is totally dependent, he can't do its work on his own, he is not able to fulfil his needs. He need to be feeded by his mother, he needs someone to make him bathe. We

should bath him, we push him to walk, we make him sing, we clean his plate, we serve food for him, we do not allow our child to act in any way, according to his wish.

These all traditions can be easily seen in every family. Only mother is supposed to do her child's work. If he belongs to rich and well-to-do family then problems are more critical. In these type of families a child is not allowed to walk, to run, to do anything, he is given to his maid or servant to walk, run and act in place of him.

In short, we make our child passive and dependent. He has to rely on us every time. In other words he becomes slave, he loses his individuality, activeness, energy and capacity to work.

The other belief is that the child has no understanding, he is innocent and incapable to take any decision. Only we have to decide everything for him. What he should eat, what he should wear, what to do, what to play, where to go, how to act..... Infact we start to train all these practices from the very first year of the child, when child starts speaking, we try to teach him that. How to speak and what to speak. When he starts walking and to run, we command on this movement as "Don't walk like this, walk slowly, don't run you will fall down," etc. These are few examples which reveal the truth that we don't have faith on our child, we just like to make him like us, like an adult.

Undoubtedly we treat our child as a miniature adult. We train them like a perfect human being because we want him to behave like any other adult. We want him to follow the rules of society.

However we try to fulfil all needs of our child as much as we can, but we never think about its emotional needs. We love him, show our affection when we feel to do, but we neglect him and his

needs, very often. We reprimend him in front of others, we are never worried about his self-respect. Actually we don't believe that the child has ego or self respect that we can hurt him. Most of the time, mother or father abuse him. **We love our child but we don't respect him as an individual, we don't realize the value of him.**

We believe that child has no existence of the soul consciousness . It means he doesn't have conscientiousness, he can't decide what is right and what is wrong, value and culture. Child is supposed to follow the customs of his family. He has to adjust his identity with his family's culture. There are innumerable attempt to shape a child in a fixed form the very first day of his life. Our strong belief is that the child should have these particular qualities and he should not have some particular habits, which are not acceptable in this society.

We don't accept child as a complete person. We, generally think that the child is a soft clay or wax ,as many psychologists and educationists suggest.As teachers and parents we can shape them as we desire because soft clay can be given any shape. Child is incomplete, incapable and ignorant person and this is the responsibility of the teachers and parents to make the child as a complete person. Only we adult can develop the personality of the child. We shape the child by transacting our culture and traditions and definitely our beliefs and values.

If the child resist to these types of training and teaching or if he rejects the settled norms of society, we can take him on the right path by punishment or reward or by greed of something that he likes. Corporal punishment is very common and is taken as an ultimate solution for the problems of child resistance. We try to compel our child to act accordingly by punishing him or to offer some prize or reward. We decide the future the child. We want to fulfil our dreams

by our child. He has to become doctor, engineer, artist, officer etc. because we wish that them to be like this. As parents don't realize the identity of their child they insist their child to on that path which is decided by them.

GijuBhai was a practitioner of pedagogy. Being a lawyer he didn't believe on set up rules and regulations of the society. He was father of three children. He remembered his childhood, how he suffered in that period of life. By the influence of Montessori method he realized that what we think about child is wrong; child is not miniature of an adult, he is not dependent. He has certain features and his personality grows according to nourishment of his existing features. GijuBhai experienced his children's activities and also his students attitude, and on the basis of his own experience he wrote as " The Child ". The poems in "The child" mile stones in understanding the child.

While disagreeing the popular nation of child which considers the child incomplete person GijuBhai in his " The Child" writes.

### **Realisation**

**" A child is a complete person.**

**A child has intellect, emotions, mind and understanding.**

**A child has strength and weakness.**

**A child has likes and dislikes.**

**Let us recognise the wishes of the child.**

**Let us understand the emotions of the child.**

**A child is small and innocent.**

**Because of our ego we must not reject the child.**

**Because of our pride we must not insult the child."**

**'The child ': Gijubhai, (page : 3)**

'The child is a complete person.' This line is a "Sutra" or "Mantra" of educational pedagogy of GijuBhai. He realized that child is complete in him self. He doesn't need to be changed as a complete person. He has his own strength and weaknesses, and his own likes and dislikes. He has his own vision to see this world. As a parent, we should learn to respect his wishes and emotions. We should not hurt his self respect and ego.

In short we can say that, we should have faith in the child, we should understand his needs and emotions. We are needed to come out from the traditional mind set that child is not capable enough to fulfil his requirement. Child is a complete person just like an adult with some of his qualities and capabilities and weaknesses.

GijuBhai implemented this idea and got positive results. He wrote that the moment when we realize child as a complete person, our attitude get changed immediately. At the time of teaching in Balmandir he experienced this fact. In Balmandir, children were allowed to do activities as they wish. They were not bounded in any manner.

In one of his poem GijuBhai described one more important characteristic of the child that is, "Self reliance". His poem reads.

**Self Reliant :-**

" The child will eat don't feed her.

The child will bathe don't force him.

The child will walk don't push him.

The child will sing don't make him sing.

The child will play don't interfere.

The child wants to be self reliant. "

**- 'The child': GijuBhai ( page : 5 )**



It is explicit from this poem that GijuBhai was in favour of letting children to do their work on their own. It is commonly seen that every child like to do work, specially his own work. She never prefer anyone to do his work.

GijuBhai advised parents to let their child do their work. He said that when we do all the work in place of our children we are making them dependent. He will become your servant. Whatever he needs, he has to depend on his parents if they are able to do, alright, otherwise, his needs are not satisfied. When child is capable to fulfil his needs by his own then why to make them dependent and incapable.

GijuBhai understood this feature and accepted also. In Balmandir children used to do their work on their own. They serve the food and also clean their plates, they were used to clean and decorate their room . Children were free to sing but they were never compelled to sing if they didn't wish. They were used to play when they want.

GijuBhai realized that when we allow our children to be self reliant, then only we are able to see the originality of our children. One more poem also present the same feature -

**" Let the child Act**

The child likes to do things

Let him wash his own hanky,

Let her fill her own cup

Let him arrange the flowers.

Let her clean the plate,

Let him pod the peas,

Let the child act,

And act at her own pace,

And act at his own wish."

**'The child': GijuBhai ( page : 4 )**

This poem is representing the voice and wish of children. They always wish to do these type of works. This desire make them exploring and that is why they are active.

In another poem GijuBhai described the feature of dynamism of the child. As we already know that children are never interested to be inactive or passive. They are always eager to know and to do some work around his limited world. He wants to know every thing GijuBhai has written.

**" Dynamic:**

The child is progressing every minute.

The child has questioning eyes.

The child's heart is expressive.

The grammar of a child is made of questions and exclamations.

It has no full stops, not even a comma.

A child is dynamism reincarnate."

**"The child ": GijuBhai (page : 5 )**

In such a simple style GijuBhai explained this feature of the child 'dynamism'. Childhood is that period of life, in which, child experiences lot of changes. His world extends, and he is very eager to know about his world and also what is beyond his world. He never like to be stationary. He wants to discover answers of his questions. He is not satisfied with the answers of his elders. He wants proof, Until he finds answer by his own he is worried about. He wonders with the beauty of this universe. He is attracted by sun, moon, stars, sea, clouds, rain and other creatures of the nature. He wishes to touch, to know and to explore them.

GijuBhai suggested that we should allow our children to explore his world. Instead of providing ready made answers and solution to child, we should just assist them to find answers to their queries .GijuBhai also writes.

### **Gift of Nature**

How can the child who is removed from nature

Know the secrets of nature?

The shining moon light the flowing river, their soil in the field.

The cottage on the form, the stones of the hills,

fresh air and the colours of the sky,

are the gift of God and Nature to the child.

Let children taste the joys of nature

until they are totally satisfied.

**-'The child' : GijuBhai ( page:8 )**

Child is very curious to know the nature, he is completely ignorant to creature of nature, that is why every thing is a challenge for him and when he explore to meet this challenge and then only he is satisfied.

In one other poem, GijuBhai expressed his concept of child in very interesting way. The poem reads :

### **The child knows**

" Whether there is nector or poison in our eyes,

Whether our speech is sweet or bitter,

Whether our touch is soft or harsh,

Whether our mind is respectful or disdainig.

The child senses it immediately,

The child knows it all."

**-'The child' : GijuBhai ( page : 4 )**

We think that child is not able to understand anything. But the reality is that, the child is not insane, fool or without intellect. This poem emerges with this understanding that child can easily recognise your attitude towards him. It is practically also observed by the researcher that child responds you according to your behaviour. We are not able to hide our love, affection and also bitterness and irritation from our child. He understands well and he is intelligent enough to decide that where and to whom he should move.

Further, GijuBhai writes :

**"The child God**

You can bluff the world

But you cannot bluff a child.

You can fool every body,

But you cannot fool a child.

You can hide things from ordinary people,

But you can hide nothing from a child.

She knows all, she is everywhere.

She is all pervading

Be a devotee of the child god.

Be single minded in your devotion.

This is the key to true success."

*-'The child': GijuBhai( page : 3)*

Child is not fool, he is able to understand, whatever happens around him. It is our stupidity to treat them as a fool. Child needs our devotion and belief .GijuBhai also realised that child's thinking is totally different from ours. What we think important may be useless for the child.

Gijubhai tied this realty as.

**Remember**

"Dust from a lane is more precious to a child.  
Than the dust of sandal wood.  
A sweet breeze is sweeter for a child  
than even its mother's kiss.  
Salt sun rays are softer for a child than a cuddle."

*-'The child': GijuBhai ( page:8 )*

This poem describes the thinking of the child. His approach is different. He doesn't need very expensive, beautiful and attractive toys. He doesn't find anything interesting in this type of toys, because he has nothing to do in these toys. Child is creative and exploring, he needs something which can satisfy his creativity. This is the reason why child find unworthy things so interesting.

The above presentation describes the child as self-reliant, dynamic, complete, autonomous, curious, exploring, and intelligent enough. He has understanding, emotions and creativity. He is not a miniature of adult. He needs support and guidance, not interference. We should respect children and set them free to enjoy nature.



With the feeling of reverence to children, GijuBhai writes :

New Age

The age of worshipping the snake has gone.

The age of worshipping ghosts has past.

The age of worshipping stone statues is no more.

Now is the age of worshipping the child.

*"The child" : GijuBhai ( page : 3 )*

The above presentation very clearly shows the centrality of child and its feelings in GijuBhai's pedagogical culture. GijuBhai has taken very clearly, the side of child in child-adult contradiction and his concept of child '**as complete person**' and **autonomous** has larger implications for pedagogy. The modern psychological researches have also shown how child constructs its own knowledge in the classroom. In the sections to come, the researcher looks into pedagogical culture of Gijubhai as he dreamt in '**Divasvapna**'.

## B. GijuBhai's Pedagogy

### Few Words

*SOMEONE SUGGESTED ME TO WRITE MY IDEAS OF EDUCATION IN THE FORM OF STORY INSTEAD OF HEAVY AND DIFFICULT ARTICLE. I GOT INSPIRED, AS A RESULT THIS "DIVASVAPNA" WAS CREATED.*

*IF DAY DREAMS ARE BASED ON REAL LIFE EXPERIENCES, THEN THEY ARE NOT ONLY DREAMS OR MIRAGE. THIS "DIVASVAPANA" IS GENERATED BY MY LIVE EXPERIENCES AND I BELIEVE THAT LIVELY, ACTIVE AND DEVOTED TEACHERS WILL CONVERT THIS DREAM AS REALITY FOR THEIR TEACHING.*

*- GijuBhai*

For GijuBhai, the resercher arrived at the conclusion that, autonamy and self-reliance are the corndinal principles of child's nature. Krishna Kumar in his preface to Divasvapna also indicted the same by saying, "The educational theem propounded by GijuBhai emphasises the child's need for an atmosphere of independence and self-reliance" (Divasvapna 2003). GijuBhai's approach to child education, classroom practices and suggestions to parents and teachers and community at large rooted into his concept of child and the essential traits of child.

Having seen the concept of child, the researcher now presents hereunder the pedogogical practices of GijuBhai. These pedagogical practices are, in facts ingredients of his pedogogical culture.

### **GijuBhai's Culture of Teaching :**

Teaching, for GijuBhai, is not an impersonal act where the duties of the teacher is to describe and to pour the prescribed knowledge into the minds of students in a mechanical fashion. Infact, as Krishna Kumar opinened, "Divasvapna is the imaginery story of a teacher, who rejects the orthodox cultrue of education. He remains enthusiasitics towards children and continues to experiment. While consciously neglecting the traditions of teaching from prescribed text-books". ( Disvasvapna. P.VIII 2003).

At the heart of of GijuBhai's culture of teaching it is the conscious rejection of the traditions of teaching from prescribed text-books and continuous experimantation in and for local milieu. Since, education, for GijuBhai, is a humanizing act, it is to be built on human relations. Therefore before any thing concrete to be transsmitted or taught in the classroom to bring an order in the classroom, GijuBhai thought, it is necessary to establish affectionate relationship between teacher and children.



In establishing the rapport with students, story is considered to be the best method. In this regard GijuBhai says, "It is my personal experience that the story is a wonderful magic pill that help to establish rapport between the pupils and the teachers. They now have a sort of affection for me". (P.12 - 2003).

Story telling is not only meant to establish rapport between teacher and the children. 'Story telling', says GijuBhai, "Itself is the new method of teaching". He further says that, " I am teaching students orderly behaviour through story sessions. They are being motivated. I am exposing them to literature and linguistic skills. This will be followed by the teaching of other subjects. " (P12-2003)

Story telling according to GijuBhai has larger pedagogical values . Story telling in not only used to develop rapport and affectionate relationship between teacher and the children. If we scan through GijuBhai's views on the pedagogical values of story telling method, the following values can be seen . Story telling has :

- i) Behavioural effect
- ii) Motivational effect
- iii) Emotional effect
- iv) Cognitive effect
- v) Socialising effect

As story telling is considered to be the important approach and method of teaching GijuBhai has shown us how effectively this method can be adopted in teaching different subjects.

### **History through Story telling Method :**

Though history is understood as human story, its presentation in the classroom through text book is a from satisfaction. As GijuBhai

scanned the history text books, when he thought of beginning the teaching of history, he found that, "There were factual mistakes in one book, another had an antiquated outlook; the third seemed to have been written for the sole purpose of making money, the style and language in the fourth was poor, the popular book was interesting for adults but was difficult for students. He decided to teach history through stories". [ 44 Divasvapna ]

But by the weaving dry historical facts into the form of a story the children began to be restless. So he decided to tell them stories from history with a **sprinkling of imaginary details**, wherever possible, facts were not changed. [P-45]

Students liked the story and listened many times. Boys picked up many details and they remember them but a story prepared with imaginary details is not suitable for the examination in history. He wrote down the stories and had told boys to read. He had abridged them wherever possible and put in historical facts. With regard to date and place, wherever needed. The people liked reading the stories. He also took out essential points of a story and wrote down each points in one sentence. This was the outline of the story-only the points. He gave these to boys to read.

The Students read them. They felt they could recall the whole story in detail while going through the outline. When they were asked questions, they answered them quickly and correctly. GijuBhai was convinced that they would not only pass the examination, but would also not forget the facts required

GijuBhai advocated the story telling as an effective method was in teaching of religion and morals. While opposing recitation and reading shlokas from sacred text GijuBhai says, 'Excuse me, yours holiness', " I interrupted". What I want to say is that we should try to live religion parents must try and teachers must try. We could

tell children stories from the 'Puranas', and the 'Upanishads', whenever there is a reference to these in their text books. Let us tell them 'Stories of Saints' just as well tell them stories of historical personages. This much exposure, or, if you like, preparation is enough. Let us leave out teaching rituals. Let us not make our children memorise and recite holy verse ! Let us not teach religious dogmas and scriptures and the like in the name of moral instruction". [ pg. 44 **Divasvapna**]

### **Teaching of Geography:**

GijuBhai's approach in teaching geography is unique and comprehensive. At once, the method combines students activity, visits, reading , travelogues combined with story telling with imagination rooted into local culture .The process of teaching geography explained in Divasvapna as follows:

"He went through the geography text books and put them aside in disappointment. He felt rather annoyed when he read the syllabus. Why should memorise the names of rivers and mountains? he didn't remember them himself. No one remember geography crammed in childhood. He thought to deal with geography in his own way so that the pupils may develop an aptitude for and an orientation towards geography".(page 88,divasvapna)

After reviewing the students knowledge of geography he was surprised to find that pupils had not forgotten the geography that they had learnt last year. Cramming had been successful. In the name of drawing he started preparing them for geography. They were able to draw trees, plant, flowers. They learn drawing, colouring and painting. Then he invited a surveyour friend of him, and requested him to prepare the plan of the School after taking the measurement of rooms etc. They demonstrated how a plan of a building could be drawn on paper. He took the boys to the surveyour's offices for a

few days to show them how drafts men drew map of streets, village, forest areas, etc. Once or twice, He took the boys with the surveyor to the place where an actual survey of the land was being made.

The boys now began to draw the school building, their houses, classrooms, a well or a lake etc. He took the boys to visit natural surroundings and made them play games of observation so that they could at a glance get the image of what they saw and would then be able to draw it. He made them observe lights and shades on trees, hills, human beings and other objects.

He brought binoculars and showed the boys how one could see through the binoculars the object which were far away. The boys were surprised. They spent the whole day taking turns to look through the binoculars. He brought a telescope one night to observe planets and stars. He told them how the earth was formed.

He brought a globe of the earth and then told them how much of the earth consisted of land and how much of it was water, where different races of mankind, the whiter, the brown, the black and the yellows, were to be found. He told them about natural regions of the earth and named them. He showed Aisa, India, Kathiawar, Kathis etc. They were asked to find out from the maps the village which they had visited and the route to those villages to find and out from the maps which rivers they would have to cross and which towns they would pass by while going along that route to reach their destination.

He arranged for some trips to villages , to rivers, to hills, to the outskirts of the villages and let them inquire into past history of those places. He collected books on geography and kept in the library.

He improvised another game called "Let us Travel", Game of imagining journeys from the geographical information. They considered what was worth buying each place. **This was his project for the study of geography.** He left the rest to the pupils. Now they had developed **the attitude of geography.** [ PG. 89-99, Divasvapana ]

Play way is another important method interest in Gijubhai's pedagogical Practices. In Fact. " Games are real education". Great powers are born on the play ground. Games mean character building" [p.20,Divasvapana]. Says GijuBhai. While appreciating the role of games and plays in teaching language GijuBhai practiced effectively the play way method in teaching grammar.

He devised an interesting game for them. He used cardboard pieces. He wrote names, gender, verbs, subject on that an sequentially this card games was played by students. What is taught it was in front of them, what masculine and feminine, He, She, It and I; go, run, play, dance....etc. The Children enjoyed doing these simple activities.

Within two months they had learnt to recognise and identify nouns, pronouns, adjectives, verbs and adverb in a sentences. They understood the distinction between the singular and the plural and between the masculine and the recognise subject and object. Boys found every thing very easy. Students had not a very hard time cramming rules of grammars. [ 61-72, Divasvapna ]

**GijuBhais Pedagogical Practices have following inherent features :**

- i) **Story telling**
- ii) **Play way method**
- iii) **Activity method**
- iv) **Indirect teaching**

v) **Intimate and affectionate relationship between teacher and children.**

Though, he drew inspiration from Madam Maria Montessori, he effectively made use of local folklore and rooted his practices into local milieu and culture. In this regard Krishna Kumar says, " at his school in Bhavanagar he constructed a milieu in which Montessorien ideals were used in conjunctions with local resources. He drew upon the wealth of Indian folklore and traditional arts to accomplish the Montessorian aim of preparing children to become free, self-reliant adults". [ *Political Agenda of Education, page: 113* ]

## C. Teacher's Role : GijuBhai

*"Living book.*

*Those who find knowledge by reading  
books become teacher.*

*Those who find knowledge through  
children become wise.*

*For the wise every child is a  
unique and living book".*

*'The Child':GijuBhai*

GijuBhai wrote a book for primary teachers. The book was "Teachers in Primary School". In this book GijuBhai offered suggestion on the duties of teachers and attitudes of teachers. GijuBhai's views on the role of the teacher includes critique of the prevalent conditions of schools and attitude of teachers.

GijuBhai was highly critical of the these prevalent physical conditions of schools and indifferent attitude of the teachers towards students and school. Further, he was also critical of the influence of poor physical conditions and indifferent attitude of teacher on students. Poor physical conditions coupled with indifferent attitude of teacher were instrumental in making class room lifeless, colourless and passive.

GijuBhai, being an innovative teacher, believed that it is the teacher, who can change the world through education. As a teacher GijuBhai completely involved in the mission of making teachers of his dream. The teacher of his dream was one who accepts and honours free expression of children and who believes in the autonomy and self-reliance of children.

GijuBhai in a typical Indian way considered teaching a caste. A caste which is nothing to do with traditional hierarchical caste system. Rather, teaching as a distinct caste different from traditional caste , has to shoulder the responsibility of treating and serving all the children equally. Being a teacher' says GijuBhai, 'one has to adopt the cultures and traditions of all traditional castes '.By Saying this, GijuBhai very clearly asking the teachers to adapt culturally relativistic attitude in a pluralistic classroom. To have this pluralistic attitude teachers should surpass and personify all the 'duties' of four castes namely 'Brahmin', 'Kshatriya', 'Vaishya' and 'Shudra'.



While bringing comparison between the duties of teacher and four-fold caste system. GijuBhai was of the view that a teacher should serve like shudra, protect the child like Kshtriya, facilitate the school like Vaishya and possess desire for the treasure of knowledge like Brahmins.

After looking GijuBhai's Critique of school conditions and teachers attitudes, the researcher looks into qualities of teacher as explained by GijuBhai.

Gijubhai considered teacher as basically a socializer and a preserver of the autonomy and independence of children. Socializing role of teacher made explicit when he inculcated the value of cleanliness among the students through practice. Here we can witness how teacher embodies the character of mother. This is the reason why Gijubhai is referred as "mother with moustache". It is in this context of service to students to inculcate desired values, GijuBhai called teacher a Shudra.

GijuBhai was having a firm belief that , if teacher raise to the occasion and commits to the cause of education in the midst of sorry state of school conditions, teacher can strengthen the schools and education and thereby the child. For all these to happen teacher has to accept the role of socializer, role of the builder of synergy among teacher parents and community. On his part, says GijuBhai, teacher has to observe following suggestion :

### **LEAVE THE TENDENCY TO TEACH ONLY ALPHABETS.**

The common tendency among people is that school is just for teaching of reading, writing and arithmetic etc. Nobody is interested in the development of the child. No one wants their child to play, to be in touch with nature, to enjoy his childhood and to learn from their own experiences.

A teacher of the primary school should pay attention on the overall development of the child. We should take care of their developmental needs. Teacher should know that real teaching consists of the health and senses training, experiences and observations and playing and exploring, for children's walking, wondering, jumping, running, searching or talking, all are games for them and also very essential their progress.

When a child comes in contact of earth, water, light, sun, wind, tree etc, he will learn geography, history, geometry, astrology, science automatically without giving too much stress. There will be no need to memorize the facts to learn about all these things.

School should teach only what is not possible to teach outside. Teacher should put all his efforts to make the circumstances favourable for his students to have experiences of life. This is a real duty of a teacher of primary school.

#### **BE AWAY FROM PUNISHMENT AND REWARDS -**

Reward and punishment have become part of schooling. But, for GijuBhai reward and punishment are the enemies for child. Because of these enemies of students are raparious, greedy, timid and headstrong. Greed and fear can have control on us. Our educational system is also constructed on the fertilizer of fear and greed.

Teachers have become a symbol of authority in the classroom. Parents scare their children by taking the name of their teachers. 'Punishment' GijuBhai says, 'neither helps in concentration nor in the development of intellect. Infact it has no relation with education,hence should be totally abolished from the Schools'.

Reward is equally evil for the child . It makes us voracious. When from the childhood a child is in the habit of receiving reward after every action, he doesn't do anything without it in future also. In other words he never realize his responsibilities and duties because his every action is for reward. Our examination system also encourages this reward system.

Teacher has to be away from these evils of education. If he understands the disadvantages of reward and punishment his teaching will definitely perform better and for the betterment of society.

### **LOVE YOUR STUDENTS**

Love and affection for students is the first condition to be an affective teacher. Friendly relations with students and also with their parents, wish to help them out and craving to work for the welfare of the child is a innovative approach to education. Without affection, no one can be successful teacher. Actually love is key to every heart. The first language which is known by a child is the language of love, and centrally. Teacher should be expert of this language to become good teacher.

### **WORK FOR THEB SYNERGY AMONG TEACHERS , PAR- ENTS AND COMMUNITY.**

Until we are able to get the help of parents we won't be able to achieve our goal. A teacher should be continuously in touch with parents. He should exchange his thoughts with the parents so that he will understand his students better. He has to tell parents about new knowledge and ideas of education, magazines, and other fruitful information. This will certainly add to the efforts of teacher's efforts.

## D. Parents Role : GujuBhai

*"How can I rest?*

*As long as the child is battered at  
home and abused at school,*

*How can I rest?*

*As long as children have no playground,  
no gardens to work, no places to learn,  
no homes to grow in freedom,*

*How can I rest?*

*As long as children are not able to receive  
love and reverence,*

*How can I rest?"*

**- GijuBhai**



In the first section of the chapter we studied about GijuBhai's concept of the child. Keeping this concept of the child in mind Gijubhai offered suggestion to parents.

**BEAUTIFUL HOME :**

"That is a beautiful home where parents live in love.

That is a beautiful home where roselike children play around.

That is a beautiful home where parents care for the children.

As they care for their own soul.

That is a beautiful home where children receive respect from adults.

And where children do not live at the mercy of servants.

Yes, Yes that is a beautiful home".

**-"The Child" : GijuBhai ( Pg.7 )**

This is an imagination of GijuBhai for a beautiful home. A home, where the child is loved, cared and respected by his parents, where child can play, where child is not left in the care of a servant this home is really a beautiful home for child.

GijuBhai believed that child brings happiness in family. Home without child is like a body without life. He writes;

**THE CHILD :**

" The child is the soul of the parents.

The child is the ornament of the name.

The child is the glory of the garden.

The child is the light of the family.

The child is the smiling bud in our life".

**-"The Child" :Gijubhai ( PG.2 )**

By writing this poem GijuBhai tried to revive the value of our children. When parents have child, at the beginning they pay lot of attention, affection and care. But as he grows parents attitude undergoes a change. They start to believe that their child is wrong and they have to correct them. GijuBhai's first suggestion to parents is that they must respect their child.

**HE SAYS :**

" Heaven on Earth.

If we give the child his due respect.

We can establish heaven on this earth,

Heaven lies in the happiness of a child.

Heaven lies in the health of a child.

Heaven lies in the wellbeing of a child.

Heaven lies in the innocent and care free nature of the child.

Heaven lies in the humming and singing of a child".

**- "The Child":GijuBhai ( Pg.2 )**

This poem presents the importance of child in our life. Where he is happy, clean, healthy, well being and carefree, that home will be just like a heaven. Parent should start to respect their child. Other problems also can be solved by this attitude. When parents start believing their child, their home become heaven. Every one likes and commend this kind of beautiful home and family.

Parents should discourage their tendencies to make their child like them. Why parents are interested to show path to their children. GijuBhai writes:

### **"HOME IS THE TRUE SCHOOL**

If parents think that they can do what they like and still train children in good conduct, they are making a great mistake. Parents and the home are the greatest and most powerful school. A child ruined at home cannot be saved even by God."

**-"The Child":GijuBhai ( Pg . 6 )**

In other words parents wants their children to follow that behavioural norms which are even not followed by themselves. They don't speak properly, they don't behave with manners, they don't speak truth but imposed the same from their children. How can a child questions GijuBhai, learn that norms and conditions which are not practised in his home, even by their parents. Thus says GijuBhai's parents should facilities their children to grow according to their nature. GijuBhai also says:

### **PEACE**

Of all god's creation.  
The child is unique and innocent  
Let us realise  
the pace of a child's progress.  
Those who enable a child to be free  
let the whole of humanity  
on the path to peace.

**-"The Child":GijuBhai ( Pg.2 )**

One more mistake we often commit is, we don't care about ego of the child, we insult him in front of others. We think that he doesn't have soul. But actually he has a soul . GijuBhai writes:

"The child's body is small.  
But it contains a great soul,  
The Child's body is growing.  
The child's energies are growing.  
But the child's soul is complete.  
We should respect this great soul.  
And we should not corrupt  
the child with our ways."

**-"Bal Darshan": GijuBhai ( Pg.6 )**

Child is simple, innocent and ignorant. What ever he learn, he learns from his adults. If our child steals, lies, quarrels or anything he does wrong, the reason lies in family atmosphere. Following poem of GijuBhai tells this :

"He speak what he listens,  
He does what he observes others  
What eager he understands  
It is the affect of his environment.  
So this is a responsibility of  
parents to provide such atmosphere  
which help them  
to learn good habits."

**-"The Child":GijuBhai**



Child is very creative, very dynamic and active. He wants to play. Parents should allow their child to play. But the problem is that we don't provide him place to play. Gijubhai express this pain of the child in this poem.

Where shall I play?

Where shall I jump?

To Whom shall I talk?

When I talk.

My mummy feels interrupted.

When I play.

My daddy is irritated.

When I jump?

I am told to sit down,

When I sing?

I am told to be quiet.

Tell me,

Where shall I go?

What shall I do?

**-"The Child" : GijuBhai ( Pg . 8 )**

Tender minds are gripping with the questions. So, What should parents do to provide solution to all these problems. Obviously parents have their own responsibilities, works and assignments. It is believed that whatever parents do, they do only for their children, but in realities the very parental deeds become the reasons for sadness in our children. Therefore, parents should arrange some place for their children to play and find time to join them.

GijuBhai suggested that whether our home is big or small, whether we are rich or poor, we should provide a separate place to our children. As we have our rooms and almirah they also wish to have. They will utilize this personal space. A small corner of the room, small almirah or any place like this will fill the child with the feeling of "My Place". The child is interested in collecting very common and invaluable things. We think that the things are waste but these things are a kind of treasure for child. Stores of different shapes, sand, snails, pearls, pieces of wood, coloured clothes, leaves of plants, dried flowers, branches of trees any many others. Children feels very happy to collect all these things around them and also they want to keep them in their own place.

'So every home should have', says, GijuBhai 'some separate and personal place for children'. Watching this place by parents would be same as to watch a exhibition or museum.

As parents we always try to do all the works for children. This may be in the name of expression of love or disbelief in our children. But GijuBhai opposed this attitude. He said that child has to be independent.

In Balmandir of Dakshinamurti, children used to do all their work by themselves. They washed their hands, face and feet they arranged their classroom. At the time of lunch they used to serve food to their classmates and friends.

When children do their work by themselves, they enjoy this and also proud to be independent. Even they wish to help their parents and teachers. Children are very active and energetic and can attend and get satisfaction of their work. This satisfaction is essential to the growth of the child. Infact these type of practices, says GijuBhai provide positive environment to all round development of the child.

In a family everyone is too busy in one's work. Mother is busy in her household, gossiping to neighbours, duties to her husband; father is busy in newspaper, his office or files, politics discussion with his friends, going to club or movie etc., brothers and sisters are busy in their life. A child find himself alone in a family.

GijuBhai writes that being a parents, we have great responsibility towards child. We should sacrifice our entertainment and also avoid engagements so that we can spend time with our children. Gijubhai writes :-

"Will you not do even this much?

"Instead of going to your club take the child to a park.

Instead of gossiping, show the child some animals.

Instead of being immersed in your newspaper,

Listen to the child,

When the child goes to bed delight her with stories.

Take interest in the child".

**- "The Child" : GijuBhai ( Pg . 6 )**

Child has a need of our quality of time, our attention and affection. If we start taking interest in them, it would be bliss for them as well as for us. We can live our childhood once again with our child.

Having seen GijuBhai's views on parental care child rearing practices now researcher looks into GijuBhai views on rewards and punishment. For GijuBhai these are two enemies of our child. He disapproved physical punishment that make the child. Obdurate, Peevish and violent. He rejected reward system too, for it generates the feeling of being special and superior and encourages greediness in the child and child loose real blithe of creating or accomplishing something.

If parents accept GijuBhai's suggestion and try to understand their child, it is hardly possible to face such condition, where you need to punish your child. And also there would be no need to reward him GijuBhai further says ;

### **THREATS AND BRIBES**

Let Parents ad teachers realise that by threats and bribes.

You cannot teach children good conduct.

They will only be ruined.

By threats you make a child rough ;

By bribes you make a child covetous ;

Threats and bribes make a child shameless and pitiable.

- "The Child" : GijuBhai ( Pg.7 )

### **HARD WORK :**

"Working with children is difficult

Understanding the nature of a child,

Cultivating deep feelings,

and reverence for a child is demanding.

Trusting and loving a child is hard work.

You have to sweat for it from head to toe".

- "BalDarshan" : GijuBhai(Pg.13)

GijuBhai also suggested parents to acquire knowledge of child growth, rearing practices, age-wise development needs, child psychology, diet of the child different physical problems and remedies of them, So on people normally feel shame to do this type of preparation. But it is very essential.

GijuBhai opposed the idea of competition between two children. GijuBhai believed that competition is a kind of fever or education that always result in the felling of proud or encouragement to the winner and feeling of shame, discouragement and depression to the loser. Competition always starts and ends with the enmity. So there should not be individual competitions in between very young and innocent children.

GijuBhai also rejected religious instruction. He felt that religion is not to teach or not to follow, religion is life itself. He writes;

**RELIGIOUS EDUCATION :**

"By talking about religion

or by performing rituals

or putting on the traditional customs,

We will not be able to make children religious

Religion is not in books or persons

Religion is not in dead dogmas.

Religion is in life itself.

If teachers and parents live a religious life children will.

Automatically get a religious education'.

- "Bal Darshan" : GijuBhai (Pg.16)

Parent should become models for their children, as the children emulate them. Therefore, the life style parents adopt, the value system parents practice will normally be imitated, emulated and internalised by the child. Hence, GijuBhai suggests the Parents to socialise the child through practices rather than mere precepts.

### **WHAT DO CHILD DO IN HOME?**

Child is very energetic and creative, he is always in search of something interesting. GijuBhai suggested some works for children. These work are cheap and easily available, and very helpful in the all round development of the child. Parents should try to arrange these types of works of child's interests. There are some works suggested by GijuBhai.

#### **1. PAPERS AND SCISSORS :**

Children like to cut papers. By this work they learn to use scissors. This exercise strengthen figures and hands. Gradually they learn to cut properly.

#### **2. FILLED AND EMPTY MATCH BOX :**

Children play with both type of match boxes. Very young child take out sticks from match box and again fill it. He will do it again. He can play this for a long time. This game teach child to focus his eyes, control on hands and construction.

#### **3. WOODEN BRICKS AND CUBES :**

These material also help child to utilize his creative and imagination. He can make building, wall, house many other thing.

Child enjoy to use this box. Children should be provided mat and big box to play this.

#### **4. WATCHING / LOOKING PICTURES AND MAKING / PICTURES :**

This work has importance to engage child for long time. Each and every home should have good collection of pictures. Specially post-card-pictures are very important. This selection should be according to child's interest and wish, e.g., cards of animals, birds, insects, butterfly, flowers, cartoon etc. If parents can't afford to buy these types of pictures, they can collect from newspapers and magazine. But they should be careful in this, only good pictures of child's interest should be selected. Better is to make a album of these pictures. Before giving these pictures in the hand of children, they should be taught. How to handle them.

#### **5. CLAY TOYS :**

We should allow our children to make toys from clay. This clay easily available in the season of rain. In other season child can use clay of field or garden of the home. If parents can afford they can purchase yellow, Red soil and Plasticine" clay.

#### **6. PIN AND PAPER :**

Children enjoy to work with pines and paper. For this play, children should be provided one bowl, one cushion and quite thick paper.

#### **7. PIECES OF CLOTHES :**

If children are given some coloured pieces of cloths, then they enjoy to play by folding pieces in different-different manner. It also help to develop hand creativity. These pieces should be clean and kept in a box or bag.

## **8. TEMPLE :**

Children mostly enjoyed to play "**home-home**". They also play praying to god. They can play with small temple. For this purpose they should get small pots of copper pictures, sheet, wood, toys of elephant teeth etc.

Children will arrange this thing and offer pray. This is not a part of religious education. It is just a creativity of a child.

## **9. GARDENING :**

It is very important for a child to maintain a garden. They feel so responsible and sensible when they are given duties to take care of plants. They are capable to all works of gardening like sowing the seeds, making rows and watering.

## **10. BRINGING UP A PET ANIMALS :**

This is a great job for children. Children play with dogs or puppies. They enjoyed it lot. Children have coefficient for living friends of them. They feed them, play with them, case for them, make them sleep and become sad with their problems. This is live world of child.

They get many experience with their pet. They came to know about animals world. Birds are also good for this purpose. This is a great enjoyment for a child.

## **11. PLAYING DRAMA :**

In our childhood we also enjoyed to play drams. Acting is art human has tendency to love art.

We don't need to guide them in this game. But you can be part of their drama.



## **12. MUSICAL INSTRUMENTS :**

Playing with this types of instrument is a fun for children. By playing these child's efficiency and understanding to these instrument develops.

If these instrument are expensive some families can by there by contribution.

Children should be provided peace full place to play this.

## **13. COLLECTION OF FLOWERS AND LEAVES :**

Children always busy in searching , collecting and arranging new thing .It means child has tendency to collect and store. Children have to set free to his world to search and collect .These things which are collected by them are totally useless for us but they are valuable for children. This collection help in sense training of the child. We should just tell them how to collect and how to store them.

## **14. SAND**

Sand dune is a centre of creation of a child .There is a possibility of unlimited works and game in sand .They can make house, road, temple, sandpit, garden, trees, fort etc. Children should be given water to wash their hands and foot.

Some other works are also there like , making rangoli, cleaning, washing cloths , reading, writing ,cleaning plates etc. These all work can be done in home without any difficulties.

These work should not be arranged without thinking about interest of the child . It is also not necessary to arrange all works together .We should observe the child's activities and then should arrange these works accordingly.

It is also not essential that if you arrange these works then child has to play with it. If child doesn't enjoy the particular work we should not compel him to do that work. Because work is for child not child is for work. The real work or game is that which make the child busy , absorb and happy, which can make child laugh, sing and in which child wish to include others.

So, we can conclude that GijuBhai's studies, observation and suggestions are very practical and based on his own experiences. While reading his books on parents researches also experienced that GijuBhai's each and every word is true for all children.

Respecting child, providing freedom, allowing them to be self dependent, arrangement of activities of their interest are most important suggestions offered by GijuBhai which are to be practiced with commitment.